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JAPANESE BUDDHISM.

BY WM. ELLIOT GRIFFIS, D.D.

THE only formidable and organized rival of Christianity in Japan is Buddhism. A glance at the history of this, the greatest and most popular in the strata of religions in Japan, may be of interest at this critical moment.

That Japanese Buddhism is in a ferment, and that it will soon change, for better or worse, is hardly to be denied. Let us see whether the impending crisis, will result in its destruction, or its absorption by Christianity. Possibly, as some of the sanguine honzes believe, it may, after fermentation, effect new combinations, become a mightier power, and by absorbing Christianity furnish progressive Japan with an eclectic religion sure to conquer Asia and perhaps the world. That a certain form of Buddhism is capable of preserving its radical genins, while able to harmonize with it the claims of ethical Christianity is already heartily believed by "Reformed" Buddhists. The question now is, Will Japan have pure Christianity, or neo-Buddhism? Certainly the problem is not one in abstract metaphysics; it is one of living, practical, immanent interest to all Christians, especially to those who believe Japan is the leaven in the lump of Asia.

A glance, then, at history, before we enter the domain of probabilities or prophecy.

Whether Shinto, the religion of prehistoric and early feudal Japan was, in its origin, wholly foreign or wholly native, is not a settled question. As we know it from its literature, monuments and relics, it is probably the cult of the Asian conquerors mixed with and overlying the primitive fetichism and nature-worship of the aborigines. The agricultural and iron-weaponed conquerors of the archipelago certainly made their creed a political engine for keeping in authority their serfs and retainers. To superior swords and arrows, they added the impressive dogma of the divinity of the Mikado, and the heavenly ancestry of the dominant race. The conquered folk were treated as the progeny of the earth-gods. The rude religion of Shinto, in essence ancestor-worship, despite some beautiful legends and liturgies, never developed codes of morals or systems of doctrine.

When Buddhism, from India, Thihet and China, entered Japan by way of Corea in the sixth Christian century and quickly gained a foothold in the palace, it had a clear, almost virgin field before it. With a gorgeous ritual, rich in symbolism and sensuous attractions, celebrated before glittering altars with music, art, scriptures, definite doctrines, detailed codes of ethics—the wherewithal to satisfy intellect, heart and conscience—its way seemed clear for rapid

monks, and empresses, nuns, in the name of the Buddha.

Yet it required nine hundred years for Buddhism thoroughly to conquer Japan. By the sixteenth century, when Xavier and his European friars appeared, this had been done; and, speaking broadly, all Japan was Buddhist. Yet how was the mighty result achieved?

Looked at from a purely human point of view, something happened to Shinto, that may possibly happen to Christianity, unless Christians are wide-awake, and know how to seize the forelock of opportunity. Buddhism has an almost incredible absorptive power. Like a kraaken polyp, with its manifold arms lined with cups that are stomachs, it is ready to swallow and digest all prey that comes to its mouth. In the ninth century Buddhism swallowed, absorbed and so assimilated Shinto that for a millennium the ancient cult completely disappeared from popular view, and was known only to archeology.

By what and by whom was this amazing result accomplished? To answer this query, we must mention the name of Kōhō, subtlest, if not the mightiest and most comprehensive, of the intellects of Japan. Our titles of Rev., D.D., D.C.L.,

LL.D., might all be summed up in his posthumous degree of Dai Shi, or Great Teacher. The vulgar graphic representation of his amazing erudition and clerical ability is popularly expressed by Hoknsai. He pictures a shorn honze in a fine frenzy, holding a scribe's brush-pen in his mouth, and in each hand and foot, and covering an enormous tablet with Sanskrit and Chinese characters. He introduced from China, whither he went for study, the Shin Gon, or Sect of the True Word, founded about 200 A.D., in India, and noted for its pantheistic tendencies. Kōhō found it a worm, and made it a dragon. Under his stimulus it was able to swallow a national religion:

He declared that he had a revelation from the chief Shinto deities themselves, that they were avatars or manifestations of Buddha to the Japanese, before Shaky-muni had become the Enlightened One, or the Jewel in the Lotus, the Holy Wheel of the Law, or the sacred sutras had come to Japan.

Descending from the mount of vision and revelation, with a complete scheme of reconciliation, liturgies and festivals, Kōhō forthwith baptized each Shinto deity with a new Buddhistic name, for every Shinro festival arranged a saint's day or gala time, and training up a band of disciples, he sent them forth to preach the new irenicism. He succeeded.

It was the time for him to succeed. The power and personal influence of the Mikados were weakening, the court swarmed with monks, the rising navy was also safely in the hands of the Buddhists, for the pen of learning was mightier than the sword and muscle. Kōhō,

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HOME OFFICE AND RELIGION

THE plan of a religious conference proposed by Mr. Tokonami, the Vice-Minister of Home Affairs, is attracting considerable attention. It contemplates the calling together of a convention composed of the representatives of Shintoism, Buddhism, and Christianity, under the auspices of the Home Department, with the object of considering means for drawing closer the bond which naturally unites the State and religious bodies, as well as the religious bodies within themselves, in order to strengthen the authority of religion in its efforts to influence the life of the nation.

Our readers will remember that last year, under the Katsura Cabinet, the Ministers of Home Affairs and of Education caused no little comment by suggesting the importance of paying reverence to temples and shrines as well as family altars, in order to foster the spirit of family piety and loyalty to the Emperor. The idea underlying the suggestion was not bad by any means, but it was apparent to all intelligent observers that the scheme was on too narrow a basis, and failed altogether to receive a cordial response from the public.

But the present one as explained by Mr. Tokonami is conceived on a broad-minded basis, which is altogether unexceptionable. He says that the Home Department has no idea whatever of utilizing religion for political ends, but that the official part in the undertaking will consist in being merely instrumental in bringing together for a conference the representatives of different religions. The active part, it is hoped, will be taken by the representatives themselves, who will learn to know one another better, so that while the Buddhists and Shintoists will come into closer touch with the ideas of the western civilized world, Christianity will become better adapted to the national life and customs of the people.

The ultimate result aimed at is the strengthening of religious authority; for, according to the Vice-Minister, there can be no healthy moral life without a religious belief. Call it God, Buddha, or Heaven, the names represent the ultimate reality of the Universe; and human life can attain its normal development only by coming in contact with, and being sustained in all its struggles by this ultimate reality. We must say all this is admirable. Modern Japan, in her zeal for reform and reconstruction, has passed through changes as thoroughgoing and radical, in many respects as did the people of France in the great Revolution. Among other changes, the whole religious fabric of the nation has been destroyed. We believe the destruction was absolutely necessary, for both Buddhism and Shintoism, as they had been formed under the Tokugawa Shogunate into a well organized tool of statecraft, were the very embodiment of conservatism, and without destroying their influence no reforms would

have been possible. It was the spirit of secularism that swept all conservative opposition before it, and the most marked result is seen in the present religious system of the country. In the separation of religion and education, and in building up a purely secular system of national education, Japan has expelled all religions from her national schools, much as Jesuitism has been expelled from French schools. And as we look back at the total result of this policy, we must say that in the matter of moral education the Japanese schools have largely proved a failure. The sense of failure is felt not only by the most serious-minded of the educators themselves, but by all intelligent observers. It is not impossible that, if the proposed convention prove successful, the educational authorities may find in it some suggestions toward improving the system of moral training in schools.

We heartily commend the scheme to the attention of all religious leaders. We hope all parties concerned will honestly cooperate with the Home Office authorities in trying to make the convention, which we understand will be held in a few months, as great a success as it deserves to be. The scheme will doubtless develop as a result of the first convention.

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RELIGION AND THE STATE

PROFESSOR CHAMBERLAIN'S CRITICISMS AND MR. TOKONAMI'S PROPOSALS

BY PROFESSOR REV. SIDNEY L. GULICK, D.D.

[Author of "Evolution of the Japanese."]

Professor Chamberlain's brilliant but misleading article on the "Invention of a New Religion" and the proposals by the Vice-Minister of Home Affairs in regard to a joint meeting of the three religions, Shinto, Buddhism, and Christianity, with a view to their utilization by the State for the promotion of national morality, are two events of considerable significance in the religious history of the present era.

Both articles are highly thought-provoking and will surely evoke vigorous discussion. That their ultimate results will be beneficial to Japan, I do not doubt.

It is not my purpose to consider in detail Professor Chamberlain's thesis. Yet in view of the fact that, in spite of its substantial historical accuracy, it is nevertheless both fallacious and misleading, a few remarks seem called for.

Who is not indebted to this veteran scholar and interpreter of "Things Japanese"? Yet even Homer sometimes nods. As I have read and re-read his article the impression has deepened that this great sinologue has been so possessed by his agnostic philosophy, that it has been impossible for him to recognize in modern Japan the deeper life of the spirit, much less to sympathize with it in its aspirations and efforts, and that consequently he is correspondingly disqualified as an interpreter of her moral and religious problems and of her efforts at their solution. He ascribes to those whom he calls the "bureaucracy," selfish class-interests and motives, a charge, I am persuaded, unworthy of him and undeserved by them.

So-Called "Mikado-worship" Is Loyalty

From the viewpoint and information of the writer, what Professor Chamberlain calls or rather miscalls the "new religion" is, accurately speaking, not a "religion" nor is it in any proper sense an "invention." It is rather the manifestation in new nationalistic forms of the old patriot-

ism and loyalty. The "bureaucracy" at least, denies its religious character, and distinguishes it from Shinto. What has been taking place, so far as the "bureaucracy" is concerned, instead of being an apotheosis of the Emperor, is rather, to coin a word, his *katatheosis*. Instead of creating a religion, the "bureaucracy" is rather destroying one. For it is seeking to de-religionize that aspect of Shinto which concerns the Imperial ancestors. Whereas for ages the first great ancestor of the Imperial family, Amaterasu O-mi-Kami, has been regarded as the Sun Goddess, and is still so regarded by the common people, the "bureaucracy" insists that she was a truly human being. Shinto shrines long devoted to the worship of national heroes, have been removed from the care of that department of the Government, which has charge of religion and put under the care of a department which superintends national memorials. The "bureaucracy" then, instead of "inventing a religion," has been destroying one! But, that, too has not been their aim. Their one and central aim has been the exaltation of patriotism and loyalty to the highest possible pitch of power and efficiency. They have been producing what Professor Eucken calls a *syntagma*, a system of thought and life which would utterly dominate and underlie all other interests of life. In one sense it is religious, but only because it would substitute patriotism and loyalty for religion. In no proper sense is it religion.

This new over-powering nationalism of Japan is the natural and spontaneous reaction of the national spirit, in view at once of her past life and present conditions. To call it an invention is to brand it as insincere. But this, I am persuaded, is the last thing that can be said of it. That the "bureaucracy" has striven in many ways to promote this thorough-going patriotism and loyalty, making use of the national school system and the army and navy for this purpose is a fact too patent for any to doubt. The people moreover have readily accepted the leadership of the "bureaucracy" in this matter, because the so-called new, is the natural fruition of the old patriotism and loyalty, under the extraordinary conditions of the new national organization and international relations and corresponding extraordinary expansion of the life of the spirit.

Beginning of Japan's National Unity

Japan's truly unified national activity began only with Meiji (1868). Then for the first time within the records of history did the Emperor begin to rule directly the whole of Japan. In order that this might be possible, the inner

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to, invented a syllary, or alphabet, which the people could use. Making all critical allowance for legendary exaggeration, this mighty man was for Japan, her Cadmus, Philo, Euhemerus, Cox and Max Müller. He was philosopher, ierarch, myth-explainer and philologist in one. He seems to be Japan's Alexandria, Antioch and Rome in a single mind. Shintoists of to-day call him thief and liar, bonzes revere his name, scholars honor him for his learning, artists and myth-makers use his name as the core and nucleus of their pictures and stories. Of the eight Buddhist sects existing in his time, only two were able to withstand the tremendous popularity of the new doctrines, and now survive. The Shin Gon sect itself, tho greatly modified, still flourishes, with 12,893 temples and 8,167 priests.

The way was thus paved for the conquest of all Japan; but the Japanese genius, as even Christians may find out, is not altogether that of a pupil, even tho Great China or Wonderful India be the teacher. China is surrounded by pupil nations, except Japan, which first borrows, next imitates, then examines, and finally improves so much upon the original that patrons and lovers of the thing borrowed are scandalized at the change. No wonder that China, loving servility and exact copying, looks on Japan as "a neighbor-disturbing nation." To the Chinese and Siamese, Japan is the "Land of Dreadful Heresies." Imitation may be, but innovation is not, the sincerest form of flattery; rather, it is flat fault-finding. To some it savors of flippancy and ingratitude.

So, Japan improved upon her imported faith, and rapidly developed new sects. Kōhō, had he lived, could not have stopped the working of his own leaven. From the sixth to the twelfth century was the missionary age of Japanese Buddhism; then followed two centuries of development of doctrine. Novelities in religion blossomed, fruited, and became as permanent monuments as the age-enduring forests of Hakoné or Nikkō. No wonder that Max Müller rightly declares that Buddha himself could not recognize his own cult in Japan.

Buddhism has as many sects as Christendom. Of the six great denominations extant in Japan, one was imported from India, and one from China; while four are of native origin, besides being the largest and most popular. Who can say that the Japanese mind is imitative only?

Passing over interesting statistics, let

us look at what foreigners call "Reformed" Buddhism, many shallow observers even imagining that their distinctive features, "so like Protestantism," were borrowed from us. In fact, they are six centuries old. In 1173 the Jodo sect was founded by Hōnen, who preached a new Buddha, not the real figure in history but an unhistoric and unreal Buddha—the creation and dream of the speculator and visionary. This hypothetical Buddha, unknown ever in theory to the scriptures of India, Siam, or Burmah, is Amida, who stands number four in the

list of Dhyanis, who are described by Rhys-Davids as "the creations of a sickly scholasticism, hollow abstractions without life or reality."

This new outburst of doctrine was swelled to fullness when Shinran, pupil of Hōnen, developing the tenets of his master founded in 1213 the Shin sect. Hōnen taught salvation by continued trust in Amida-Buddha. Shinran, in even greater simplicity, taught justification by faith in Amida, and salvation by simple repose in the boundless mercy of Buddha, but also added to Hōnen's teachings some startling practical innovations, ignoring shorn heads, monastic vows, celibacy and prescribed diet, he married a wife, and taught his honzes to do likewise. Monasteries and recluse life were to be exchanged for families and superb temples built on the crowded street. Transmigration was less needful than practical morals, mental culture, and the uplifting of the masses.

Only twenty-two years before, in 1191, a native priest, joining in the reaction against excessive idol-making and outward and material show, following also the pantheistic tendencies, introduced the Zen sect, which, ignoring Scriptures and images, and believing in constant meditation and salvation by self-illumination, has always been a favorite with the nobles. With its three sub-sects or schools, it is the largest denomination in the Mikado's empire, counting 21,012 temples and 14,493 priests.

When Nichiren, the ultra-patriotic and ultra-democratic honze, who felt that the developments of Buddhism already made were not sufficiently comprehensive nor fully suited to the common people, founded, in 1282, a new sect, which included in its pantheon all possible Buddhas and canonized pretty nearly all the saints and righteous men known to Japan, the circle of doctrine was complete, and Kōbō's leaven had finished its work. All grades of men, from the most devout and intellectual to the most ranting and fanatical, had now a choice. After Nichiren brought religion down to the lowest, making Japan the center of the universe, and after the mighty missionary labors of the last half of the thirteenth century, there followed the two hundred years of the golden age of Japanese Buddhism. Then followed decay.

After Portuguese Christianity's tremendous onslaught, followed by Nobunaga's militarism, added to the effects of the long civil wars, Buddhism weakened as an intellectual power. Modern Confucianism and the revival of Chinese learning, resulted in eighteenth-century skepticism and nineteenth-century agnosticism. For at least three generations past Buddhism has had no hold on the educated mind of the nation. The average man of culture in Japan to-day has no religion. *He is waiting for one.* Shall it be Christianity? It certainly will not be Shinto, or historic Buddhism, or any past product of Japanese evolution. What will it be?

Just here, it is of interest to all who want to see Japan a Christian nation, to know that the "Reformed" Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they will doubtless have a neo-Buddhism all ready. They are already patrons of Western learning, have studied at home, in India, at Oxford, and in America, the situation; have introduced physical science in their splendid, new, brick-built colleges in Kōto; make the New Testament a textbook, and the Bible and its learning subject of lectures. *They will Buddhaize*

Christianity, if they have power and opportunity. Let Christians study the past and take warning. Unto the awakening mind of the people of New Japan, shall a pure or a distorted form of the Jesus religion be preached?

It is no cry of an alarmist. It is the outcome from conviction from all who know the facts—*Japan's crisis is at hand.* Before the end of this century, it may be decided, whether Christianity or its counterfeit shall have the Land of Dawn. The missionaries in the field say that now is the vital moment, and they are right.

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RELIGION AND THE STATE

(Continued from Page 4.)

My general criticism of his proposal is unchanged, viz. that it is still extremely vague. He has by negative statements given us to understand what his plan is not. But he has given no positive statement other than his desire for a meeting of representatives of the three religions. He gives no indication of what is to be done at the meeting, nor how they may cooperate in securing the desired results. A proposition as vague as this can hardly be criticised except for its vagueness. Yet there are some items in the general plan which seem open to criticism.

1. Mr. Tokonami desires to cultivate a feeling of respect for religion. Yet we must not forget that religions themselves must by their inherent character, nature and results be worthy of respect. They must produce men and women of noble character who are energetic citizens, loyal patriots, pure in their sexual relations, good husbands and wives and parents, honest in business, just and kind in their relations to fellow-men, and freed from degrading superstitions and practices. No official action can really, and in the long run, make a religion respected and authoritative which is inherently defective in its world view, its ideals, or its practices. Each religion, therefore, which would win the respect and command the lives of men, must learn how to get rid of all belated practices and beliefs. For growing experience and knowledge have proved that many ideals, doctrines and practices, inherited from an ancient and honored past are both erroneous and harmful. Christianity is no exception. It has had long and bitter experiences in matters of reform. Nor is the process over. Those religions which can not slough off the incubus of the earlier ages of immaturity are doomed. No official aid should be given them; but even if given, it can not permanently maintain them.

Now Mr. Tokonami's proposal seems, on the face of it, to regard all religions as equally worthy of respect. Here is one point where his plan is open at once to commendation and to criticism. Everything depends on its concrete execution. Personally I have no fear. A man of his insight and character will surely exercise common sense in a matter to which he has given so much thought and in which he is so deeply interested.

2. It is not clear what is to take place at the proposed meeting of the representatives. He desires that each religion shall manifest its fundamental truths and exert itself for the social welfare of the nation. But it is not clear what this has to do with the proposed meeting, nor how the religions are to do more than they are now doing along these lines. The ambiguity at this point lends itself to suspicion and hesitancy. Here again, however, I am ready to trust his common sense, and that of those whose counsel he has sought at this time.

3. But still more grave is Mr. Tokonami's vagueness in his description of the difficulty for the solution of which he seeks religious aid. This is, possibly, a part of his practical wisdom in leaving to religious leaders themselves the more exact diagnosis of the national malady and the proposals for its remedy. However that may be, the proposition as it stands, states only in general and abstract terms the problem to be solved, namely, the relations of Capital and Labor in industry and of the owner and tiller of the soil in agriculture.

Of course, in such brief statements as he has given to the public, no minute and exact details could be expected. But is not this just the difficulty? In a proposition so important as this, is it not desirable that more specific statement be made of the problems raised and the proposals offered, in order to prevent misunderstanding, and to turn the discussions into profitable channels.

To make the point of my criticisms more clear, and also to render such aid as I can to the constructive discussion of Mr. Tokonami's proposal, I venture on the hazardous enterprise of offering

III. Some Constructive Suggestions

I have said that a more concrete diagnosis is needed, along with constructive statements of remedies for the national malady. I offer the following.

1. The Problem of Capital and Labor. There is first of all what Mr. Tokonami calls the Problem of Capital and Labor. This is a world problem. More concretely stated, the problem here is how capitalists and laborers can be induced to cooperate in the provision for laborers of better homes, better wages, more wholesome places of labor, shorter hours of toil, more time for sleep, more rest days, suitable recreation, and improved educational advantages. In this age of increasing machinery, the tendency of civilization has been to degrade the laborer to the rank of a slave or a machine. This ignores his nature as a man, and is bringing great disaster not only to the toilers themselves, but to the entire nation where that system has made large headway. The problem is how to provide for the maintenance and promotion of the manhood and womanhood of the "hands," even while the advantages of the great factories are being secured. What have Shintoism and Buddhism and Christianity to say to this problem that is only beginning to show itself in Japan, but that will surely grow with each advancing decade?

This is in part a problem of the right distribution of the joint product of capital and labor; but that is not the whole of the problem. The problem of the control of monopolistic trusts and their power and right to raise arbitrarily the price of articles essential to the life of the entire nation, is another aspect of this same problem. A still more important aspect relates to the ideals of manhood and its rights. Has Capital the right to employ men, women and children in callings and for hours that are destructive of manhood. Has Labor the right to yield to the pressure of Capital at these points? Is Labor justified in cooperate resistance to unjust demands? What rights and what duties has the State in these matters? These are fundamental questions which need wide discussion. What light have the three religions to throw upon them?

What motives have they to offer in their solution?

Now the proposal I venture to make at this point is that the Government invite leading representatives to discuss these matters in public, bringing forward such truths as they severally possess bearing on these problems.

2. The Agricultural Problem. The second problem proposed by Mr. Tokonami is that of the relation of the owners to the tillers of the soil. He says that more and more the relation is merely that of financial give and take, and the less of warm human interests. The problem here is how to lead the owners of land to take personal interest in its tillers; how to lead them to more friendly and personal relations. Here again, my suggestion is that representative leaders be invited to discuss the question in detail, and each make contribution to the solution of this problem.

In addition to these two general problems specifically proposed by Mr. Tokonami, there are others to which serious attention should be given by all lovers of Japan, and especially by her religious leaders.

3. The Problem of Business. The problem here is that of honesty in financial matters; scrupulous adherence to promises and contracts; the delivery of goods on time and of a quality agreed on; the manufacture of articles of uniform standard; refusal, not only to take, but to offer bribes of any kind.

The proposal I venture to make is that the Government invite representative leaders to discuss these matters also, telling in the clearest possible way, how to produce men who are superior to financial temptation of every kind, men who can be absolutely trusted, whether as bankers, legislators, factory managers, or as clerks, small merchants, factory hands, or day laborers.

What the nation needs is men and women in all ranks of life who can be absolutely trusted. Where are they to come from? This is a matter, not of the intellect, but of moral character. How is moral character produced?

4. The Problem of Sex Relations. A problem of high importance in national progress is the integrity of the home and the purity of the relations of men and women. The effects of loose sexual relations are not limited to the relatively small class of public and secret prostitutes, and to the danger of contracting physical disease and spreading it among the innocent members of the home. The evil reaches far and wide. It interferes with business; it undermines character and trustworthiness in all the relations of life. It weakens moral fibre.

The proposition which I suggest is that the Government invite religious leaders to discuss this grave problem which, unsolved, threatens national disaster by undermining the vitality of the nation and the integrity of the family. That contribution can the various religions bring to the solution of this problem? How do they propose to rear men and women who throughout life shall be pure in heart? What motives do they offer for such a life? Let the whole people hear and know what is said, and then, selecting those truths which appeal to them, let them proceed with vigor to their application. Let them bend their energies to the production of men and women of this moral type. Thus will the religions effectively respond to the call of the Vice-Minister to exert themselves on behalf of "national morality."

5. The Problem of True Patriotism. What constitutes a true patriot? Is it enough if a citizen be ready to die for his country in time of war? Is he a true patriot if he is dishonest in business, impure in life, unfaithful to his wife, given to excessive eating and drinking, or careless in his work? What, in short, is the true ideal of patriotism? Does it involve hostility to other nations? or mere unthinking obedience to rulers?

Here again I would call upon leading representatives of the various religions, asking them to define the ideal of patriotism, its rational grounds, and the best ways in which the ideal may be effectively imparted to the young.

6. The Problem of Nationalism and Internationalism.

Another group of important problems is that which concerns the national life itself. Has the State final and absolute right over the welfare and even the very lives of its individual members? What is the real source of the authority of the State? Is it merely the authority of military might, or is there some rational or moral or religious source? And what is the real relation of the State to morals? Does the State determine what is right and what is wrong? Can a State Law make it right to do what is morally wrong? Is "national morality" superior to "universal morality"? What, moreover, is the right relation of the State to religion? May it rightfully, or can it, in fact, either command or forbid any specific religious beliefs? To what extent is it justified in commanding or forbidding any specific outward religious rites or conduct?

And again, what is the right relation of nations to one another? Are those relations based exclusively or even at all on mere military might? If nations have rights independently of the question of their might, whence do they come, and what is their source? Why may we condemn those strong nations that overpower, oppress or destroy their weak neighbors? Under what circumstances are strong nations morally justified in taking away from weak nations their territory or sovereignty?

Here is another group of vital questions affecting the moral life of individuals and of the entire nation, on which it is highly important that clear and correct ideas should be widely attained. Religious leaders might well be asked to bring their best thoughts to bear on these problems and make clear to the whole nation the moral and religious sanctions of national life and rights, both as related to individuals and to other nations.

7. The Problem of Religion.

Lastly there is the problem of religion itself. What is it? How did it arise, What is its real nature? What is its function in the life and welfare of an individual? of a nation? Are there many gods? or one? or none? How can man know God and how does God reveal himself to man? How is God to be served and pleased or displeased? What is the purpose of the Universe? What is the goal and the meaning of human life? How may that goal be attained?

Here come to light a large number of questions of high importance to national and individual welfare. These are questions which scholars have been studying with special interest and success the past thirty to fifty years. The religions might well be asked to answer these questions and above all to answer the question how the religious spirit together with the spirit of reverence for that which is true, good, and beautiful can be cultivated among the young.

(Continued on page 8.)

gentle virility flowers; we look ahead, while deep his philosophy, for the next shallowing and ripping of the stream—almost any figure will serve in taking of the essays—and are not in the least surprised no matter what comes to the surface; for his materials, altho they appear hopelessly incongruous, somehow fall together and generate beautiful affinities, or some filament of delectable sophistry joins them as a spider's web links drops of dew and dangling flies.

In the XLVth essay of the first book we have a ep at the method used by Montaigne in collecting his materials. It is not an essay, but the outline of one, a succession of items with running remarks, he calls it a *galinastre*, on the subject of names. It runs itself, as it progresses, after the fashion of a rolling snowball that takes up chips, stones, leaves of what not, as well as snow, then begins to tumble to pieces of its own weight, but continues to roll and gather. One thing about this *galinastre* (pot o' sh) is that an essay on names cannot be written without using its materials, they are the cream of the subject—or is hash made of cream?—down to Montaigne's date. The same may be said about almost every one of the essays.

Leisure is the nurse, ease the cradle of the essay; when we remember that Montaigne was writing his incomparable jumbles in the midst of that awful struggle called the Civil Wars, we must recognize the great exception; he was the literary hero of dying mediæval history; his pen scratched its precious pot-pots gayly through an eight-fold storm of murder; and he passed away six years before the Edict of Nantes was issued. Yet what almost infinite show of troubled calm in his writings! It seems probable that he played the interesting invalid's tune to all the rough riders of those days when they arrived at the chateau, as he certainly did to the people of Bordeaux when he was their mayor and a dire pestilence ruck them; he bled off to his country-seat and nursed his own health.

But from his undefended room he looked forth on the life around him, permitting no detail to go by without scrutiny. He had the sensitiveness of great genius to drafts from the future, and he felt the coming changes in science, literature, art, religion, —saw forward almost to Browning and the agnostics, backward to the horizon. And over all this shone his mind was a somewhat whimsical drag-net which meshes small enough for minnows and strong enough for leviathan.

Montaigne's life spanned the period from 1533 to 1588, which in French history, incloses as much song war; he was the contemporary of Ronsard, Regnier, Olivier de Magny, Louise Labé and the "Pléiade" that hive of busy hummers—but, admirable critic as he was, he had not tried creative work and failed, in order to prove his capacity for pointing out the lures and successes of others. Nor yet, with the charming tinkle of Marot's *blasons* and *coq à l'âne* and the clever turns of Brodeau's new *rondeaux* in his ears, and with Marguerite of Angoulême still singing; when he was a lad, did he give the warblers any distinguished notice. But he gathered from them, that indirect mode of observation peculiar to born analysts, many a delicate turn of diction and here and there a brilliant flash of irony.

Not by choice, but by force of temperament and trend of the times, he found himself occupying a point of view on the ground between Rome and Refutation, in a skeptical attitude toward both, yet well saturated with the religion in which he was born to die outside its forms. He may be taken, as Emerson took him, for the type-specimen of the honest doubter; but his doubts were not mere polemical stones hurled at sacred traditions. He wished to estimate every subject for himself, and as far as light reached he did investigate right independently. A large and significant part of his materials were drawn from the field of thought opened by the painful religious battles of his time. He went about one-eyed, eager to discover the "why" of things, much pleased with a ground for curious conjecture as Gilbert White with a swallow's burrow, or Ak Walton at sight of a trout-pool.

Montaigne's materials, however, were chosen for an essay's sake more than for philosophy's sake, or for an argument's sake, as any reader can see as he reads. What he aimed at was a rosary of facts, anecdotes, examples, instances, strung upon a thread of impartial comment, which should disguise as much as portray his own private theory. The modern "scientific" pose is a vast exaggeration of his attitude. His skepticism forced him hard back upon nature,

where he boldly took himself to deep water, laughing all the time in frank acknowledgment of that ludicrous figure—his own image in the flood; for he was always sincere and always just.

Emerson has dissected Montaigne's skepticism with keen precision; but he failed to comprehend how the needs of the essayist interfered with the philosopher's investigations. "'Tis of no importance what bats and oxen think," he observes; but Montaigne was of a different opinion. To him one thing was about as important as another. The religion of Christ served him no better for a chatty essay than liars, or smells, or pedantry, or names, or the vanities of speech. Whatever happened to challenge his spirit of inquiry suggested an essay as a main object, and he rummaged his memory and experience and foraged in books for wherewithal to build it. In very large part his materials were literary—that is, they were selected with a view to literary art, and not for investigation's sake alone. Much of his skepticism comes out incidentally while he is chinking up the crevices of his work.

Finally, we may say that Montaigne's personal intercourse with men of every degree furnished him rich materials for his work. It might be Amyot, grand almoner of France under Charles IX, told him an anecdote of the Due de Guise at the siege of Rouen, or it might be a sailor, just returned from newly discovered America, who described the savages to him; a servant did this, or Cicero had said that; it was all materiel and welcome to his pot of *galinastre*.

BAY SAINT LOUIS, MISS.

Japanese Religions in 1897.

BY J. H. DE FOREST, D.D.

THE moral and religious condition of Japan, so far as one can contemplate an isolated year, must be considered in relation to political questions and to the influence of contact with Western thought.

When early in the year newspapers and magazines began to say that the incoming of foreigners to dwell freely in any part of Japan and to engage in business like natives, would affect the moral and religious systems here, and would probably give a new impulse to Christianity, I thought the statement hardly worthy of notice. But it has had wide expression emphasized by a spirit of opposition to any further encroachments of Christianity.

Buddhists have been bracing up and raising the question whether their sectarian differences might not now be laid aside to unite in saving the land from any new advance on the part of the Western religion. Some of their belated priests still reiterate the old charge that missionaries are only the forerunners who deceive and win over the people, after which the strong nations will come and steal the country. In one far-back country village of unwavering Buddhist traditions, where no foreigner has ever been seen, I heard of a band of priests holding mass meetings to warn the villagers against ever allowing Christianity to get the least foothold, "for," said they, "the aliens are rich and crafty. They are especially fond of Japanese girls, and you parents who have daughters should take care that no foreigners win their hearts; if only once these men get into your homes they will surely get your lands, and then Japan is lost!"

Shintoists, however, have made the biggest fuss. Even some professors in the university, one formerly a Christian, have laid themselves out to show that the worship of the nation's ancestors and supreme loyalty to the Emperor are all the religion Japan needs, and the only religion that can save the nation. Scholars who ought to know something of anthropology are led into the extravagant statement that the Japanese nation is descended from the same ancestors, and therefore has a unity wholly different from all other nations, and that the worship of these ancestors has inspired the national life from the very beginning, and is the only religion that can conserve the national spirit. This movement is called *Nippon Shugi*, the Japanese (national) Principles, and some of the influential magazines have been captured in its interests, educational circles also showing a tendency blindly to follow this lead. It has reached an almost insane point in its defense of the imperial line and in its violent opposition to Christianity. Some of the test questions solemnly proposed are so exceptional since the days of Julian that they are worthy of being posted on the other side of the Pacific:

"Is it possible to reconcile the idea of the sacredness of the Japanese Emperor with the doctrine of

Christianity which teaches that Christ is the supreme Governor of all things, both visible and invisible?

"Is it not against the very Constitution of Japan to recognize supreme beings such as a God, a Jesus, a Pope, a Church or a Bible, other than the sovereign of the country?"

"Do Christians mean to regard Jesus as a faithful subject of the Japanese Emperor, or do they mean to bring down the latter under the rule of the former so that he might offer the prayer saying 'Jesus, the Son of God, have mercy upon me'?"—*The Far East*, September, '97. Quoted from *Nippon Shugi Magazine*.

It would be a great injustice to Japan to think that this kind of nonsense finds any sympathy in the Government, or that it is a movement gaining strength. It is simply a conservative attempt to arrest the dying out of ideas that had full sway before the opening of the country. Since then the spirit of inquiry has been altogether too strong to permit any such assumption to go unchallenged and unrebuked. There is no danger but that Japan, on the whole, will be true to her splendid XXVIIIth Article, which says the people shall have religious liberty "within limits not prejudicial to peace and order and not antagonistic to their duties as subjects." But it is this qualification that has been seized upon as a basis of attack upon Christianity, and which affords shelter to the narrow statement of a number of primary school-teachers who are misled by the bigotry of those who are in charge of the normal schools. These persons freely affirm that Christianity is opposed to the Imperial Rescript which hangs in every public school. They also claim that it "will wound the national spirit." The principal of a common school recently spent an evening with me, and, in the course of two hours' conversation, he repeatedly cautioned me, in spreading Christianity, not to wound the national constitution. So I asked him to give me a single particular in which there was any such danger. He parried my inquiry until I claimed the right to know his meaning definitely. Then his reply was that the people had deep reverence for the shrines of the Sun goddess at Ise, from which the Emperors of Japan are descended, and tho there might be some superstition in the belief, yet the shrines stand bound up with the national life, and Christianity might bring dishonor upon them. To which I replied that I had visited the Ise shrines several times, and the one conspicuous thing that astonished me was the flourishing houses of ill-fame that were seen here and there for miles along the roads that the pilgrims take, and every earnest and enlightened lover of the name of Japan must feel that these places are a shame and a wound to the national life. But Christianity would be a powerful aid in driving away that evil, while all of worthy historic memory would remain purified and a real honor to the land.

But I suspect that what this teacher was so solicitous about was not the Ise shrines but the Imperial family. It is this that the common school teachers refer to with anxious faces when they speak of the peril the religion of the West will bring to the national life. The place this thought holds in the moral and religious ideals here has been again and again set forth in numerous publications; but it cannot be fully understood apart from a frank consideration of what differentiates the Imperial line from all other royal houses.

How happens it that of all the thrones in the world only Japan's has had from first to last but one dynasty? Various answers are given. Some have easily replied that with twelve concubines and the privilege of adoption besides, it cannot be difficult to keep a line going forever. But such persons forget that this method of maintaining royal lines has been virtually universal, but everywhere else it has failed. Another solution is that Japan's geographical separation from all other nations so that she has never been invaded, has enabled the line to descend unbroken. But that, even with the first reason, is by no means sufficient; for the horribly destructive internal wars might easily have changed the dynasty a score of times. It is without a doubt the universal belief in the divine descent of the reigning emperors that is the one main cause of the stability of the line. The worship of this sacred line must not be confounded with the gross deification and worship of the old Roman emperors, which violated some of the best moral instincts of thoughtful men and was a sure sign that the end was near. Here the worship has been a genuine belief in the essential deity of the occupants of the throne, associated with the virtue of unquestioning loyalty to a person

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THE INDEPENDENT

“sacred and inviolable.” It has been one of the glories, perhaps *the* glory of Japan’s history and the secret of her peculiar national character—this deep religious reverence for and enthusiastic loyalty to “the divine line unbroken from ages eternal.”

SENDAI, JAPAN.

American and European Converts to

Shintoism.

By J. L. ATKINSON, D.D.,
MISSIONARY OF THE AMERICAN BOARD.

ONE day last fall I received a note from one of the European consuls in Kobe, who asked for an interview in order that he might consult with me on a subject that was of some little interest to himself.

When the interview took place, the consul spoke as follows: "About ten years ago a young man of good family and ample means, living in the capital of my country, suddenly disappeared; and altho every possible means was used to discover some trace of him, nothing resulted from the arduous and protracted search.

"I have now," he continued, "received letters from our ambassador in Tokio, who says that there have appeared notices in some of our home papers of a man, bearing the exact name of the long-lost young gentleman, having become a convert to Shintoism, and of having been received into one of the celebrated Shinto temples in Japan; and here," said the consul, "are the clippings from the home papers that bear on the

subject. The appearance of the items in the papers has aroused the hope of the parents and friends that the lost young man may still be alive, and that he may perhaps be this convert to Shintoism; and I am asked to investigate the matter."

It being thought rather undesirable to make an official matter of the inquiry—at least in the beginning of the investigations—the consul, with whom I have been on friendly terms for some years, asked me if I could not make some inquiries as to the correctness of the rumors that had first appeared in English papers in Japan and which had then been copied into the papers of several countries of Europe.

I promised as a matter of course to do all that I could to solve the problem. I remembered that when the rumor first appeared it was said that several Americans had also become converts to Shintoism, and had cast in their religious lot with this same temple. I wrote to the authorities at the Temple, giving my nationality, and asked as to the correctness of the rumor that had appeared, and the nationality, names and appearance of those who had become converts to Shintoism. I inclosed an ample supply of postage-stamps; but no answer was made. After a time I wrote again, and this letter brought an answer. The reply is on my desk before me as I write. It gives the names of three Americans and of one European who last year became converts to Shinto, and who were received into that sect of Shintoism. The four were said to live in Nagasaki, two of the Americans were credited with being New Yorkers and one from Massachusetts. The European was said to be from Berlin, Germany. The writer said that he could not give me any account of the personal appearance of the four. This I regretted, as the European's height and general physical characteristics were items of decided interest. The reason why this information was not given will appear later on.

The consul sought also the assistance of the editor of an English paper published in Kobe, who through a Japanese in the printing-office, also wrote to the Shinto Temple authorities for information. The reply to that letter was similar to the reply I received, except that mine was fuller and gave the names of the Americans as well as of the European.

The outcome of these inquiries was not fully satisfactory, hence other efforts were made to find out whether that European was really the long-lost young man or not. The final result is that the name was proved to be only a coincidence, and that no blood re-

lationship even exists between this convert to Shintoism and the lost young man.

The inquiries, however, resulted in one most interesting discovery. It seems that this ancient and celebrated Shinto Temple has a branch in Nagasaki, where the three Americans and the one European reside. Those men have Japanese wives, or housekeepers, who became adherents of the branch temple in Nagasaki, each one paying a membership fee of fifty *sen*—twenty-five cents in United States gold—for the privilege. By the payment of this fee the women were assured that through the influence of the gods thus propitiated they would be protected from sickness, and many other physical evils; and that the same gracious influence would be extended to their families. It was said to be necessary, however, that the names of all those included in this general insurance should be recorded in the membership book of the temple. It thus came about that the three Americans and the one European were enrolled as converts to and members of this ancient and celebrated sect and temple; and it is rather a curious fact that they knew nothing of it until they learned it through the inquiries that I have here mentioned.

It is supposed that the first publication of the "conversions" was made by some enterprising Japanese reporter. His printed report was translated and then copied into the English papers published in Japan, and then American and European papers copied from them.

The editor of the *Kobe Chronicle*—an English daily paper published in Kobe—and the one who also made direct inquiries by letter to the parent temple, heads his published account of this incident as "The Genesis of a Newspaper Paragraph."

It is a matter of sincere regret that the lost young man has not been found; but it is the occasion of considerable satisfaction to have this rumor of foreign conversions to Shintoism run to earth and shown up to be "much ado about nothing." The authorities of the parent temple evidently could not give any account of the physical appearance and characteristics of these foreigners, because they had never seen them!

It is quite probable that the story of these Americans and this European becoming converts to Shintoism will crop up in the home press for many years to come; hence it seems desirable that the facts in the case should have as wide a circulation given to them as possible.

The parent temple to which I wrote is known as "The Great Temple of Izumo." It is regarded as the second most sacred Shinto shrine in Japan, and the number of pilgrims who annually visit the shrine is stated to be about 250,000.

KOBE, JAPAN.

RELIGIOUS LEADERS' MEETING ARRANGED

Delegates of the Three Faiths Will Confer Next Sunday

BUDDHIST AMBITIONS

They Hope, it is Said, to Use Conference as Means of Recovering Estates

It appears that the scheme for a conference of religious leaders, launched by Vice-Minister Tokonami of the Home Department is making satisfactory progress in spite of all opposition. It is stated that the meeting will take place at the Nobles' House, near the Imperial Hotel, on the 25th inst. In order to make the conference a success, Mr. Shiba, chief of the Religious Bureau, has issued invitations, couched in polite terms, representative of the three faiths. According to the Asahi Buddhism will be represented by 53 delegates, Shintoism by 13 and Christianity by 7.

It appears that some of the Buddhists contemplate turning the conference to their advantage in a peculiar way. Down to the time of the Restoration the Buddhist Temples in this country, being objects of the great popular adoration, had possession of vast tracts of land, upon the revenues of which they depended for their support, just as the Daimyos lived on the revenues of their estates. When, however, Japan emerged from her seclusion and opened her doors to the commerce and civilisation of the West, some fifty years ago, these medievalisms had to be done away with. Local authorities had recourse to all sorts of stratagems to wrest from the priests their estates, which were far greater than was necessary for their maintenance.

For instance, in the early years of the present era the priestcraft owned a fourth of the area of the city of Kyoto, which had been the capital of Japan for ten centuries and where one still cannot walk three blocks without coming upon some sort of Buddhist temple. Such a state of affairs was not, of course, to be ignored by a progressive people. When a sturdy ex-Samuraï, Mr. Makino, was appointed to the prefectural governorship, he bent his energies towards confiscation of the lands belonging to the Temples. It was under his administration that the noted Congregational Seminary, Doshisha College, was established upon the grounds of a Buddhist temple called the Sokokuji. Mr. Makino was by no means a Christian but he desired to see a curb put upon sacerdotal influences.

According to the Asahi, some representatives of the Buddhist sects who will go to the conference on the 25th inst. are urging the adoption of an artifice by which, while pretending to put themselves at the service of Mr. Tokonami, they may use him as a tool for recovering the lands which their predecessors possessed.

The journal adds that the Vice-Minister has made himself a target of much criticism by his new undertaking. It is said that Mr. Hara, the Minister, is by no means enthusiastic over the project, though he outwardly assumes an indifferent attitude, and that many Seiyukai's are publicly repudiating its author.

TOKONAMI'S PLAN DISCUSSED IN HOUSE

Mr. Kinoshita Declares it to be Violation of the Constitution

Hara — *Aburahi*
HOME MINISTER REPLIES

Denies Government Has Any Idea of Making Religion a Political Weapon

Yesterday's session of the Lower House was full of interest, covering as it did a burning topic of the day. The first speaker was Mr. Kenjiro Kinoshita, leader of the Central party, who addressed Mr. Hara, the Home Minister, as follows:—

"There is a slight difference between freedom of belief as provided by the Constitution and that prevailing among western nations who have one State religion. On account of the peculiarity of our national character, religion is not made the foundation upon which our ethical codes are built. What the Vice-Minister of the Home Department has recently proposed to do is contrary to our policies and, further, is a violation of provisions of our Constitution.

"There are persons who believe that Buddhism is our State religion, because its leading representatives are treated as though they belonged to the Chokunin rank. But this is undoubtedly an erroneous view, arising from superficial observation of religions in the West. When Mr. Tokonami tries to bring about the combination of religion with politics in order to place the former upon a high pedestal, he falls into danger of violating our time honoured policy of keeping government and religion apart.

"Our Vice Home Minister thinks that religion may become the best weapon for combatting the spread of dangerous thoughts. But what on earth is the connection between religious belief and those anarchistic doctrines? It would be just as foolish to climb a tree to get fish as to try to destroy violent socialism by the tenets of Christ and Buddha. There are many instances in the history of the West in which religion has proved to be a curse instead of a blessing. Invariably in these cases politicians such as Mr. Tokonami were at the bottom of the trouble. It is certainly the height of folly for our Home Office to make attempts of this kind."

Mr. Hara rose and replied:—

"That the Government is trying to use religion as a tool of politics is the mere arbitrary inference of Mr. Kinoshita. I have no notion that the Japanese Constitution is being violated, as he charges. The Home Department has never combined religion and politics, and I must conclude that he has been led astray by the irresponsible press. There is no truth in the story that the Government wants to utilise religion.

"True, I intend to invite the leading religionists of the land to a conference but this should not arouse any ill timed speculation, for the project is devoid of ulterior designs. The affair is merely a matter of social work."

5 CENTS

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The Independent

MAY 4, 1899

✽

Survey of the World	1177
The Tent (Poem) Richard Henry Stoddard	1183
The British Empire in Asia Rt. Hon. Sir Charles W. Dilke	1183
The Roof of the World Captain Francis Younghusband	1187
The French Empire in Asia . Deputy and Ex-Minister M. Paul Guéysson	1191
Russia's Extension in Asia Vladimír Holmström	1195
Relation of United States to Asiatic Politics . Prof. John Bassett Moore	1206
The International Routes of Asia Prof. Elisee Reclus	1210
Japan as a Continental Power Count Shigenobu Okuma	1215
The Partition of China Dr. B. C. Henry	1219
Korea Prof. Homer B. Hulbert	1220
The Independent and Peddlers' Clubs	1224
China: A Coroner's Inquest Henry Norman	1226
The Eastern Question Dr. Edwin Munsell Bliss	1231
The Map of Asia	1234
The Rosebud (Poem) Thomas Dunn English	1237
Methodist Union in Australasia Dr. H. T. Burgess	1255
Money and Missions Dr. Hiram C. Hayden	1258
Book Reviews	1238
Editorials	1245
Religious	1255
Financial, Insurance, etc.	1257

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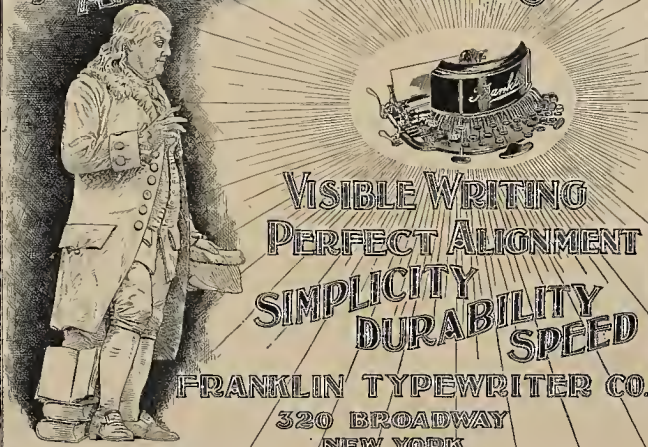
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The Seventy-first annual meeting of the Society will be held in the Sailors' Home, 140 Cherry street, on Monday, May 8, at 3 o'clock p. m., when the reports of the year will be submitted, the usual business transacted and addresses made.

Rear Admiral John W. Philip will be present at the annual meeting on May 8.

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The Independent

VOL. LI

NEW YORK, THURSDAY, MAY 4, 1899

No. 2631

Survey of the World.

The Political Field.

Attention has again been directed to the division in the Democratic party by a long letter addressed by Perry Belmont to Mr. Bryan in which the course of the gold Democrats is defended and the currency policy of the Bryanites sharply attacked. It is reported that a caucus of the Southern and Western States, made in the interest of Mr. Bryan, is quite satisfactory to his friends, who are confident that the machinery of the party is under their control and are not inclined to give any weight to the advice or protests of Eastern Democrats. Before he sailed for Europe Mr. Croker expressed regret that Mr. Bryan could not see that other issues had become more important than the silver question, and remarked that the chief issue in the platform of 1890 ought to be opposition to trust combinations. He also characterized Bryan's views concerning the nation's policy in the Philippines as absurd. Croker is nearly in accord with the Government at Washington on this point, but he suggests that if it shall appear after the subjection of the Filipinos that they are not capable of self government, an attempt should be made to exchange the islands for a part of Canada. The impression prevails in Washington that a majority of the Senate will accept Governor Stone's appointment of Senator Quay, and it is reported in Pittsburg that the friends of Quay have secured for him the pledges of 67 Senators, or 23 more than a majority. The candidates for the speakership are Mr. Sherman, of New York; Mr. Hendersou, of Iowa, and Mr. Cannon and Mr. Hepburn, of Illinois. To this list the name of Mr. Grosvenor, of Ohio, may be added.

The Mazet Committee.

The Mazet Committee has been empowered by the New York Legislature to continue its inquiry throughout the year and to report to the next session. Preliminary reports were submitted at Albany, the majority saying that while satisfactory progress had been made, much remained to be done. The two Democrats in the committee urged that the inquiry should be stopped, asserting that no evidence in support of the charges had been obtained, and that the investigation was prompted by partisan spite because certain bills in which Republicans were interested had been defeated by Tammany representatives. They also attacked the majority members because they had refused to examine Senator Platt and his sons. The committee began last week to examine police officers concerning the assessments alleged to have been made for the creation of a corruption fund to be used at Albany in preventing the passage of bills affecting the Police Commission, but the witnesses with one accord denied all knowledge of such a scheme. Richard Croker was permitted to depart for Europe upon his promise that he would return by August 29th. His race-horses in England demand his attention. The boss sailed on the "New York," which also bore across the Atlantic Speaker Reed and Sir Julian Pauncefote, the British Ambassador. He was escorted to the pier by a large party of his admiring followers, who brought great quantities of costly flowers and elaborate floral structures symbolizing their devotion to him and his devotion to the race track. His fine suite of staterooms was filled with roses. As the steamship carried him away from his rich and populous province, the ruler

of New York smiled graciously from the deck upon the cheering mob of his retainers.

The Army's Beef.

The Army Beef Court of Inquiry submitted its report to the War Department on the 29th ult. The substance of it as given in unofficial press summaries is as follows: The court finds that the allegations of General Miles before the War Inquiry Commission concerning the refrigerated fresh beef are not sustained, altho the evidences supports his opinion that the canned roast beef was not a suitable continuous ration. The beef, both the fresh and the canned, was good, it is asserted, when delivered to the Government and continued to be good until issued to the army except when it had been affected by conditions of transportation and climate. The canned roast beef was wholesome and nutritious, the court says, when used in moderation and under favorable conditions, but when too much of it was supplied it became unpalatable. It was practically an untried ration, and Commissary-General Eagan is severely criticised for having thought so much of it. In the opinion of the court the charge that any portion of the beef supplied had been embalmed or preserved by the use of chemicals is not substantiated. It was impracticable to supply the army in Cuba with beef on the hoof. The report says that there was no more neglect than was incidental to the hurried preparation for war; that the inspection was not always thorough, and that sickness in the army was not to any great degree due to the use of canned or refrigerated beef. General Miles is criticised for failing to inform the Department promptly as to the reports which he received, and other officers are blamed for similar shortcomings. But the report says that no further proceedings are required.

Cuba and Porto Rico.

The Cuban generals who are to assist in the distribution of the fund of \$3,000,000 will probably reduce to less than 30,000 the number of soldiers entitled to receive the money. Some progress has been made in the work of organizing a rural guard composed of the

Cubans who are soon to lay down their arms. The generals have prepared a plan for the employment of 10,000 of them in such service. The guards are needed in certain parts of the island, especially in the Holguin district, where bands of brigands have recently attacked several villages. Colonel Bliss, who supervises the collection of customs at Havana, shows that altho the present tariff is lower by 62 per cent. than the preceding Spanish tariff, the revenue collected has increased by 25 per cent. Under the old tariff in normal years the annual revenue was \$9,000,000 for the city and \$12,000,000 for the entire island, but now, under the lower duties, the collections have been at the rate of \$12,000,000 for the city and \$15,000,000 for the island. Upon the same imports the acknowledged receipts of the custom house in Havana should have been \$28,000,000. The difference, \$19,000,000, shows how great the frauds were. Sanitary work in the city is carried on with vigor under General Ludlow, who has set up a garbage crematory and is employing 3,000 men in the construction of sewers and pavements, and upon other improvements. The report that the order extending the navigation laws to Porto Rico was to be revoked has been contradicted. It is said that an American steamship will make the circuit of the island once a week and thus bring some relief to exporters. Porto Rican planters and merchants intend to assist destitute natives by selling the coffee and fruits of the island in American cities for their benefit through agencies established by the Red Cross Society.

The Filipinos Sue for Peace.

The promise of a vigorous campaign has been thoroughly fulfilled during the past week. General MacArthur has advanced from Malolos upon Calumpit, and General Lawton has made his way northward from Novaliches by Norzagaray to cut off the Filipino retreat from Calumpit toward San Fernando. Each body of troops has covered itself with honor by its vigorous overcoming of obstacles and its steady advance. The Filipinos evidently thought that their position beyond the Rio Grande, near Calumpit, was impregnable, but Colonel Funston and the Kausans showed them what Americans

could do. Two men swam the stream under a galling fire, carrying with them a rope which they fastened to the other side, and thus made it possible to transfer large bodies of troops on rafts. The Filipinos held their own with great bravery, but were finally compelled to withdraw by a flank fire through the trenches. The advance through the jun-

tion of hostilities. This was refused, but they were sent immediately by train to Manila to see General Otis. Full conference was had with him and afterward, in some informal way, with the Commission. The Filipinos asked for a suspension until the Congress could meet and act upon peace. General Otis declined to recognize the Con-



gle of General Lawton's column was very difficult. Obstacles of every kind were in the way, and they were unable to advance as rapidly as was hoped. That they have succeeded, however, is evident from the fact that as General MacArthur's division came up close to Calumpit Filipino officers appeared with a flag of truce, asking for a sus-

gress and gave his terms as unconditional surrender, to be followed, however, immediately by a general amnesty for all who would acknowledge American allegiance. As the representatives were apparently not authorized to close on this basis, they returned for further conference with General Luna, who was in command of the Filipino army.

There was some suspicion that the whole move was merely one to gain time and withdraw the army from the difficult position in which it was. General MacArthur and General Lawton, however, did not check their advance. The officers announced that the Filipinos recognized that they had been defeated and wished to secure peace, but desired it on as honorable terms as possible. General Otis has full authority in the case, and altho there may be some delay it is expected that there will be little more serious opposition. There may be occasional bands of guerrillas, but more than that it is not thought probable there will be.

The situation in Nicaragua is still critical. Since the recent insurrection was put down, General Torres, the new Governor of the province, has annoyed the Americans in many ways. His decision to assess the American merchants at Bluefields on all goods imported into that port during the rebellion was specially resented because the merchants had already been compelled to pay duty on the same goods to the revolutionary leader. The Nicaraguans claim that the revolutionary government was not a government *de facto*, and the Americans ought not to have paid it any duty, but the Americans take just the opposite view. The province is now under martial law, and the United States merchants are living for the most part behind "closed doors." Since the "Detroit" has arrived on the scene to protect American interests, the merchants have paid the double duty, under protest, and it remains to be seen whether the Government at Washington will cause the Nicaraguan Government to recede from its position and pay back the duty. In the meantime there is some talk of annexation to the United States. Many people are becoming thoroughly tired of the frequent revolutions and senseless fights. These people are gradually being brought under one head, and the new party will have annexation to the United States as the foundation of its platform. At the last meeting of the Nicaragua Congress the President in his message touched upon the subject as one of his fondest hopes, and it is said that next

year the matter will in all likelihood take some definite form. General Estrada, once Minister to Washington, is leading the movement, and he says that annexation is the only future for Nicaragua. But it must be said on the other hand that a large majority of the people are not over friendly toward the people of the United States.

The Peace Conference.

As the date for the assembling of the Peace Conference, May 18th, approaches, there is a general recognition that in all probability the immediate results will be little more than some advance on the Geneva Convention in regard to the usages of war. Any action toward disarmament or the reduction of armaments is manifestly impossible. The discussion on arbitration will doubtless be useful, but, as the Conference will have no authority, its recommendations will carry no more than their inherent weight. Baroness Suttner, who on the Continent has taken the place of Mr. Stead, considers it merely the first step in a long process of development, the commencement of a new era in which the co-operation of the official world in the opposition to war will become an institution. While the Conference itself will neither ratify the European status quo, nor result in arbitration treaties, it will pave the way for such reforms. There seems to be a general belief that the influence of the American delegates, both because of their personal character and their freedom from European entanglements, will be considerable. The presidency of the Conference will, it is expected, go to Russia; the doyen of the body, both in service and in the alphabetic order, Count Munster of Germany (Allemagne), convening it and nominating the Netherlands Delegate, who will then propose M. de Staal, Russian Ambassador in London.

The Dreyfus Case.

The most notable recent development in the Dreyfus case is a letter by the calligraphic expert, who testified that Dreyfus was the author of the bordereau, in which he announces his present belief that the document was written by Esterhazy. One of the judges in the Dreyfus court martial and also a former Prefect of Police have both

deposed before the Court of Cassation that the verdict against Dreyfus was obtained by unfair practices. Another member of the court martial testified that there was no necessity of showing him the secret documents, because he knew them, having written them. The *Figaro* continues to publish the proceedings, and among its latest developments is the testimony of Captain Cuignet, an aide-camp at the Ministry of War, in which he charges Col. Du Paty de Ciam with absolute forgery. Other testimony is along the same line, and it is becoming more and more evident that some form or other of revision will be necessary. A statement appears in the *Westminster Gazette* to the effect that the German Government recently addressed an expostulatory note to France intimating that the evidence as published in the *Figaro* was creating a very unfavorable impression, and that France must understand that in certain eventualities it would be impossible for Germany to refrain from publishing her own detailed version of the facts. In view of all this Premier Dupuy is urging prompt action by the Court, and there are reports that a majority is assured for revision. The news from Dreyfus himself is that he is somewhat better, but has felt the long tension very greatly, and at times it seemed that it would be too severe for him to endure.

Russia and the Armenians.

The Armenians are again coming into political prominence, and this time in connection with Russia rather than with Turkey. It will be remembered that after the massacres four years ago there was a large exodus of those people from Turkey into the Caucasus. At that time they were welcomed by Russia, but of late her friendliness toward the refugees has perceptibly cooled. They have been to a considerable degree paupers and thus have drawn heavily on the benevolence of the community. In some instances it is asserted that they have proved disturbers of the peace, even hetaiking themselves to brigandage. Probably far more influential with the Government is the statement that they have strengthened the existing Armenian community in the Caucasus, which has always given considerable anxiety to the Russian

Government by its absolute refusal to become denationalized and Russiailized. Various laws have been made to meet the difficulty. Armenian schools, even those established by private funds, have been confiscated, including some Protestant schools. Prominent Armenian ecclesiastics have been banished and still they increase. Under a municipal law which makes property owning the chief qualification for membership in city or town councils, Armenians have acquired property until they control the councils in many cities; in Tiflis they have 56 out of the 79 members, altho they represent but 40 per cent. of the population. As a result of all this Russia has been seeking to get rid of as many as possible. The Turkish authorities have, however, refused to receive them without passports, which the Turkish consul refused to give. Then, the special pressure from St. Petersburg continuing, the Turks said they would take them if Russia would give a complete list of them. This Russia said was impracticable, but promised to give a list of each company as it left.

England and Russia in Agreement.

The long talked of agreement between England and Russia in China has at last been announced. England agrees not to press railway or other concessions in North China, and Russia agrees to recognize England's claim to predominance in the Yangtse Valley, and that no part of the valley shall be alienated. Just what is to be included in the valley, where its boundaries are to be, is not stated. Lord Salisbury at a banquet referred to the agreement as preventing, to a certain extent, the likelihood of collision between the two Powers, and thus as matter for congratulation, especially in view of the relations which had from time to time prevailed between the two countries. At the same time comes information of a statement made by M. de Witte, the Russian Minister of Finance, to his Government, that some agreement with England was essential in view of the financial situation. Money, especially English capital, was imperatively needed for the Siberian railway and various industries. British free trade also, he said, offered the best opening for Russian

trade, and closer relations were very desirable from this standpoint. At this time also comes the announcement that Russia has secured a concession of the Province of Azerbaijan, in Persia, for seventy years, for the exploitation of mines, especially of copper and gems, and the construction of railways, roads and harbors. According to the latest advices Germany desires not to be left out, but wishes the Yellow River valley as her sphere of influence.

Reform in Siam. Siam has taken a remarkable leap forward within the past two years. Profiting by the attacks on the integrity of his kingdom, and probably still more by his trip to Europe, King Chulalongkorn has been introducing reforms on every hand. He has been fortunate in securing the services of several trained English administrators, as well as Belgians and others, but he has realized that the work to be effective must be thoroughly Siamese and accordingly he has made special efforts to train young men of ability for the various positions. His own family has been drawn upon freely and with the best results. An entire financial system has been commenced. In place of no system of accounts, no audit, no effective revenue service, there is now a fairly good system. It is not in working order all over the country, nor is it complete anywhere, but it has already advanced the income considerably, and acts somewhat as a check on expenditure. The magnificent forestry of the country has been put under surveillance and the waste that was threatening the teak trees has been checked. A police system has been established at least for Bangkok, the River Meinam and the railway to Kerat, while a gendarmerie has been organized for the provinces. Education is encouraged by a normal school and a special college for the nobility. The law courts have been reformed and the great mass of cases that have accumulated has been cleared away, and it is possible as never before to secure justice and mercy. All this, of course, is not done everywhere or very thoroughly. But a beginning has been made and a most excellent one. Already, on the strength of what has been accomplished, revision of

treaties is asked for, and especially is it desired that the immunity of foreigners from taxes should be abridged. One of the most fruitful sources of trouble between Siam and France is the ease with which Siamese can secure French passports and then return and claim immunity from Siamese officials. That these requests will be granted just yet is not deemed probable, a little longer time being needed to test the reform.

Trouble in South Africa

The situation in the Transvaal grows more tense. The mining industry is almost at war with the Government over arrangements with regard to franchises and there are mutual recriminations tending to general disturbance. The output of gold during the past year is reported at \$81,203,150, an increase of more than \$22,500,000 over the output of the previous year, making the country, according to President Kruger, the largest gold producer in the world. This shows the great interests at stake and the necessity of coming to some understanding. Meanwhile the severest repression continues. Correspondence is interfered with by the censorship, meetings are suppressed, one which had been promised having been forbidden subsequently. To add to the anxiety, Mr. Chamberlain, Secretary of State for the Colonies, in answer to a question, has affirmed that a considerable increase in the British forces at the Cape recently was due to the fact that the Boers had erected forts at Pretoria and Johannesburg, which was regarded as a menace to Great Britain. At the same time the elections in Cape Colony have gone against Cecil Rhodes, the Afrikaner Bond having a clear majority in the Cape Parliament of 6 to 8. The Delagoa Bay matter is again creating some anxiety and it is asserted that Cecil Rhodes has been manipulating that also with a view to securing the transfer of it to British South Africa, even tho the Portuguese Government should hesitate. The home Government has taken no action yet in regard to the petition of British subjects in the Transvaal, but there is a general belief that it will be compelled to, especially in view of its practical indorsement by Sir Alfred Milner, whose conservatism in such matters is well known.

The Tent.

(PERSIAN.)

By Richard Henry Stoddard.

WHEN my bier is borne to the grave,
And its burden is laid in the ground,
Think not that Rumi is there,
Nor cry, like the mourners around,
"He is gone—All is over—Farewell!"
But go on your ways agalu,
And, forgetting your own petty loss,
Remember his infinite gain.
For know that this world is a tent,
And life but a dream in the night,
Till Death plucks the curtains apart
And awakens the sleeper with light!

NEW YORK CITY

The Development of the British Empire in Asia.

By the Right Hon. Sir Charles Wentworth Dilke, Bart., M.P.

IN writing for an American paper it is difficult for an Englishman to feel sure how much knowledge with regard to the development of the British Empire in recent times he may take for granted. While the American volunteers were fighting side by side with British troops against the French in the struggle for the possession of the dominant influence in North America, a corresponding struggle between the same Powers was taking place in the Indian peninsula, in which England and France had long had trading factories, and in which for some time they had begun to push on toward territorial dominion.

In the wars between the two great Western rivals which marked the reigns of Louis XV and Louis XVI the conflict in India and in the Indian Ocean was less one-sided than some are inclined now to think. At sea De Grasse and the Bailly de Suffren de St. Tropez long disputed and came nearer to destroying the British command of the sea than we like to admit; and on land there was a moment when the fate of India seemed

doubtful. The ultimate success of the English-speaking element was, however, even more strikingly complete in India than in North America, and, while the prolific habits and the sterling qualities of the French Canadians have caused a survival of French traditions in one part of North America, in India the *Loges* are merely so many monuments to the overwhelming nature of the British success. Pondicherry and Chandernagore, in the suburbs of Calcutta, and the other French trading stations are by treaty now mere *enclaves*, in which British supremacy is tacitly acknowledged, which have been occupied on the outbreak of previous wars between Great Britain and France, without a blow, restored on peace, and which in the event of any future war will similarly be occupied again—and not restored.

Since the treaty which established the Independence of the United States, and which in many ways recognized the terribly doubtful character of the struggle between England and France which it brought to a close, the British Empire in Asia has pursued an up-

ward course. The Great War never jeopardized it for a moment; and our struggles at that time in Asia and the adjacent seas were, with the exception of the fight for Mauritius (if Mauritius be deemed Asiatic), not struggles against France but against the native powers, of which the heaviest defeats coincided in date with our wars against the French in Europe. From that time India has spread steadily and been greatly augmented in extent by the conquests in the present reign, of Scindh, of the Punjab (where French influence with the Sikhs, illustrated by the letters of Louis Philippe to Ranjit Singh, the Lion of the Punjab, was one of the causes which provoked the war) and of Burma. In the case of the second Burmese war, and complete destruction of Independent Burma, French influence again was the provoking cause; a French consul having been sent to procure a treaty, nominally commercial, the signing of which was the death warrant of the Burmese monarchy. The mutiny of 1857 brought no check to the development of British India, altho since Lord Canning's proclamation and the transfer of sovereignty from the Company to the Crown in 1858 annexation within India proper has been all but unknown. The native States of India are for all practical purposes British, and there are many who, like me, would prefer to see large portions of India, which are at present under British rule, restored to native administration, subject to our control in the only matters which are essential—those concerning finance and war. The expansion of India over Baluchistan as far as the Persian frontier has been peaceful. Her expansion down the coast of Further India, facing the Bay of Bengal, has been brought to an end by the transfer of these establishments (some of which, such as Penang and Province Wellesley, were somewhat ancient) to the Colonial Office. But British influence in the direction of Singapore has continued to expand, and the Protectorates which stretch toward Slam are flourishing. In the other direction, toward the west, without any expansion of British territory in Persia or in Eastern Arabia, British influence is supreme, and our recent action, when France concluded a treaty with the Sultan of Muscat, has shown that we shall not tolerate any foreign intervention

on the long shores of the Arabian Sea and Persian Gulf. Northward, while Nepal, which is tributary to China but which yields us our Ghoorka recruits, has been let alone, there has been a good deal of British expansion into the Himalayan range. Little attention has been attracted by this expansion except by the virtual annexation, accompanied by wars, of hill States, which were dependencies of our Protected State of Kashmir. The delimitation of the frontier with Russia was thought to necessitate a post of observation at Chitral. Our Resident was besieged, and the straight road from Peshawur over two low passes and across two rivers was "opened" up with bridges and then made in the course of the relief operations, altho the garrison was actually relieved by the old roundabout road from the Kashmir side. The keeping open of the direct road, after the issue of a proclamation pointing to withdrawal, has been regarded as a breach of faith, and the matter is now in conflict between the two parties in our Parliament. No one seems to have seen that the question of the maintenance of a post of observation at Chitral, established, in fact, by the Liberals, is not necessarily connected with that of the maintenance of a difficult road by the Malakand. Interests have now sprung up, however, between Malakand and Chitral which will make withdrawal from the direct road difficult. It was a question whether the construction of such roads does not facilitate invasion of India rather than aid in its protection. Cross roads and cross lines of rail, from defensive post to defensive post, are essential to defense, but the construction of great through roads, leading into the heart of the country, is, in such mountainous districts, unwise. The Malakand road leads, however, only to Peshawur. Peshawur is a station from which, if heavily attacked, we should fall back and which is indeed indefensible against a formidable, or what is called a "European," enemy.

From Aden, which is an Indian station—by statute a portion of the Presidency of Bombay—we dominate southwestern Arabia, and it is certain that the establishment of other Powers in Arabia, as the Turkish Power gives way, will not be allowed by the United Kingdom. Other British possessions in Asia

are to be found in Borneo, where Rajah Brooke long since established himself an independent sovereign, where his nephew has now come under British protection, and where a company has developed British North Borneo, which forms, with Sarawak and Labuan, a territory likely to be prosperous in the future. Ceylon, by the enterprise of British planters, has become the most successful tropical colony of any Power. On the coast of China the British colony of Hong Kong, which dates only from the birth-time of many of us, has become as flourishing as Singapore.

As regards our communications with Asia, they are conducted in time of peace by the Suez Canal, in the management of which we are now virtually on an equal footing with France, and the Red Sea, in which we are dominant. In time of war the Mediterranean would be so unsafe for trade, on account of its narrowness and the exposure of the road to attack from the French, Algerian and Tunisian coasts and from Corsica, that we should use the Cape route, which has our coaling stations at Sierra Leone, in South Africa, and at Mauritius—an island perhaps African in situation but completely Indian in interest, which was a thorn in our side when in the hands of the French and a station for their privateers in the Great War, and which was only finally taken from them late in the war and by a considerable effort. The French have established themselves at British Sound, now called Diego Suarez, in the north of the great African island of Madagascar, from the whole of which they are expelling British trade and British influence. So long as we retain the command of the sea the French dream of conveying to Diego Suarez the whole of their Indian troops and making it a great naval station for attack upon our Cape route will remain a dream. The immense fleet of cruisers which we now possess will render such a use of Madagascar as that which, before 1810, the French made of Mauritius, impossible in a future war, and our communications with India, Singapore and Hong Kong, so long as we retain the command of the sea, are not likely to be seriously assailed.

We turn now to the other side of the picture: the establishment in Further India of

a new French Empire, and the menace to India and our influence in Persia and in China of the vast and invulnerable Empire of Russia. The extension of Russia across Siberia to the Pacific is nothing new. The Cossacks had penetrated to the Chinese border in the last century; and the Russian churches in Alaska remind you Americans of the United States that Russia at one time stretched even further from west to east than she does now. The development of the Russian Empire in Asia in our time has been southward rather than eastward. Her influence has become dominant at the Persian capital, and North-eru Persia lies open to her arms. She has consolidated her position in Turkestan, and, altho she yielded back to China the province of Ili which she had long occupied after the Mohammedan rebellion by which the Chinese had been driven out, she has come down by the Amur to the formerly Japanese island of Sagallen, has stretched southward along the coast and established an arsenal at Vladivostok, and has now extended her virtual dominion over Manchuria without firing a shot, and is replacing Vladivostok by Port Arthur in the Gulf of Fechill and neighborhood of Peking. British trade in China is enormous, and is threatened by that process of gradual Russian absorption which has been seen at work in Khiva and Bokhara, and which will inevitably be repeated in the northern portions of the Chinese Empire. The vast population of China, however, lies not in the north, but in the central valley, and we have proclaimed the importance of a Chinese statement to ourselves that China has no intention of alienating the provinces which include the Yangtse Valley. China has, however, given a similar promise with regard to one of them, that of Yunnan, to France, and any British sphere of influence extending over the Yangtse Valley is both shadowy and contested. France has shown by her easy relinquishment of her pretensions in the Bahr-el-Ghazal parts of Africa that she will not risk serious differences with Great Britain in matters in which she has not the firm support of Russia. But in Asia France and Russia work together, and the feverish haste with which the Russian fleet is being strengthened seems to point to an ultimate lutation on the part of Russia of contesting

our privileged position in Southern Asia. In this contest Russia may probably count upon the support of France. Between the Russian sphere in China and the sphere which is claimed by France, with less power of making the claim good, German and Japanese spheres are interposed, and the policy of our Government points to common action between Great Britain, Germany and Japan for resisting the Russo-French alliance for the partition of China. While Japan is, however, only an Asiatic Power, Germany is before all a European Power and a world-trader; and her action in China will always be subordinate to her European and her general interests. It is doubtful, therefore, whether under all circumstances Great Britain could count upon the support of Germany in opposing in China the pretensions of France and Russia.

The United States are beginning to play a great part in the Pacific, and they have in China trade interests which, altho not yet large, are certain rapidly to increase, and which are inconsistent with the Russian policy.

I have written of Russia as possessing in Asia an inexpugnable position, but in saying this I have been thinking less of the present than of the future. For the moment Japan alone, even without our alliance, is too strong on the Pacific coast for Russia; and it is only the knowledge that the enormous reserve power of Russia would be exerted to crush her in the long run that has prevented the Japanese from challenging, successfully as regards the moment, in arms an action on the part of Russia which has been strikingly unfair toward herself. Japan was expelled from her conquests on the Gulf of Pechili, and had to resign herself to seeing Port Arthur, which she had conquered, made over, with its fortifications, to her great rival, and Wei-hai-wei, which she had also conquered, occupied, as a parliamentary set-off, by ourselves.

For many years to come the United Kingdom and Japan together will be far too strong for Russia upon the Gulf of Pechili, and generally speaking upon the Pacific and its coasts. But no action there could prevent blows being inflicted by Russia in other portions of the world upon British interests.

Northern Persia, for example, could be occupied by her and the greater portion of the Persian kingdom easily absorbed. Northern Afghanistan could also be conquered by Russia, with the effect of so advancing her frontier toward India as enormously to increase the expenses of our Indian Government after the peace, with the natural result of increasing at the same time the financial unpopularity in India of our rule. Eastern China could be absorbed, and any success of the arms of Great Britain and Japan upon the coast would only be treated as a set-off, in the conclusion of the peace, against Russian successes elsewhere, some of which would be abandoned in order to secure restitution of anything which might have been wrung from her on the Pacific coast.

These military facts, and the enormous difficulty of so controlling the Government of China as to create an Anglo-Chinese army capable of defending against Russia the Yangtse Valley or Central China, point to an agreement with Russia being desirable in the interests of Great Britain. But while such agreements may pacify interests for the moment, it is difficult to see what chance of permanence they would offer. There are some who think that the Russian dominions in Asia are so vast already that the unwieldiness of an empire swelled by further conquest would constitute a weakness to the Russian Power which the prudence of her rulers would lead her to avoid. But telegraphs and railways make countries smaller as far as government is concerned, and a Russia swollen by the addition of Persia and Afghanistan and Western and Northern China would not be so difficult to govern by reason of its vastness as was the already enormous Russian Empire, provided with fewer means of communication, of a few years ago.

The interest of the United States in Asia is, we are able as Britons to congratulate ourselves, an interest which is, on the whole, in accordance with our own. The door is equally open to trade to all the Powers throughout all portions of our dominions, and throughout the countries outside our dominions, such as the shores of the Persian Gulf, which we control. The United States will become the greatest manufacturing Power of the world, and a country of great export, and

probably of great fleets. It will be to her interest that the door should be kept open to trade throughout the world, and Russia is unlikely in the future to see her interest in this direction any more than she has seen it in the past. The will of the United States, if it be in accordance with the will of Great Britain and of the Australian Commonwealth—the will, in other words, of the English-speaking peoples—will be paramount in the

Pacific if they are united, and, in the difficulty of seeing our way either to hold Russian influence in check or to come to terms with Russia which will be permanently to her advantage and therefore permanently hindering, we naturally turn to the conception in the distant future of the alliance in the Pacific and for trade in Asia of the English-speaking world.

‡ LONDON, ENGLAND

The Roof of the World.

By Captain Francis Younghusband, Indian Staff Corps.

It was a hot, glaring day in the height of a Central Asian summer. I had already ridden nearly three thousand miles on my companionless journey from Peking to India. The terrors of the Gobi Desert were fading from my memory. Away on my right lay the high ranges of the Tianshan, the Heavenly Mountains, dividing Chinese Turkestan from Siberia, and along the base of which I had plodded for many hundreds of miles night and day indifferently, in my eagerness to reach my distant destination. And now, as I sat listlessly on my pony, travel-worn, dust-covered and weary, I saw in the far distance before me, high in the sky and apparently unconnected with earth, a long strip of purest white, even as a level on its lower side and jagged on its upper. I knew this could only be the summit of a snowy range, and I knew that the only snowy range it could be was the Pamir Mountains, the *Bam-i-dunya*—the Roof of the World.

And so, indeed, it seemed, looked at from the level plains of Turkestan, and to ascend to those mountains was to all appearance like climbing from the floor to the flat roof which formed the upper story of the Turkestan houses around me.

But on this occasion I had to turn off southward to India, and it was not for two years afterward that I actually ascended to the "Roof of the World," to this high meeting place of three great empires and dividing line of the waters of Asia.

Here I was in the very center of the con-

tinent and from one point to which I reached, 17,000 feet above sea level, as I looked down upon the source of the mighty Oxus flowing off westward on the one hand, on the other rolled down the waters eastward into Chinese Turkestan, while before me rose the lofty, snow-clad mountains which grimly divide both these northern waters from those which flow southward into India. What other spot could be more truly called the Heart of Asia! And interesting as it is from its purely physical aspect, from the wild grandeur of its scenery, the mighty glaciers which fill its valleys, the eternal snows which clothe the mountain sides and the fantastic beauty of its spotless peaks, it is still more interesting through the people who press around it.

From the banks of the Oxus, to which it gives birth, arose the great Aryan race which spread over all Europe, Persia and India, and some of the pure descendants of which are to this day still living in the secluded valleys of this region, while on its eastern borders dwelt the Scythian or Tartar tribes, who also swept in waves of immigration to India and joined in the tempestuous inroads upon Europe.

To-day we witness the great reflex movement—the return wave. The vast Russian nation irresistibly rolling downward from the north. The far-reaching British extending their dominion upward from the south. While between these two active races the impassive Chinese, who for a time had

gained a footing in the Roof of the World, bld fair to be pressed out altogether.

What sort of a region then is this for the dominion of which three empires contend? Of what value is it to either? Who are the present inhabitants and whose authority do they acknowledge? These were the questions which I set myself to answer on the three separate visits I paid to the Pamirs from 1880 to 1891.

In the first place, the region of the Pamirs is not a plateau, as has so often been imagined—probably because it was so marked on many maps. But its valley-bottoms are generally flat, often from four to five miles broad, and lying at elevations varying from twelve to fifteen thousand feet above sea-level. From these valleys the mountain ranges on either side rise to blights of from three to six thousand feet, while in a few exceptional cases the giant mountains tower up to a total height of 23,000 and 25,000 feet above the sea.

So elevated a region is, of course, intensely cold. Even in the summer there is scarcely a month together which is free of frost, and in the winter the temperature descends to 20, 30 and 40 degrees below zero, Fahrenheit. Nowhere else have I felt such a cold as there, and Lord Dunmore, who has had experience of Russian, Arctic and Canadian cold, says that the Pamir cold, temperatures being equal, is worse than any. This I felt to be due to the rarefaction of the atmosphere, which of itself exhausts one and diminishes the energy available for the resistance of abnormal temperature.

Yet there are hardy nomadic races who permanently inhabit this inhospitable region, driving about their flocks from place to place and pitching their round felt kibitka tents wherever a sufficiency of grass for their animals and brushwood fuel for domestic purposes may be found. No cultivation is, of course, possible on the Pamirs proper, and it is only on the outskirts, where broad valleys, to which the term Pamirs is applied, have sloped downward into lower altitudes and consequently warmer regions, that there is any profit to be obtained from tilling the soil. But the hardy Kirghiz of the Pamirs scarcely require produce of the land. They are quite content to live for

weeks and months together upon little else than what their flocks and herds afford them—upon milk and curds and cheese, with occasionally some meat and now and then some wheat or barley. This was all the great Tartar hordes who followed Genghiz Khan in his hurricanes of invasion had to feed on; this simple fare apparently sufficed for all their fiery energy. But the Kirghiz of the Pamirs, who in their mode of life and disposition and even in appearance otherwise closely resemble these wild conquering nations, whose descendants I had met with in my travels through Mongolia, are now lacking in any kind of warlike spirit. They may plunder a little—they may occasionally engage in a brawl, but as to fighting even to the extent of resisting the raiders from Hunza, they never now think of it. They are lethargic, indolent and uninteresting.

But the all important question of a few years ago was not what were the inhabitants like, but to whom did they owe allegiance? It was known vaguely that a route lay across the Pamirs toward the Indian frontier and it became of importance to both England and Russia to define their respective positions in regard to these tribes. To most people it would seem a very simple matter to ascertain to whom the inhabitants of a country belonged. If an American visited some remote village in the Alps he would expect to find out from a single question to the inhabitants whether they were independent or whether they belonged to Germany, France or Italy. In Central Asia, however, the matter is much more complicated. The great English traveler, Ney Elias, visiting the Pamirs a few years previous to me, found that, roughly speaking, the inhabitants of those parts of the Great, the Little and Alichur Pamirs which drained down toward Afghanistan owed allegiance to the Afghans, while the Chinese claimed the remainder. I found much the same, tho the Chinese then claimed the Alichur and even had a post of thirty Chinese soldiers on it. I was also shown documentary evidence of their claim. But now the Russians also began to assert a right. They affirmed, what was no doubt perfectly true, that at one time the inhabitants of the Pamirs had paid tribute to the chiefs of Khokand.

Upon this premise they drew the conclusion that as Khokand was now Russian, therefore the Pamirs must also be theirs.

Here, then, was quite unimpeachable proof that at present part of the inhabitants of the Pamirs owe allegiance to the Afghans and part to the Chinese, while in the past some at least had paid tribute to Kbokand. There were indeed in the center some who paid tribute to the Afghans one year, to the Chinese the next, and who doubtless at the same time told any Russian inquirer that the only sovereign whom they could possibly acknowledge was the Great White Czar! Whose, then, were the Pamirs by right? Naturally his only who possessed the might. In 1891 the Russians sent down a military expedition which ordered the Chinese soldiers off the Pamirs, and these, bowing to superior force, promptly retired and never put in an appearance again. The following year the Russians sent down another military expedition, which, finding an Afghan outpost who would not retire as submissively as the Chinese had done, massacred them to a man. From henceforth the Pamirs, all except the outward fringe, were Russian territory and a permanent military post was established in their midst.

This little episode in Central Asian history will be interesting to American readers as typical of the way in which the weaker races are being elbowed out by the stronger and more vigorous, to the advantage, be it noted in parenthesis, of civilization in general and even of the people themselves, for the Russians have established absolute order and have opened out the country with roads and postal services. But what we have chiefly to concern ourselves with is as to how this move of the Russians affects the position of the British in India.

I have already mentioned that bordering the Pamirs on the south is a mighty range of snowy mountains—the Hindu-Kush—which divides the waters flowing to India from those flowing northward to Central Asia. South of this Hindu-Kush range, in the country draining down to India, the British Government have often declared that they can brook no outside interference. That country at least must always be included in the sphere of British influence.

When, then, the Indian Government saw that in 1888 the Russians had sent an officer into Hunza and that in 1891 an armed party, with several officers, had actually crossed into Chitral, both countries on the southern side of the range, and when they saw the Russians asserting their authority so firmly on the Pamirs, they were compelled on their part to occupy first Hunza and then Chitral and come to an understanding with Russia as to the precise limits of her authority. The result of this action is that while the direct administrative control of the Indian Government does not extend beyond the plains, their direct political control, exercised through resident British officers, extends right up to the Hindu-Kush range, and is only separated from the Russian sphere by a narrow strip of Afghan territory under the indirect political control of the Indian Government. This strip is in places not more than a dozen miles broad. So that for all practical purposes Russia and England now meet on the Roof of the World. The southward movement of the Russians has been met by a northward counter-move by the British, till the two now almost touch each other.

Is there any danger to England in this? I think not. I think there might have been if England had not made her counter-moves. I think that if the Russians had been allowed to push their way unheeded they might have established such a position and influence among the wild tribes in the mountain valley on the southern side of the Hindu-Kush as might have caused the Indian Government grievous embarrassment. By offering the avaricious tribesmen the plunder of the plains of India they might very easily have set them rolling in a destructive avalanche southward. But now that the British hold the passes and have it in their power to prevent that insidious approach in time of peace which may prove such a terrible danger in time of war, I believe that the British in India have nothing to fear from the presence of the Russians on the Pamirs. The inhospitable character of that region I have already dwelt upon. The Russians can only support there the smallest of outposts. As a main line of invasion the route is, of course, absolutely imprac-

ricable and even as a secondary line is of very little use. Perhaps three thousand men might be sent by it. But even they would have to cross some four hundred miles of mountains before they reached the Hindu-Kush range, the extreme limit of British control, and before they reached the plains of India would have to pass through 300 miles more of the most intricate mountain valleys in the world. Moreover, there are only three months in the year during which even these limited operations could be conducted. As long then as the British remain vigilant and retain control over the tribesmen on their frontier they have little to fear from the advance of the Russians over the Pamirs. Their position on the Roof of the World is a very exalted one, but must be very chilly, and it is practically useless.

There are a few general conclusions which we may draw from this episode. The first is an abstract one, and deals with the difficulty which vast empires have in keeping still when alongside weak States. There was little to be gained by the Russians in going on to the Roof of the World or by the British in penetrating the remote Himalayan valleys. But great empires seem to be irresistibly driven to absorb the lesser States on their borders, and when two such empires lie close to each other the attractive power which draws them together—as two iron-clads are drawn to one another when too close—seems impossible to resist. The second conclusion is of a more concrete nature. It is that Russia will absorb bits of China whenever the development of her national life necessitates it. What the Russians did to the Chinese on the Pamirs they have also done to them in that exactly opposite extremity of the Chinese Empire, which I had visited the year previous to my first setting eyes on the Roof of the World.

As the Russians elbowed the Chinese out of Pamir on the west of the Celestial Empire, so have they also turned them out of Port Arthur on the east, in each case with a precisely similar effect upon British policy. On the west, when the Russians occupied the Pamirs over which the Chinese exercised a shadowy suzerainty, the British were compelled to occupy Hunza, over which the Chinese also claimed a similar suzerainty. In

the east, when the Russians occupied the naval station of Port Arthur, the British occupied the corresponding naval station of Wei-hai-weï.

Will this process of move and counter-move still continue? We cannot help thinking it must. The Russians, like many other European powers, and like the United States, are undergoing a process of industrial development. Factories are springing up all over Russia with unparalleled rapidity, and the manufacturers require a market for the sale of their goods and for the purchase of raw materials. Where else can such a market as China be found? China must, in the Russian view, be opened up at all costs to the trade of her manufacturers. But the Russians well know that if they have to trade with the Chinese on *equal* terms with other nations they will have but little chance of making their way. They will be unable to make their way against the competition of British, American, German and French traders. It is to the Russians all important, therefore, to rail off those parts of China immediately bordering Russian territory as special preserves for her traders, and for the exertion of her influence. This in its turn compels the British to strengthen their influence over other parts to prevent the possibility of the exclusion or curtailment of British trade with them. The result is that, while Russian influence spreads downward from the north, British influence spreads upward from the south.

To the people of the United States the important point to watch is that as much of China as possible comes under British, and as little as possible under Russian, influence. For whatever comes under British influence is as open to American trade as are India, the Straits Settlements and Hong Kong. And even if what comes under Russian influence is kept more open than is Turkestan and other parts of Russian Asia, yet there will also in those parts be for Americans and British a strange speech and strange methods of control.

Let, then, the people of the United States see that their interests lie with the British in their great world-rivalry with the Russians, and let them further recognize that this great rivalry tends in the main to good.

Whether under Russian or British rule, where before was strife and bloodshed, is now peace and security; where before was lethargy, is now enterprise and spirit.

This is the lesson I would fain draw from the far-off events on the Roof of the World.

RAJPUTANA, INDIA.

The French Empire in Asia.

By M. Paul Guieysse,

DEPUTY AND EX-MINISTER OF COLONIES.

THE early years of the seventeenth century mark the commencement of continuous relations between France and the empires of Asia. The Portuguese and the Dutch had already reached China, Japan and the large islands of the Pacific. During the reigns of Henry IV in France and of Queen Elizabeth in England, the two East India companies were founded, whose interesting history developed with that of the two countries. After great changes French power in the Indies was almost totally destroyed, for it is hardly worth while to mention the few small settlements which were retained by the treaties of 1815, the only proofs of France's former greatness in that rich realm, but which still help to preserve the memory of such great men as Dupleix and La Bourdonnais.

Driven from India proper, France, profiting by fortunate circumstances, made for herself in the Indo-Chinese peninsula a new empire which was to have a brilliant future. Her relations with these countries are of long standing. During the reign of Louis XIV a Siamese embassy came to Versailles, asking for assistance, and offering to place the kingdom of Siam under the suzerainty of France, a project which could not then be realized owing to the European wars. Toward the close of the last century a French missionary, Pigneau de Behaine, Bishop of Adran, rendered Gia-Long, Emperor of Anam, services so important that the Emperor sent him in 1787 on an embassy to Louis XVI. Gia-Long, a mere chief of the province of Hue, was about to succumb in a struggle with the chief of the Lê dynasty of Tonkin when the help of Siam insured his supremacy. The supremacy was established def-

initely by a treaty of offensive and defensive alliance which he concluded with France, she supplying him with ships, troops, ammunition and civil engineers in exchange for the concession of the Bay of Turan and commercial advantages; religious liberty was also assured.

This was the beginning of permanent French relations with Anam. The French fortified Hue, Saigon, Mitho, the cities of Tonkin, on the Vauban system. Several Frenchmen who settled in the country were loaded with honors by Gia-Long and helped Anam to assert her superiority over adjacent regions.

Gia-Long's position had been a very critical one before the arrival of the French; and in order to understand the events of that time as well as those of the present, we must touch briefly upon the general situation in Indo-China. Its very name admirably explains the rôle of the two principal races which share the peninsula between them, at least so far as French interests are concerned. In the west are the Siamese in the valley of the Meinam, with their capital, Bangkok, at the mouth of the river. They are directly connected with the pre-Aryan population of India, whose civilizing influences they have always felt. In the east are the Anamites of the yellow race; their country between the coast belt and the ocean is a narrow strip of land averaging over 90 miles in width, separated on the north by the rich country of Tonkin from China, which has strongly affected its manners and customs.

Between Siam and Anam extends the immense valley of the River Mekong, which takes its rise in the high table lands of China

and flows first through a poor country inhabited by peoples almost savage, yet of rather mild manners, for the most part fetish-worshippers, but to a considerable extent won over to Buddhism, the universal religion of Indo-China. Then the Mekong flows through the regions of Laos, which become richer and more civilized as you advance southward. On its left bank is Anam, access from which is obtained by difficult roads through mountain passes. On its right bank is Siam, whose government constantly attempts to encroach upon the valley, despite the treaties with France. Next comes the rich kingdom of Cambodia, now under the protectorate and administrative control of France, with its splendid monuments, especially those of Angkor, which attest its ancient civilization and splendor. This country was always coveted by Anam and Siam, and its beautiful provinces were for a long time claimed by both. Lastly comes Cochinchina, a vast marshy plain formed by the alluvial deposits of the Mekong. This province is inhabited by different races of various origin; in part by the Chinese, who immigrated after the overthrow of the Ming dynasty, and also by the Anamites, who were sent, willingly or unwillingly, from their own country and were placed in possession of land for cultivation. It is now a French possession, and Saigon is the capital of Indo-Chinese France, composed of the kingdom of Cambodia; the empire of Anam, a protectorate; Cochinchina, a French possession, and Tonkin, which, while termed a protectorate, in reality is subject to direct French administration.

Tonkin, which already has become one of the finest jewels of the new French empire, had been virtually independent until Gia-Long, accepting its suzerainty from China, was able to unite it with Anam and Cochinchina, and by establishing his protectorate over Cambodia, to bring together thus once more after a century these countries with their 930 miles of coast line, under one and the same authority, that of France. At the death of this great monarch rebellions filled the country with bloodshed; the inhabitants of Tonkin rallied round descendants of their former Lê dynasty, and Cambodia recovered its independence. The son of Gia-

Long, aroused to defiance by the progress of the English in India, expelled the foreigners, his father's friends, and persecuted missionaries and native Christians. The result was that in 1847 Turan was bombarded by Admiral Rigault de Genouilly. After that events followed each other rapidly. France sent a new expedition against Turan, and as a result of the treaty of Hue in 1858, following the taking of Saigon, Anam gave up the three provinces of Lower Cochinchina. Revolts stirred up by the courts of Hue against France and the King of Cambodia, who had accepted the French protectorate in 1859, led to the occupation of Cochinchina, which, after an insurrection in 1868, was included entirely within the French limits. The native population is divided into four provinces, comprising seventy-one districts, having an administration partly French and partly native. Anamite law, modified by special decrees, governs the local population. Saigon is the seat of a court of appeal for cases coming from French and native courts. Cochinchina even has a representation in the French Chamber of Deputies.

Cambodia, with its King, Naradon, has never given any trouble; its occupation was made peaceably and without troops. There is a French Resident in each province, who simply superintends the native administration. Unfortunately matters are very different in Tonkin.

In 1872 a French merchant, Jean Dupuis, helped to put an end to the insurrections that ravaged the western provinces of China, by supplying the mandarins with arms and ammunition. He thus enabled them to enter Yunnan by way of the Red River, the principal river of Tonkin, which, with its two tributaries, the Black River and the Clear River, flows through Upper Tonkin before forming its very rich, fertile and densely populated delta. This would have opened Tonkin to France peaceably and with China's consent, and such a solution would have been the best possible. On complaints of the Court of Hue, the Governor of Cochinchina sent to Tonkin 175 men under the naval officer, Louis Garnier, well known for his famous exploration of the Mekong with Doudard de la Grée, who, unfortunately, died at the very moment of success. Gar-

ner's instructions were not definite, but he was rapidly won over to the ideas of Dupuis. Need we recall here that heroic period when officers, civil engineers, at the head of ten or fifteen men, took forts and fortified posts defended by regular troops? Garnier, with the tacit co-operation of the people, took possession of Tonkin in a marvelously short time and had already perfected a strong organization for the occupation of the country when he was killed in an ambuscade. The French Government, which had not yet recovered from the events of 1870, lacked energy and made the great mistake of negotiating with Tu-Duc, Emperor of Anam, instead of compelling him to yield to their will, which would have been easy, and concluded a deplorable treaty that gave over the inhabitants of Tonkin, ready to submit to France, to the fury of Anamite mandarins and Chinese pirate bands called in by them. After a short and successful campaign President Riviere met with the same tragic fate as Garnier. Then began the struggle with China, which was sending against Tonkin its rebel bands, the famous "Black Flags," supported by Chinese troops. A regular expedition was started whose fate was too often endangered even in France by political considerations. This war, which a firm stand might have avoided, cost France heavily in money and especially in brave men, among them Admiral Courbet, the hero of Fuchau. The treaty with China, concluded at Tientsin in 1885, and of Hue with Anam, put a stop to the fictitious claims of China to that country and the imperial seal was destroyed and replaced by a seal sent from France. At the death of Tu-Duc a few attempts at rebellion ended in the death of one of the regents and the exile to Algiers of the other. The present Emperor is merely an agent in our hands under the direction of the Resident of Hue.

However, long after the treaties and conquest, Tonkin was still the prey of strongly organized bands of pirates secretly encouraged by the Court of Hue. It is only very recently that safety has been positively secured. There may still be occasional disturbances, but without any real significance. The boundary question with China is settled; the Chinese mandarins, moreover, very loyally gave their co-operation in the later

expeditions against the pirates, which were less political than commercial in their purpose. The work on roads and railroads, actively pushed by the lamented Governor Prousseau and his young and zealous successor Donner, will give to this beautiful country peace and confidence, while prosperity will increase with the development of its mineral and agricultural resources. It is the agricultural products which are of chief value in the Indo-Chinese regions. The deltas of Tonkin and Cochin-China produce considerable quantities of rice; the forests of Upper Tonkin and Cambodia can supply enormous quantities of precious woods, while cotton, pepper, cinnamon, coffee, which they are beginning to plant, tea, even cocoa, will be important products of export. The results of pacification have been quickly felt. The commerce of Cochin-China and Cambodia alone rose from 100,000,000 francs in 1888 to 147,000,000 in 1897, and for the entire country it was 205,000,000 in 1897, of which 88,000,000 were imports and 117,000,000 exports. The year 1898, according to the statement of the first half of the year, will show still greater results. The Government of Indo-China has created a colonial office in Paris that will assist greatly in developing French trade. These results, already satisfactory, are nothing compared to what they ought to be and will be in the very near future. They have cost and still cost the home country too much, as it pays out yearly more than 20,000,000 francs for military expenses, the Indo-Chinese administration union bearing all the costs of local government. Little by little European troops can be replaced to a considerable degree by native militia. There should be necessary only a general police supervision in those regions, as the Anamites, judiciously organized and drilled, do excellent service.

But the situation in French Indo-China should be considered in its relations with Siam and China.

In consequence of Siam's excessive encroachments on the provinces of Cambodia, a French squadron brilliantly forced the entrance of the Meinam in 1893 and threatened to bombard Bangkok. A treaty made with the King of Siam after these events, together with a treaty signed with England in 1892,

serves as basis for the present French relations with Siam. The whole basin of the Meinam is neutralized for France and England, who pledge themselves not to send armed forces there nor to claim any special advantages for either. Where Burma and Tonkin join, the Mekong marks the frontier between the French and the English possessions. In Siamese territory a zone about 15 miles wide is neutralized on the right hand of the Mekong into which the Siamese pledge themselves not to send armed troops. The vast zone between the Mekong and the basin of the Meluam is subject to the influence of France, which keeps agents in the principal centers, Baitamhang, Korat and Ubon; at Chantahon, however, there is a French garrison. It must be admitted that the Siamese constantly endeavor to shirk their responsibilities, and that there are decided aggressions, some of them of really grave character; but the Siamese also know from the lessons France has taught them that they cannot carry matters too far. France, perhaps, pays too little attention to these interferences, and to Asiatic minds this may seem a weakness. However, relations appear to improve. A Siamese minister has recently come to Saigon to welcome Governor-General Doumer and to express to him his sovereign's eager desire to keep up friendly relations with France. Very important negotiations are taking place in Paris to make regulations for the provinces under our influence and the organization of Laos with the kingdoms of Luan-Prabang in the north and of Bassak in the south, has been completed by installing a chief Resident at Savannaket, due west from Hue in the midst of the navigable portion of the Mekong, which is 435 miles in length. The whole survey of the river made by Ensigns Simon and Mazereau shows the possibility of its navigation to within 15 miles of the Chinese frontier. This means the opening of China by a river which France holds from the frontier to the sea, and upon which there is already a regular river service over a course of constantly increasing length. The French must make haste to avail themselves of these advantages, for the English do all they

can to forestall them in Yunnan with their Mandalay Railroad. While making use of this open road of the Mekong, it is, however, chiefly from the side of Tonkin that access to China may be easiest and most profitable for France. It is really the Red River route discovered and inaugurated by Jean Dupuis that is the direct road into Yunnan. It will be duplicated by a railroad, the construction of which is to begin at once. An expedition of engineers has surveyed it from Lao-Kai, in Tonkin, the head of navigation in the Red River, to Mougtsé, then to Yunnan, capital of the province, where Governor-General Doumer is at present to make final arrangements with the Court at Peking. The surveys made during the last two years also included several extensions of the line, now in operation as far as Lang Son. Since 1896 a French company has had the grant of a railroad to the Si-Kiang at Nan-ning and extending toward Pe-tse. These provinces, Yunnan, Kwang-si and Kwang-tung, are among the richest of China. As borderlands of Tonkin they are comprised in the French sphere of action and commercial activity, and China has pledged herself not to part with any of their territory to other nations. The concession of the Bay of Kwang-Chau, almost opposite the island of Hainan, recently made to France, seems about to mark the actual limits of her direct and immediate action in these regions.

But who can foresee what a very near future may have in store? No doubt all European nations, as well as Japan and the United States, await the breaking up of the great Chinese Empire, watching sharply for the least advantage that any of them may wrest from the weak Court at Peking. In proof of this we only mention the recent European concessions at Shanghai. Their rivalries alone preserve the integrity of these provinces, only temporarily held together by very loose ties. If the great Chinese Colossus should fall France would maintain with dignity, but also without provocation, arrogance or weakness, the place that her historical rôle and her immediate interests assign her.

PARIS, FRANCE.

Russia's Extension in Asia, Its History and Purpose.

By Vladimir Holmstrom,

POLITICAL LEADER-WRITER FOR THE "ST. PETERSBURG VEDOMOSTI."

[In the following article Mr. Holmstrom has faithfully expressed the ideas I have always held on the subject of which he treats.—PRINCE UKHTOMSKY, editor and manager of the "St. Petersburg Vedomosti."]

PRINCE UKHTOMSKY, in his book on the present Czar's journey to the East, describes with his usual power and grip of significant detail, how, on nearing a Cossack settlement on the great Amur River, above the town of Blagoveshtchensk, the Imperial party in their steamer passed a high rock with a huge iron-bound wooden cross on it, painted white and bearing the inscription: "*Power lies not in strength, but in love.*"

This cross, erected long ago by some person unknown, and since repaired by some local officials in the far Amur territory, stands on the very boundary between Russia and China (the Amur district is coterminous with the latter State, the boundary line following the river), and overlooks the country toward the Celestial Empire for a distance of 27 versts, or 13 English miles. The words inscribed upon the cross were placed there when it was last repaired, and are attributed to the present Governor-General of the territory, Baron von Korff.

This sentence and the quotation from Prince Ukhtomsky are characteristic as indicating the spirit of Russian conquest in Asia; they give the key to the enigma of Russia's wonderful progress across the Asiatic Continent.

Without going so far as to maintain that unselfish Christian love was the sole motive power that actuated the Russians in Asia, we are bound to admit that Russian conquest was rendered easy by the *feeling of solidarity* which always existed in a latent state between the natives and their conquerors, and often animated the latter with a half-conscious inclination in favor of the conquered. There were three forces operating on the Russian side in Asia: (1) the Cossacks from the rivers Don and Ural (in Euro-

pean Russia, who have a considerable admixture of Tartar and Kalmuck blood in their veins, as have the Russians generally; (2) the Russian peasant settlers, and (3) the dissenters from the orthodox Church (the "raskolniki")—none of whom represent a conquering force in the military sense of the word, but rather a civilizing force, with an enormous power of assimilation, there being no great gulf between the stages of civilization represented by the Russian agriculturist and the nomad cattle-breeding native. Action on the part of the Government was always tardy and casual, the Czars in Moscow and St. Petersburg sanctioning against their will the conquests made by their hardy subjects, whose exploits were often rewarded with disfavor. Nor is it to be supposed that the exile system has been working all this time with any marked success; voluntary exiles have greatly outnumbered the involuntary ones in the history of Siberia's consolidation into a Russian dependency, and the colonization of Russian Central Asia has gone on without any aid from the exile system.

American readers are eager to know what is the history of the extension of Russia's dominion in Asia. They imagine this history as rich in picturesque details and glorious battles as the progress of Napoleon through Europe. My readers will be disappointed to learn that the work of the Russians in Asia has been a long record of toil and voluntary privation, rich in self-sacrifice, rarely acknowledged and never recompensed. With some exceptions, the very names of these patriotic toilers in Asia say nothing to the average Russian, and are not held up to public admiration in schools and school books. Russian patriotism, as found in the

masses, is an intense inward glow, rarely assuming any outward aspect and only encouraging to self-sacrifice and labor; it is the reserve force of a people thoroughly Christian in its peaceful disposition, whom yet it is not well for its enemy to rouse from its lethargy.

The growth of Russian dominion in Asia has been parallel with that of Russia herself as a State. Asia was awakened and brought to life together with our own awakening. This alone illustrates the truth of the saying that Russia is essentially an Asiatic country; her destiny is closely connected with that of Asia, and therein lies the main source of our predominance in that continent. From time immemorial Russia has lived a common life with the nations and races that people the neighboring continent which along its western frontier joins on everywhere to the great Slavonic Empire, with no natural boundary between them worth speaking of. The Ural Mountains are of no importance as a natural barrier against an invasion, while south of them lies the great plain between the hill country and the Caspian Sea, the great road usually followed by the races that invaded Europe during the first thousand years of our era. All the countless evolutions, formations and destructions of the Asiatic khanates, kingdoms and empires have always had a *contre-coup* in Russia, have called forth corresponding movements in that great neighboring State, which was also in process of formation. Not only did the mighty empires of the Turks, Tungus, Mongols, Chinese and Tartars exercise an influence on Russia, often in the days of their prosperity sending forth hordes of barbarians to the plains of Russia, not only did they exercise direct pressure on the Slav population of the east of Europe, but also the internal strife in Asia and the quarrels of her various races made themselves indirectly felt in Russia. Tenders of friendship were often made to the Czars of Moscow by the weaker party; Asiatic rulers often put themselves under Russian protection and so indirectly invited the Slav Empire to take part in their strife, made Russia's name popular and her influence powerful in Asia. These facts of close intercourse between the Slavs on the one hand and the Asiatic races on the other must be borne in mind in order to under-

stand the nature of that firm grasp in which Russia holds the various populations on the Asiatic Continent. "*Russia is at home in Asia*" is Prince Ukhtomsky's famous utterance, and it is this conviction, based on historical and ethnographical data, that forms the corner-stone of the Prince's conception of Russia's Asiatic policy.

THE NOVGORODERS.

If we turn to the history of Russia's formation as a State, when accurate historic dates are first to be found, we meet from the very outset with such facts as the frequent expeditions to the East, by road and river, of the young adventurers or pioneers of Russia's great northern republic, Novgorod, while on the other hand, in the same eleventh and twelfth centuries, the Asiatic Continent set loose on Europe its Mongolian hordes under the famous Batyi, who conquered the Russian cities of Ryazan, Moscow and Kieff, marched as far as Pesh and fought successfully against the Poles and the Germans. History teaches us, therefore, that from the beginning there were two currents setting between Russia and Asia; one flowed from the centers of Russian culture and spread, as civilization does, along the river system of Asia; the other, flowing from the depths of Asia, was a disorderly invasion *en masse*, and brought about the lowering of culture.

The little detachments of brave Novgoroders followed the course of the rivers Volga, Kama and, beyond the Ural Mountains, of the Tura, Irtys and Obi. Their object was the establishment of commercial relations, altho, as the English do in our day, the Russians of the twelfth century did not neglect any opportunity of robbing and plundering the population they encountered on their way. But friendly relations were more to the liking of the Novgoroders, who were always in close touch with the great Hanseatic towns and the merchants of Hansa. They founded factories and engaged in a brisk exchange and barter with the natives of Ugrian, Finnic and Ugro-Mongolian stock. The rise of the Mongols under Genghiz-Khan and his followers put a check on the enterprise of the Novgoroders, who were themselves forced to pay tribute to the conquerors. But after the crisis of the Mongol inva-

sion was over commercial relations between the Russians and the natives of Siberia were resumed as before.

IVAN THE TERRIBLE.

In the meantime the conquering impulses of the Asiatic races had exhausted themselves, the Scythians, the Huns, the Avars, the Bugarlians, the Magyars, the Kumans, the Mougols and the Tartars had come and gone—kingdoms and empires without any solid foundation had been shattered as soon as they arose. Russia, on the other hand, under sagacious rulers, under the influence of the West and of the orthodox Christian faith, had been steadily gaining strength, her national institutions were roughly sketched out for her and assumed the form of a system. The work of laying the foundations of empire having been accomplished, it became necessary, in order to solidify it and to defend the State from outward attack, to take proceedings against the unruly hordes on the eastern borders, where the Tartar kingdoms were undergoing the process of decay. The great Czar of Moscow, Ivan the Terrible, who nearly 150 years before Peter the Great had sketched out for the Russian reformer his plan of action, fought Sweden and Poland in the West and subdued the Tartar kingdoms of Kazan and Astrakhan in the East. The name of Russia rang throughout the whole of Asia, and her chief princes and the Khan of Siberia voluntarily acknowledged the supremacy of Russia, sending ambassadors to Moscow and paying tribute to the Czar. The White Czar they called him in Asia, as the Russians in their turn applied the name of "Yellow Czar" to the Emperor of China, and "Golden Czar" to the Mongolian Khan who in the sixteenth century created a vast empire, north, south, east and west of the Altai Mountains (whence the rivers Irtysh, Selenga and Yenissei draw their waters). In consequence of this voluntary submission, Ivan the Terrible added to his numerous titles that of "Lord of Siberia," and was addressed in a letter from King Edward VI of England as "Commander of all Siberia."

The fact of voluntary submission must be borne in mind, for it accounts for the wonderful progress of the Cossacks through Sibe-

ria in an exceedingly short time when the actual, semi-pacific conquest of Siberia was begun. Russia's moral and spiritual victory preceded her deeds of arms, if the foundation of Cossack settlements and their semi-advventurous, semi-defensive raids on the nomads may be called war.

It is most characteristic of Russia's half-unconscious progress through Asia that at the very same time that the central Government began paying special attention to the strengthening of its eastern frontier there took place the first inroad into Asia, organized by private individuals and merchants—and the Russian Government at the very beginning sent a message of stern reproof to these self-willed men! Such is the history of Russian conquest; it is not easy to decide who was the leader and who the led—the people or the Government. It was a perfectly natural movement, an organic expansion. In it the splendid and audacious feats of the Cossack Yerimak were mere incidents in Russia's progress.

THE COSSACK YERMAK.

About the middle of the sixteenth century the principal traders of Eastern Russia, the famous Stroganoffs, settled in the town of Perm (on the European side of the Ural Mountains), and received from the Czar, in recognition of their services in colonizing the country, a grant of the whole expanse of land east of the Kama (a tributary of the Volga). This grant was something of the nature of a company charter, or of those grants of land west of Massachusetts, Rhode Island and Virginia which were once bestowed by the English crown on English noblemen. The Stroganoffs had to reckon with many foes—in the south with the Cossacks of the Don, who subsisted on plunder; in the east with the Tartar kingdom of Siberia, where the internecine strife between rival chiefs was reflected on the Russian frontier in the shape of raids by the victorious party. The astute Russian traders, however, devised a most ingenious scheme: they took into their service their southern enemy, the Cossack "ataman" or chief, Yerimak Timofeyeff, with his 7,000 Cossacks, and dispatched them against their Tartar neighbors. In 1580 Yerimak began his glorious ca-

recr, crossing the Ural range with a following of 1,636 Cossacks all told. In the course of four years, with his forces gradually melting away, the famous ataman conquered the whole of the region along the middle of the Irtysh and part of the Obi, and presented Ivan the Terrible with a whole Tartar kingdom. Proceeding along the Tagil and the Tura rivers, in 1581 he reached the Tobol, and, having defeated the huge army of the local Tartar khan, took his principal fortress, Iskar. From this moment onward he lives in a series of battles, passing from river to river and suffering all manner of privations. He receives help from Russia only at the end of the third year, when some regular troops are sent to the fortress of Iskar. But Yer-mak continues his advance without their aid, sees his forces reduced to the number of 300, and at last is drowned during a night attack, owing to the sinking of his boat. The Tartars again make a victorious dash across the country, but their power is broken. The Russian Government, after sternly reprimanding the Stroganoffs, awakens to a sense of its duties and interests and begins sending partly regular troops but principally Cossacks to its newly acquired Siberian dominions.

EXPANSION IN WESTERN SIBERIA.

The process of this expansion is really wonderful in its simplicity and success. The Cossacks, on reaching by way of a river some far-off region amidst nomadic tribes, found a settlement, build a log-fort (*ostrog*) and try to institute peaceful relations with the natives, organizing trade and even sending embassies in the name of the Czar to various powerful Asiatic rulers. The restless natives, not yet accustomed to any civilizing influence, attack the Cossack settlements and oblige the Cossacks to advance into the interior of the country. Meanwhile, as the number of peasant settlers increases, the natives begin to realize the advantages of the new order of things and soon blend with the Russian settlers into the population of a territory under Government control. In this way, by the end of the sixteenth century, after some fifty years' work, Russia finds herself in possession of the whole of Western Siberia, lying in the basins of the Obi, Tobol and partly of the Irtysh. The area of

the Czar's Empire has increased from 18,000 to 200,000 square miles! Yet this has cost her less than any of her European wars of the same period.

THE COSSACKS.

It is to the Cossacks, the military element *par excellence*, as they are believed to be by Europeans, that the honors of this victory fall, but nothing can be more erroneous than to imagine this expansion a military one. The Cossacks are settlers and traders, as well as warriors: they remind one very much of the settlers of America, who, rich in energy and enterprise and strong in spirit, colonized the far West, pushing on through unknown lands with axe in hand and rifle at back. But in contrast to their American brethren the Cossacks were obliged by the peculiar circumstances of their case to develop a spirit of statesmanship, to adopt a regular and far-reaching policy in their relations with the bewildering masses of natives with whom they came in contact. Not being animated by any desire to exterminate their foes, often numbering in their ranks persons of the same races as the latter, the Cossacks had to practice a high degree of diplomacy and statesmanship in order to reconcile the natives to foreign rule. The Cossacks carried on their work of conquest with great moderation, resorting to arms only in extremity, striving to avoid shedding the blood of their neighbors and solving disputed questions by means of friendly intercourse and embassies. When compelled to take up arms, however, the conquerors acted with great energy and decision. The art of peace, as practiced so successfully by the Cossacks, says very much, indeed, for the character and the highly gifted nature of the Russians. Verily, Russia's statesmen and diplomatists of later years might have learned much from these simple folk! Prince Uklomsky, in his book, "On the Way to the East," which may be called a handbook, a *va-de-mecum* for Russian statesmen, generally very ignorant of the Asiatic policy of their country, a guide to the principles underlying it, is very enthusiastic about the dignity, the acuteness and instinct displayed by these forefathers of ours, sent straight from the plow to represent the Russian

Czar at the courts of Eastern potentates, and to execute plans, which were never very clearly devised and often only half understood by the Government of the day. From time to time, however, the central Government in Moscow showed signs of great foresight and sound policy, as, for instance, in 1594, when a ukase (an imperial order with the authority of law) was issued for the protection of trade in Siberia. The ukase ordered all freedom of trade to be granted to merchants coming from Bokhara and the Tartar principalities; free access to the towns of Tobolsk and Tiumen was to be given them, deportations from the southern tribes were to be received at the town of Tara and their wishes made known in Moscow. This, it must be remembered, was a century before Peter the Great forced Europe to acknowledge Russia.

PEASANT SETTLERS, MONKS, DISSENTERS.

It must not be assumed, however, that the Cossacks were left alone in their task of empire-building. Peasant settlers, traders, exiles who were often sent to Siberia in lieu of another punishment with the express intention on the part of the Government of colonizing these far distant regions, all these enterprising and energetic people came in the track of the Cossack settlers and strengthened Russia's hold on the Asiatic population. Again, the "Voyevoda," the military and civil governor in charge of a frontier fortress and in command of the Cossack forces about it, had to watch over the welfare of the population of his district as well, and often showed himself a man of great ability. If to these we add the Russian monks—not those who live in great centers of population and have gained a reputation for idleness, but those noble souls who have sought salvation in toil and in the solitude of distant lands, who have something in them of the tenacity of the Indian fakir—and if on the other hand we remember the dissenters from the Orthodox Church—usually sturdy and self-willed men—we shall have enumerated the principal forces at work for Russia's benefit in the plains and mountain ranges of Siberia.

These are the men whom Prince Ukhtomsky compares to extinguished stars, whose light still lingers on the earth!

As it was in Siberia, such was the character of Russian expansion in Central Asia. After the conquest of the Tartar kingdom of Kazan, in 1552, the supremacy of Russia was acknowledged by the numerous tribes of Bashkirs dwelling eastward of the Volga and forming a link with the tribes toward the Aral Sea. Complete submission was not offered for a score of years, but it was gradually attained at last.

We have shown that Russia's possession of Western Siberia was assured to her in less than half a century. In the same wonderful way Russia's progress across Siberia to the very shores of the Pacific was accomplished in little more than fifty years.

EASTERN SIBERIA.

In 1604 the Tartar Khan Tajar came to Tomsk and put himself under Russian protection. During the years that followed, partly by force, partly by treaty, Russia's supremacy came to be acknowledged by the tribes dwelling between the Obi and the Yenissei. Ports were built along the line connecting these two rivers. About the same time Russia entered into a mutually binding agreement with a powerful Mongolian khau of Southern Siberia to keep open access to China. Soon afterward, in 1619, the Emperor of China sent his first embassy to Russia. In 1638 tea was first introduced into Europe (in this matter Russia was beforehand with England). During the next twenty years all the regions to the north and northwest of Siberia, all its northern river system and the Arctic coast, were explored. Then began a series of efforts to reach the Pacific coast across the Stanovoi range. A Cossack expedition, 730 strong, dispatched from Yakutsk (on the River Lena, 130 degrees east, 65 degrees north), by the local "Voyevoda" or Governor, reached the River Amur, and following its course, discovered, in 1643, the Straits of Tartary and the Sea of Okhotsk. Now the whole of Siberia was in Russia's hands; everywhere, on the principal rivers, up to the Arctic Circle and beyond it, wooden forts, serving as trading centers, were built, trade was organized, the natives acknowledged Russian supremacy and paid tribute. Yet all this was accomplished, one might almost say, by accident, half consciously.

THE COAST OF THE PACIFIC.

The road to the mouth of the Amûr across the Stauovoi and Yablouoi ranges being difficult, an adventurous trader from Yakutsk, the Cossack ataman Khaharow, conceived the idea of opening up for Russia the region about the Amûr and the Shilka rivers, and gathering together a following of 150 men with two cannons, accomplished in some two years the task he had set himself, notwithstanding the sturdy opposition offered by the local Manchus. This took place in 1654. The strengthening of the southern boundary of Siberia, the taking of Irkutsk, the building of Nertchinsk and attempts at establishing direct communication between Central Siberia and the Far East by way of the Amûr and the Shilka soon followed.

But the Manchus did not consider themselves beaten. They had recently established themselves in Peking, having, after a glorious progress through Northern China, founded the present dynasty of the Celestial Empire. They meant to fight for the possession of the region of the Amûr, and sent an army against the Russian adventurers, driving them back after two years (1656). In 1665, however, the Russians took up their task again. Nikifor Tchernigoffsky, another adventurer, with a following of escaped criminals, founded a settlement and built a fort on the upper Amûr, whence he began periodically sending expeditions down the river to renew the ruined Russian posts and to induce the natives to pay tribute. In a very short time the country was covered with log forts. The Manchus resolved to put an end to such exploits, so gathered an army of 15,000 men with 150 field pieces and 50 siege guns, and appeared before the walls of the principal Russian fortress, where 450 men with three field guns and 300 muskets made a stand against the overwhelming number of their foes. Lack of provisions and ammunition forced the Russians after much fighting to enter into negotiations, and, in accordance with their stipulations, to leave the place to the enemy. But two years later, in 1686, this fortress, Alhazin, is again occupied by the Russians, sent this time by the "Voyevoda" of Nertchinsk (on the Shilka, a tributary of the Amûr and the direct waterway to the region watered by that river).

The settlers return to their former peaceful occupations, they till the soil and trade with the natives. The Manchus resolved to show that they meant business. Their troops again appear before Alhazin and begin a regular siege of the place, lasting fourteen months (!), the Russians suffering terrible privations and gradually diminishing in numbers. But they never thought of surrender. The little Russian force would most certainly have been annihilated in course of time had it not been for the arrival of a Government official with 500 Cossacks in the neighboring district for the purpose of delimiting the Russo-Chinese frontier. The negotiations and the survey of the place proved beyond doubt that our possessions in the region of the Amûr were at that time quite open to the attacks of the Manchus and that Russia's position here was very precarious. Accordingly, in 1689, after the appearance of a Chinese fleet on the Amûr, a treaty was concluded, at Nertchinsk, which gave to China the whole of that Amûr district, which in the thirty years following Khaharow's exploits had been won by Russian enterprise.

We have dwelt so long on the history of Russia's establishment on the Amûr because it was only here and on the southwestern boundary of Siberia, toward Central Asia, that our ancestors encountered any long-standing opposition. On the other hand it is only in Russia's movement in these two directions that it is possible to discern any distinct motive and preconceived design. In contrast to the advance across Siberia, which was carried out almost by the force of instinct and on the part of the central Government was a half unconscious, half unwilling move in the tracks of private adventurers and settlers, Russia's progress in the far east and in the southwest of her Asiatic possessions was directed by the authorities themselves. "Free access to the ocean" was the motive in the former case; "the strengthening of the southwest borders of the State against the nomadic hordes" and keeping them in check was the main purpose in the latter.

CENTRAL ASIA.

In the direction of Central Asia the task imposed upon the men engaged in empire-building was more arduous and took some-

what more time; the work of subduing the Russian Kirghiz, the Kaimuck and the Mongol tribes lasted until the end of the sixteenth century, and altho the once powerful kingdoms and empires of the Asiatic Continent were completely broken up, yet constant strife with various tribes of the steppes continued through the seventeenth, eighteenth and well on into the nineteenth century, the Kazaks giving most trouble. These Kazaks are of Turkic (not Osmanli) origin and are nearly related to the Cossacks on the one hand and the Russian Kirghiz tribes on the other. Their official name is "Kirghiz-Kalssaks." Their power was finally broken when in the second half of the present century the Russians subdued Turkestan, conquered the Khanate of Khiva, took Tashkent and Samarkand and brought under their sway the khanates of Bokhara and Kokan, thereby rounding off their possessions in Central Asia, reaching the region of the Pamirs and instituting a new era of fierce and stubborn rivalry with the English, who in the meantime crept up from the south to the range of the Hindu-Kush.

NICOLAS I, COUNT MURAVIEFF AND ADMIRAL NEVELSKY.

The ultimate goal in the Far East was attained thanks to the far-sighted policy of Nicolas I, whose statesmanlike activity always bore traces of the influence of a great national consciousness. He was seconded in his efforts and assisted in carrying out his designs, amid surroundings far from favorable to them, by the famous, highly gifted and energetic Governor-General of Eastern Siberia, Count N. Muravieff, the grandfather of the present Russian Foreign Minister. Being appointed to his post in the Far East in 1847, Count Muravieff showed himself the man to fulfil our destiny. In the face of fierce opposition from those high in power, in contradiction to instructions received by him, but aided by his devoted companion, Admiral Nevelsky, who was actuated by the same intense faith in Russia's destiny, he secured for us by means of military and scientific expeditions the whole of the Amur region, Admiral Nevelsky, on August 1, 1850, hoisting the Russian flag at the newly explored mouth of the principal river of

Eastern Siberia. In consequence of this splendid achievement, Russia, which for 150 years had been on excellent terms with China, acquired by the Aigun treaty all the left bank of the Amur, and some years later, in 1860, thanks to the efforts of Count Ignatieff, the Chinese, then occupied by war with the English and the French, concluded a new treaty at Peking by which the region of the Ussuri River (a tributary of the Amur) was ceded to Russia.

The whole expanse of land from the Sea of Okhotsk on the one hand and Korea and Manchuria on the other, along with its coast line, came into the possession of Russia, and the hold of the Empire on its eastern territories was secured once for all. For, as Nicolas I said on hearing that in 1849 Admiral Nevelsky had planted the Russian flag at the mouth of the Amur: "Where once the Russian flag has been hoisted it must never be lowered again!"

THE GENERAL PLAN OF THE EXPANSION MOVEMENT.

American readers wish to learn what Asiatic territory was added to the Russian Empire during the last century. They hope that this information will enable them to form an opinion as to the scope and character of Russia's policy in Asia. This article will undoubtedly make it clear that it is not to the present century that we must look for the required explanation; the acquisitions made during the last hundred years have been mere finishing touches to the great work nearly finished in the past. It is to the past, then, that we must turn for an answer. Such is the opinion of Prince Ukhomsky, and it is in dealing with the history of the past that the author of this article has endeavored to present in its real light the question put to him: What was the ultimate object of Russia's expansion in Asia, and what was the plan adopted for attaining it?

After all that I have said I think it is sufficiently demonstrated that Russia's progress through Asia has been nothing else than the consolidation by means of true civilization and organized thought, properly expressed in institutions, of a vast empire peopled by races of common origin—i.e., common ideals, inclinations and creed. This word "creed"

must not be taken in the sense of religion, but in the wider application of the word, as indicating a common speculative tendency. The Russians came out of Asia. Never during the thousand years of their existence did they cease to keep in touch with the population of the Asiatic Continent, and having begun, under the impulse of Western civilization, to form themselves into a State, they gradually proceeded with their creative work from the Baltic to the Pacific, from one end of their world-wide empire to the other. But as on the shores of the Baltic, so on the slopes of the Pacific they have always felt themselves at home.

What was the plan adopted for this wonderful progress through two continents? There was no special plan, or rather it developed itself under the pressure of circumstances and the influence of that best of guides—instinct. Cossacks, traders and settlers spread over the plains of Siberia and the steppes of Central Asia by way of that river system which is Siberia's greatest opportunity and her best chance for the attainment of a wonderful degree of prosperity. It was with great reluctance that the central Government followed the lead of its adventurous subjects, and it was only when suffering misfortune in the west and south of the empire that it was ready to pay special attention to its eastern borders. England, by the way, has done much to direct our steps toward Asia, especially after the Crimean campaign and the Russo-Turkish war; the more she hindered our progress in the south the better we established ourselves in the east.

What, then, was the ultimate object, the purpose of this expansion?

Two sets of answers, closely connected one with the other, may be given to this question. If we seek for an explanation in the history of the present century, rich in cases of direct Government action, or look for corresponding facts in the past, we shall say that Russia was always seeking for an outlet to the open sea. This was the primary object of Ivan the Terrible's activity; the same idea animated Peter the Great, who, according to tradition, included the mouth of the Amûr among the possessions Russia was in want of, and a year before his death

expressed a wish to visit "Siberia and the lands of the Tungûz up to the Great Wall of China itself." Catherine the Great also acknowledged the value for Russia of the Amûr as giving direct and easy communication with our possessions on the sea-coast. The part played by Nicolas I with regard to this serious question has already been explained. The vital need of free access to the open sea has brought us to Port Arthur, but the English occupation of Wei-hai-wei is a wanton offense and a menace to Russia, while Germany in Kiao-chau blocks the way to the China seas and is a great hindrance to our commercial projects in the future. We cannot say, therefore, that we have obtained all that we are entitled to by our destiny and by the needs of our Empire. We think it would be better for all parties concerned if it were otherwise.

The question as to Russia's ultimate object in the Far East may be answered very favorably for us, if our policy be judged by the character of our activity in Siberia in the course of the last century. During these hundred years we have devoted ourselves to developing the inexhaustible natural wealth of Siberia, but as yet with no great success, comparatively speaking. Without swift and well organized means of communication embracing the whole of that vast country and welding it together we could only work at some one nook or corner at a time, but were unable to breathe life into the whole of the land. Nevertheless, all has been done that could be done. This work of ours in Siberia in the nineteenth century has been a record of achievements in the domains of peaceful culture and promises well for our future policy in Asia. Numerous scientific expeditions of all kinds, dispatched or aided by the Government, cross Siberia in every direction. Among their members we find such names as Alexander von Humboldt, the astronomer Fuss, such men of science as Lessing, Ledebur, Fedoroff, Krusenstern, Sarrikoff, Timkoffsky, Baron Wrangel, the Englishman Cottrell, Middendorff, Hoffman, Ditmar, Muravleff and others, and at the end of the preceding century Rumoffsky, Grishoff, Christian Mayer, Trescott, Tchernoi, Pallas, Gmelin, Gûldenstedt, etc. Much attention was paid by the Government to the internal

development of the country, and measure after measure was devised for this purpose. Such highly gifted men as Speransky gave their hand and their vast experience to the task. But nothing of permanent value could be done without proper railway communication.

We are now in possession of a great empire which extends from the Ural Mountains to the Far East and covers an area of nearly 5,312,000 square miles—i.e., about 44 times as large as Great Britain and Ireland. But it must be borne in mind that these figures are merely approximate. As a matter of fact the actual area of Siberia is unknown, and the boundary between Siberia and China for a distance of many miles in length has still to be strictly defined. In the interior there are hundreds of square miles where the foot of man has never trod. Half of the whole area of Siberia is covered by a dense forest, called the *taiga*. It is the Siberian jungle, a place of gloom that is now being pierced by the iron rails of the new line. The population of Siberia, as given by the last census, is nearly six millions. This figure is composed principally of peasant settlers. Next to them in number are the workmen of the factories and other industrial establishments. Then come the Cossacks, half-settlers, half-guardians of the frontier, assisted by the regular troops in the towns. The Cossacks have vast tracts of land assigned especially to them and sometimes bringing them in large profits, as, for instance, in the land of the Orenberg Cossacks, south of the Ural. Part of the Cossacks are in actual service, part from the reserve; at any moment a hundred thousand of these sturdy fellows are ready to answer to the first call and to turn up at the gathering point in full equipment on their swift, tireless ponies. The Russian Cossack is usually the chief Ataman of all the Cossack forces, and Prince Ukhtomsky, in his book on the present Czar's voyage to the East, bears witness to the wonderful enthusiasm which prevailed among the Siberian and the Orenberg Cossacks during the Czar's progress through their lands. It was really an apotheosis of autocracy; Cossacks, settlers, merchants and peasants mingled together in one immense crowd, carried away

by a single thought, animated by one sole desire: to offer their homage, to express the love they bore the son of the Czar!

The population of Siberia includes many thousands of Catholics, Protestants and Jews, and a greater number still of Mohammedans and heathens.

We have already said that the boundary line between Russia and China is not always strictly defined. The significance of this circumstance is intensified by the fact that scores of natives under our rule profess Buddhism and Lamaism; they make periodical pilgrimages to Mongolia, going as far as Lhassa, in Tibet, the sacred city of the lamas, and certainly do not trouble themselves in the least about the frontier. Yet it certainly exists. To the east it follows the rivers Ussuri, Amur and Argun, leaving the latter at 116 degrees east longitude and following the fiftieth parallel of latitude until it strikes the river Onon (an affluent of the Shilka, which is a tributary of the Amur); thence it follows the Kentei mountain ranges until it reaches the river Selenga, near the famous trading center Kiakhta (104 degrees east); then again a mountain chain, the Sayansky range, forms the frontier, giving access through the mountains to the river Yenissei; from this point the frontier trends southwest, over the Altai and Tarbagatai mountains until it reaches the Ili River (78 degrees east, 44 degrees north), which falls into the great Balkash Lake; from the Ili River the boundary runs south up to the Tian-Shan Mountains, whence it runs due west to the Pamir plateau, which forms the southernmost of Russia's possessions. It is needless to say that this frontier has no real scientific value, nor has it ever proved a natural barrier in times of incessant strife among the local tribes and races.

The Manchurian question absorbing all interest, thanks to the efforts of the English to divert attention from their movements in the valley of the Yangtse-kiang, the Americans want to know "the actual boundaries of Russia's sphere of interest" in Northern China. I shall have to disappoint my readers with regard to this. Nobody in Russia has ever attempted defining "spheres of interest" and "spheres of influence" in China; the work of partitioning China is

left entirely to the English House of Commons, which is always so ready to uphold the integrity of the Celestial Empire. The Russians have their business contracts with the Chinese, as the English have theirs, stipulating that the work of constructing the Manchurian Railway shall not be obstructed out of mere spite by any rival enterprise.

Russia's Asiatic possessions have a splendid future before them. The country is well known to abound in mineral wealth: gold, silver, platina, etc., and as the construction of the great railway is carried on beds and veins of minerals are constantly being come across. Splendid coal has lately been discovered in great quantities. Now, what are Asiatic Russia's possibilities in the way of trade? They are positively enormous. In the old days of undeveloped communication and a primitive state of industry the trade of Siberia with Russia amounted to some sixty to seventy millions annually. What will the figures representing trade be when all the country is open to access? I must here call attention to the wonderful river system of Siberia. Until the construction of the railway the rivers were the principal caravan routes of the country. The river caravan was a common sight in Siberia. The Obi basin is a colossal waterway, occupying an area of a million and a half square miles, while its length is hardly under 3,500 miles. The Irtysh, the principal tributary of the Obi, gives access to the southwest boundary of Siberia, toward Central Asia, while another affluent, the Ket (58 degrees north), comes quite near to a tributary of the Yenissel, Siberia's second great waterway. These two basins unite the north and the south, as well as the east and the west of Western Siberia, from the Chinese frontier to the Arctic Ocean. Another caravan route, half by water, half by land, is formed by the Selenga (108 degrees east), which, flowing from across the Chinese frontier, leads to Lake Baikal, with the capital of Eastern Siberia—Irkutsk. The valley of the Selenga formed the caravan route which from former days until the present time has led through Mongolia into the heart of China. On the Selenga stands Kiakhita, the principal center of trade with China. Further east we come across another great

river, the Lena, which forms the caravan route to the trading natives of the polar region. But by far the most important, economically, of all the Siberian rivers is certainly the Amur, the basin of which forms a network of waterways leading to the Pacific. This river brings China and Manchuria in close touch with Russia's possessions in Asia; on its banks are many important towns, where fairs are held every year, and the population in this region is engaged in a lively trade with the Chinese. In Russian Central Asia the caravan routes generally follow the land track to Tashkend, Samarkand and Kekan, altho the Amu-Darya is also available for transport.

Now look how the Siberian railway, running across country from west to east, will unite all these river basins in an endless network of ways of communication. And it is further intended to connect the Siberian railway, by a branch line toward Tashkend, with the Trans-Caspian railroad, thereby bringing into close touch and uniting in one harmonious whole Central Asia with Siberia.

It must also be borne in mind that the great sea route from the mouths of the Obi and the Yenissel (which are accessible to large trading steamers) across the Kara Sea and the Arctic Ocean may be greatly improved, as the English Captain Wiggins's two successive voyages have shown.

Americans are certainly acquainted with the fact that in Vladivostok, the San Francisco of Russia, as well as in Irkutsk, where a Russo-American company has its headquarters, their countrymen are engaged in a prosperous and ever-increasing trade. Its prospects are certainly promising, in view of all that I have just explained.

Practically all the towns of Siberia are trading centers, but, after the two just mentioned, this is especially the case, in Western Siberia, with Tcholsk, renowned for its fur trade, Tyumen, Omsk, Tomsk, Barnaul, with a considerable mining industry and trade in its products, and in Eastern Siberia with Nerchinsk, Troitskosavsk, Kiakhita—that most important town on the Chinese frontier; also Krasnoyarsk, with its numerous factories, etc. It is only now that, thanks to the railway, Siberia is coming into close

material contact with European Russia, yet it would be a mistake to conclude that she is a country lacking in what is necessary for civilized life. It may be said, indeed, that Siberia, in a broader sense even than European Russia, brings together elements of various degrees of civilization for their mutual benefit. The natives, numbering nearly two millions, the Russians, Poles, Finns and Germans, enjoy the advantages of museums, schools and theaters built for their instruction; Tomsk prides itself on its university, and throughout the country we find actively engaged in fruitful work sections and branches of the great Imperial Geographical Society, a semi-official association of cultured men engaged in scientific investigations in all spheres and departments of public life. Telephones, telegraphs, post offices and steamboat companies are to be found everywhere in the towns. In short, Siberia is in full swing and only needs more energetic men and more of the creative force of capital to attain to a marvelous development of her possibilities in the spheres of trade and industry. It is difficult, however, to do full justice in a few words to the subject I have touched upon, so I shall let it drop.

Sapientia sat.

In dealing in its place with the question of the purpose of Russia's expansion in Asia I have said that there are two sets of answers to be got on this point. In the first place, I have endeavored to show that the history of the past century points to the clearly conceived design of finding a way to the open sea; on the other hand, Russia's praiseworthy and beneficent work during the same century in the peaceful pursuit of scientific exploration, trade and industry and the internal development, spiritual and material, of Siberia promises well for her future sway in Asia, gives her a well earned title to a responsible position, and clearly indicates the spirit in which Russia means—or shall I say *ought*—to take the lead in matters connected with Asiatic affairs.

But whatever may be said of our material success in Asia, our activity during the past two centuries cannot account for the wonderful prestige attaching to our name and authority in the eyes of the natives of various races throughout the whole of the Asiatic

Continent. Such a reputation is not to be acquired by mere conquest and brutal force, as the unenviable position of the English in the estimation of the natives of India proves satisfactorily. No, the enigma of Russian prestige in Asia must be solved by looking backward, by trying to see what are the lessons taught by the history of many centuries in the past. We shall realize then the truth, the overwhelming importance and the all-absorbing significance of Prince Ukhtomsky's conception of the history of Russian progress through Asia. It is an instinctive and irresistible impulse, a retrogression of the Russian people to the once abundant and overflowing sources of life, of faith, of love. It is an intercommunion with the vital creative forces of spiritual greatness which in bygone days called forth to life mighty empires with a true culture (Tamerlane, Genghis Khan, Akber, etc.), which, experiencing no organizing influence, were fated to send us forth from Asia as barbarians and which, underlying our national character, after undergoing an organizing process under the influence of Western culture, have preserved our identity with our former selves, have made us great and now lead us back to Asia with the self-imposed and wholly conscientious task of recalling to life those peoples who are of common race, common faith and common destiny with ourselves. Our *solidarity* of spiritual inclination with the Asiatics is the primary cause of our spiritual victory over the whole of Asia, wherever the name of the White Czar stirs a man to an effort of self-concentrated thought, which in itself is an act of contemplative devotion and fills the soul with an intense and fervid glow. We have in ourselves, even among the population of European Russia, all the elements of race and creed that we come across in Asia, and that we are bound to unite in one harmonious whole for the benefit of mankind. Such is our mission!

In resuscitating to conscious life and active faith our brethren in spirit and origin, in coming into contact with these dormant forces, we participate in their spiritual riches and prepare our own regeneration, our renovation in spirit; we renew our strength and work out our salvation! That is our purpose!

What are the conclusions we have arrived at? Simply these: That in the past Russia has rendered enormous services to mankind in keeping in check the barbarians of Asia, and finally, through incessant strife, by breaking up their empires; that Russia's expansion in Asia was and is an instinctive movement boding peace, it is a natural peaceful development, which besides Russia is to be found in two more cases only: China and the United States; that it is useless to oppose Russia in Asia and greatly preferable

to associate one's self with her in her policy: obstacles may be raised in Russia's path at all points, but the force of circumstances will in the long run sweep them all away.

I have accomplished my task, and now beg that my American readers may themselves draw the last conclusion of this article in their own hearts and minds, bringing to the task the same sincerity and earnestness of purpose that I have striven all along to preserve.

ST. PETERSBURG, RUSSIA.

The Relation of the United States to Asiatic Politics.

By Professor John Bassett Moore,

SECRETARY OF THE SPANISH-AMERICAN PEACE COMMISSION.

IN 1829 an American naval officer, in describing the importance of the Hawaiian Islands, estimated the number of American vessels that called there in the course of a year at one hundred, their aggregate tonnage at thirty-five thousand, and their value, with their cargoes, at upward of five million dollars. All these vessels were concerned, in one way or another, with the pursuit of commerce in the East; to a great extent they represented the development of that commerce along comparatively new lines. From the earliest days of the Republic American merchants had carried on a trade with China and other countries of the Orient, and, as opportunity offered, they sought to extend it. Their successful exertions attracted the attention and awakened the solicitude of their Government, while the difficulties not infrequently encountered by them disclosed the need of its support. Tho the commerce was profitable the conditions under which it was conducted rendered it hazardous. Men of-war were from time to time dispatched to the Eastern seas, but this was not enough. Regulation was needed as well as protection. Treaties were required in order that uncertain privileges might be converted into definite rights and the bounds of intercourse enlarged.

In 1832 Edmund Roberts, a sea captain of

Portsmouth, New Hampshire, was sent out by President Jackson as an "agent for the purpose of examining in the Indian Ocean the means of extending the commerce of the United States by commercial arrangements with the Powers whose dominions border on those seas;" and he was empowered to negotiate for the extension of commerce in the Pacific. At that time the United States contemplated sending a separate mission to Japan, but Roberts was instructed, if he should find the prospect favorable, to endeavor to negotiate a treaty with that country also. In March, 1833, he concluded a treaty of amity and commerce with Siam, and in the following September made a similar treaty with the Sultan of Muscat. His mission was prematurely terminated by his death.

In the course of the next ten years the interest of the world was attracted to China by events so well known as to need no recapitulation. Said Sidney Smith: "I am for bombarding all the exclusive Asiatics, who shut up the earth and will not let me walk civilly through it, doing no harm and paying for what I want." With a saving clause as to walking "civilly" and "doing no harm," it may be said that these words fairly expressed the determination of Great Britain in the conduct of the Opium War and in the making of the treaty which brought it to a

close. China had not, indeed, been entirely shut against foreign trade. The United States had maintained a consulate at Canton, and American merchants were established there. But the "open door" was the exception, and exclusion the rule. Great Britain by her treaty secured access to five ports, and other Powers were not slow in seeking to obtain the same privilege. By an act approved March 3d, 1843, Congress placed forty thousand dollars "at the disposal of the President, . . . to enable him to establish the future commercial relations between the United States and the Chinese Empire on terms of national equal reciprocity." In the following May Caleb Cushing was appointed envoy extraordinary, minister plenipotentiary and commissioner to China, with instructions to demand not only rights of commerce but also the right of diplomatic representation at Peking, which had never been conceded to the Western Powers. He secured the former, but not the latter. On July 3d, 1844, he concluded a general convention of peace, amity and commerce, by which the five ports open to the British were opened to the trade and the residence of American citizens. The duties of import and export were prescribed in a tariff which was annexed to the treaty, and it was stipulated that the duties required of citizens of the United States should in no case be higher than those required of the people of other nations. American citizens were also exempted from the operation of the Chinese criminal law. If they committed crimes they were to be tried and punished "only by the consul or other public functionary of the United States, thereto authorized, according to the laws of the United States." In its general outlines the convention followed the British model. But it was not a mere copy. It contained various original stipulations. These, however, were not of an exclusive character, nor intended to be so. In the Queen's speech, communicating Great Britain's treaty to Parliament, it was declared that that Government had "uniformly disclaimed the wish for any exclusive advantages," and that it had been its desire that "equal favor should be shown to the industry and commercial enterprise of all nations." Cushing expressed the opinion that Great Britain had "from

the outset adhered in good faith to this idea," adding that the establishment at Hong Kong was "freely open to the ships of the United States, of Holland, of France." The views of the United States were fully as liberal. They embraced no exclusive projects, territorial or commercial.

But whatever the extent to which their general objects might coincide, the two Powers did not then act in concert. The United States was disposed to adhere, in respect of China, to a policy of non-intervention, and to seek commercial opportunities by negotiation rather than by force. Such were the views embodied in the instructions to Mr. McLane, who was sent as commissioner to China in 1853. While seeking no "exclusive privileges," he was to endeavor to establish "the most unrestricted commercial intercourse" between the two countries; and if, as the result of the revolutionary movement then in progress in China, the political power of the country should pass into new hands, he was at his discretion to "recognize the Government *de facto*, and treat with it as the existing Government." In case the empire should "be divided, and several governments be organized within its present limits, promising stability," he was to present himself to each as the diplomatic representative of the United States, and enter into such treaties with them as he might deem advisable. A year later, however, he reported that all expectation of extending commercial intercourse by treaty stipulation must be abandoned unless the United States should concur with Great Britain "in exerting a more decided influence on the destiny of China" than was compatible with a policy of "neutrality." He recommended a "more positive" attitude. This view was strongly advocated by his successor, Mr. Parker. The Government at Washington declined to adopt it. "The British Government," said Mr. Marcy, then Secretary of State, "evidently has objects beyond those contemplated by the United States, and we ought not to be drawn along with it, however anxious it may be for our co-operation." To use the army and navy for the purpose of making war would require "the authority of Congress." The President would increase our naval force on the China station for the protection of Americans and

their property, but not for "aggressive purposes."

Great Britain found an ally in France. The objects which they sought to attain were declared to be the right of diplomatic representation at Peking, the opening of new ports to commerce, a reduction of duties on domestic produce in transit to the coast, a stipulation for religious freedom to foreigners, an arrangement for the suppression of piracy, and the extension of the benefits of the proposed treaty to all civilized Powers. These objects, said Mr. Cass, the President considered "just and expedient," and Mr. Reed, who had succeeded Mr. Parker as commissioner, was instructed to aid in securing them so far as he could do so by "peaceful co-operation." Beyond this he was not authorized to go. He supported the representations of the allies, but when war came, as it soon did, he continued to adhere to his instructions. China, however, was compelled to yield, and in 1858 the concessions which she made were embodied in treaties with the several Powers.

Meanwhile, important changes had taken place in Japan, and in these the United States led the way. For more than two centuries Japan had pursued a policy of exclusion. Foreign intercourse was almost wholly forbidden, and complaints were made that the crews of foreign ships wrecked on the coast were arrested and imprisoned. In 1848 Commodore Biddle, with his ships, anchored in the Bay of Yeddo, under instructions to endeavor to gain access to the country, but in such a manner as not to excite a feeling of hostility or of distrust toward his Government. His expedition signally failed, as did a similar one soon afterward attempted at Nagasaki by a French admiral. In 1852 Commodore Aulick, then commanding the naval forces of the United States in the East Indies, was ordered to make another effort. The establishment of a line of steamers from California to China had been projected in the United States, and an assurance of supplies of coal from the Japanese was desired. The right of access for American vessels, in order to dispose of their cargoes by sale or by barter, was also to be requested. But the protection of shipwrecked sailors and property was deemed "even more

important." In his letter of credence Aulick was described by President Fillmore as "an envoy of my own appointment, an officer of high rank in his country, who is no missionary of religion." In the following year Aulick's powers, which had not been executed, were transferred to Commodore Perry, who succeeded him in his command. Perry was instructed to proceed to Japan with his whole fleet, but, as the President had no power to declare war, he was not to resort to force unless in self-defense in the protection of the vessels and crews under his command, or to resent an act of personal violence offered to himself or to one of his officers. To these instructions Perry gave a liberal construction. Naval officers who had preceded him had, without regard to their nationality, been treated with scant courtesy and sometimes with indignity. But besides possessing energy of character, Perry had had wide experience and understood his ground; and he determined to act with firmness and decision, demanding as a right what others had solicited as a favor. In an account of his negotiations he said: "With people of forms it is necessary either to set all ceremony aside, or to out-Herod Herod in assuming personal consequence and ostentation. I have adopted the two extremes." When he entered the Bay of Yedo he declined to meet any one but an officer of the highest rank. When he was ordered away he proceeded higher up the bay. An imperial counselor was sent to meet him, and to this official Perry delivered his credentials and a proposal to treat. He then left, but next year he returned, with a larger force, to receive an answer. On March 31st, 1854, he concluded, with commissioners on the part of Japan, a treaty which, altho it was exceedingly limited in the scope of its operation, constituted the first step toward the opening of Japan to intercourse with the West. It allowed American ships to obtain in the ports of Simoda and Hakodate supplies of provisions and coal and other articles of necessity, by purchase and by barter. Aid and protection in case of shipwreck was promised. The privilege of appointing a consul to reside at Simoda was obtained.

With the arrival of Townsend Harris as the first American consul at Simoda, in 1856, the

relations of the United States with Japan, and of Japan with the Western world, entered upon an important stage of development. Treaties similar to Perry's were obtained by the British, the Russians and the Dutch. In 1858 Harris concluded a treaty which opened Japan to commerce, provided for diplomatic representation at Yeddo, secured rights of residence and of trade at certain ports, regulated duties, granted extraterritoriality, and stipulated for religious freedom. He achieved his success by a firm, tactful, honest diplomacy, and without the aid of a fleet, tho it is no doubt true that he invoked the humiliation of China as an argument with the Shogun's ministers. Before the end of the year the fleets of the allies appeared, and treaties similar to that of the United States were obtained by France and Great Britain. Treaties with other Powers were made in due time.

The conclusion of commercial treaties with the Western Powers was attended with important consequences to China and Japan, political as well as commercial. The opposition to the treaties did not cease even with their ratification. It exerted itself against their execution, and its wrath was directed against those who were concerned in making them. Thus civil commotions and revolution marked the transition from the old state of things to the new. Under these circumstances the foreign Powers, possessed of a community of interest, were drawn into a closer co-operation. In June, 1861, Anson Burlingame was sent by the United States as envoy extraordinary and minister plenipotentiary to China. He was destined to play in the affairs of that country a prominent and benevolent part. In a dispatch to Mr. Seward in June, 1863, he said: "In my dispatch, No. 18, of June 2, 1862, I had the honor to write, if the treaty Powers could agree among themselves on the neutrality of China, and together secure order in the treaty ports, and give their moral support to that party in China in favor of order, the interests of humanity would be subserved. Upon my arrival at Peking I at once elaborated my views, and found, upon comparing them with those held by the representatives of England and Russia, that they were in accord with theirs." In June, 1864, Burlin-

game, acting in the spirit of his dispatch, gave instructions to the consul-general of the United States at Shanghai as to the "extent of the rights and duties of American citizens under the treaty." These instructions he submitted to the British, French and Russian ministers, who authorized him to state that they met with their approval, both as to general views and as to policy. The policy of the instructions, as expressed by Burlingame himself, was "an effort to substitute fair diplomatic action in China for force." Of this policy Mr. Seward declared: "It is approved with much commendation." It was no doubt the policy which Mr. Seward preferred; but whether gentle measures or harsh measures were to be employed, he strongly insisted, both in China and in Japan, upon the principle of the co-operation of the Powers, based on a community of interests—a community strengthened by the embodiment in the treaties of the most-favored-nation clause. In a telegram to Mr. Pruyn, Mr. Harris's successor, of June 18, 1863, he instructed him "to co-operate with the representatives of the other treaty Powers in any difficulties which may arise in Japan," and stated that the "Wyoming" would obey his orders. It was in the spirit of these instructions that Mr. Pruyn acted in the following year, in the proceedings at the Strait of Shimonoseki. The *daimio* of Nagato, an enemy of the Shogun, by whom the treaties were made, refused to execute them, and closed the passage to the inland sea. With the approval of the Shogun's Government the naval forces of the United States, Great Britain, France and the Netherlands proceeded to open the straits by force, and after destroying the batteries obtained from the hostile *daimio* an unconditional surrender. This proceeding was not intended, however, as an act of interference in the political affairs of Japan. Its object was the enforcement of treaty rights, with the approval of the Government that granted them, and any effect which it may have had on the fortunes of parties was merely incidental. In the revolution which led to the fall of the Shogunate and the restoration of the imperial authority, the foreign Powers declared their neutrality. The only wish of the United States, in respect of either China or Japan, was for the

establishment and maintenance of a strong central Government, by which the treaties might be enforced and the native autonomy preserved. With this view the United States welcomed and encouraged the mission of Burlingame, and concluded with China the treaty of 1868, the basal principle of which, as Mr. Fish once declared, was "the recognition of the sovereign authority of the Imperial Government at Peking over the people of the Chinese Empire and over their social, commercial and political relations with the Western Powers."

With the restoration of the imperial authority in Japan, the progress of the country and the facility of the people in adopting new ideas surpassed all expectations. On the score of ability to maintain itself the native Government soon ceased to be an object of anxiety; and it became necessary to consider its claims to emancipation from the limitations imposed by the treaties upon its judicial and fiscal independence. Toward these claims the attitude of the United States has been favorable, as is shown by the recognition of them in the treaty of November 22d, 1894.

But the question of China remains, and its complications have lately increased. The concert of Powers, based upon the principle of native independence, with equality of opportunity for all the Powers concerned, has seemed to be threatened with destruction, not so much because of the failure of the Government to discharge its obligations as

because of its inability to resist demands for special and unequal privileges. Instead of co-operation, with an "open door" to the world's commerce, we hear suggestions of "spheres of influence" and of the partition of China, after the manner of Africa. Perhaps this is not so imminent as many apprehend. The district lately occupied by Germany at Kiao-Chan is free to the trade of all nations and to the residence of their citizens. In the Russian aspiration for a commercial and naval outlet on the Pacific there is no necessary ground for alarm. Nevertheless, back of these things and of the discussions to which they have given rise may be discerned the workings of a rivalry the ultimate form of which cannot be foreseen. In this subject the United States has an immediate concern. Indeed, as the result of its new relation to the Philippines, its interest in the future of China is greater now than ever before; and, in the determination of that future, it is not improbable that questions of commerce and questions of politics will often be associated. With respect to both, the American position has been clearly defined. And it may be assumed that the United States, after pursuing for thirty years a policy of co-operation based upon the independence of China and an open door to commerce, and being content with a legitimate share in the fruits of that policy, would not willingly allow its interests and its treaty rights to be sacrificed to schemes of aggrandizement on the part of other Powers.

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The International Routes of Asia.

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HAVING practically completed the partition of Africa, without forgetting the deserts, the "sands where the Gallic cock likes so much to scratch," the great European Powers rush to the apportioning of the countries of Asia that are still left to conquer.

To the old European equilibrium succeeds a new one, the world's equilibrium; altho we are fully aware that this most unstable

of equilibriums is doomed to the same instability as the first, despite all sworn guaranties and solemn treaties. Every State shamelessly hastens to take the biggest slice possible of coveted territories! In the great day of settlement of all accounts, will anything be left to them of their prey?

Great Britain and Russia have cut out the largest shares in the immense domain of

Oriental Asia, and the most urgent problem confronting both these Powers is the connection of their new conquests as rapidly as possible with the adjoining countries they already possess. This question of communication between two great European Powers and Asia is evidently of the highest economic interest for the business world and constitutes one of the great matters of contemporary history; but no matter how important these roads are which they are hastening to open, we must not forget that they do not exactly coincide with the natural routes formed by the spontaneous intercourse of the nations with each other during the course of time. At present the great essential for England and Russia is to secure direct and speedy connections by any and all means of which they can most easily avail themselves. This, however, is only temporary; and sooner or later the natural features of the soil, the normal affinities of the countries, will prevail over the momentary necessities of international politics. With this point in view it becomes important to study the ancient historical roads of communication across Asia.

This network of lines, which we may conveniently describe according to their relative importance, gives us a condensed picture of the historical and pre-historical periods of the continent even to the most remote ages; that is to say, even to the times when the contour and elevations of Asia began to present the features they offer to-day. How uncertain are the annals of history, how misleading are its inscriptions, when compared with a path worn through hundreds of centuries by myriads of human footsteps in the clay of the deserts and the granite of the mountains!

Let us begin with the roads of Western Asia, which in some respects are related to the system of our own Europe and have deeply influenced its history, since we find if not our material at least our moral origin in that Aryan and Semitic world which contains the cities of Bactra, Babylon, Antioch and Jerusalem.

The section of the great historic road of Asia nearest to Europe is that through Asia Minor, and which from its two terminal in the peninsula may be called the route from

Byzantium to Tarsus and the Cilician Gates. It is extraordinary that this main route, the natural trunk line of the branch system which must one day be extended over the continent of Asia, has not yet been completed as a railroad, altho it is a fact that it has been paid for probably ten times over by stockholders of various English, French or German companies. How often has it not been granted to one financier or another, who in exchange for future advantages, or even monopolies, has distributed presents or shares to ministers, eunuchs and, above all, to the Chief of the Faithful himself. But appetites were greedy and are not yet satisfied, and one wonders how many years will pass before it pleases the Sultan again to open up this route, which was that of all illustrious travelers of antiquity, not excepting conquerors such as Cyrus and Alexander! As if to delay an event so urgent from an economic point of view, has not the Sultan caused Armenia to be depopulated of its most skillful inhabitants, who would have been the most active supporters of the restored road and its extensions into the interior!

At the "Cilician Gates" the historic road divides. The western route skirting the coast, and paralleled by an alternative route in the valley of the Orontes, is the one to Egypt, passing through the famous section where arose so many populous cities. Antioch, Tyre, Painsim. As in the times of the Phœnicians so now the commerce and travel along this historic route are chiefly by ship, the sails are to-day replaced by steam. The other route extends eastward, to the great head of the Euphrates, and then follows the waters of the river as far as the Persian Gulf. This road, which connects with that of the Tigris, was certainly the most important of all in the history of humanity. There rose the first cities of antiquity. There, too, were written the first books, and there arose the legends from which our religions and mythologies are derived. And yet this road, over which no historian can travel without emotion, has until now been left outside the system of easy communications. A very few steamboats ascend the lower river; no oceanic line from Canals to Calcutta makes as yet any use of

the routes of Mesopotamia; Babylon has not become again the central station between India and Europe.

Of the lateral historic roads almost all are equally deserted, especially those crossing the deserts. Among them are those from Babylon to Tadmor and Damascus, the lower Jordan and the Red Sea; so also the route, formerly of great importance, which by the Wady Ruma and Nejd in Central Arabia reached the country of Himyar in the southwestern corner of the peninsula. The route through Gedrosia, the modern Makran, which Alexander followed, has been completely superseded by the sea route so far as commerce is concerned, tho it is still marked by the Indo-European telegraph lines. Lastly, the great routes by Susa and Arabea, which step by step ascended the western slope of the plateau of Iran and there joined the beaten paths of Aryan civilization, are now of merely local interest for pilgrims, merchants and handitti.

Taken as a whole, the natural system of inter-communication in Asia is determined by the general form of the continent. On the west it rests upon a framework of vast mountain ranges, extending for more than two thousand miles from the Caucasus to Karakorum, the ancient Paropamisus; on the east it unfolds around China an immense fan of mountains and plateaus. The great historic routes of Western Asia thus extend from the west to the east along the two slopes of the main chain of the mountains and parallel with it, and are connected at different points by defiles or mountain passes. These are now being reoccupied on Russian territory, and under modern economic conditions are regaining their former importance. The railroad in Transcaucasia from Batum to Bakû was completed several years ago. It is now being connected with the Russian system by lateral roads around the range of the Caucasus, and directly by a tunnel through it. In the east, it is true, the Transcaucasian line is interrupted by the sea and is not continued on Persian soil utilizing the "hundred passages" of the Caspian Gates, but a railroad skirting the base of the Turcoman Mountains resumes toward the east the ancient historical road to Merv, one of those places of exceptionally

historical importance which are often designated by the characteristic name of "Key of the World."

On the southern slope of the Asiatic dividing mountain chain another city, Herat, which deserves the same application of "Key," is also on one of the main historical roads, the one which, through the valley of Helmund and a third "Key," Kandahar, descends into the valley of the Indus and connects with the road system of Gangetic India, now restored with all the powerful equipment of modern skill. If there is a gap on this road to Kandahar, if the Russian trains stop at Kushk and the British trains on the peak of Charman, at 300 miles distance from each other, it certainly is not because they do not know the importance of this intermediate gap! It is precisely because they do know it so well that the two rival powers which contend for the hegemony of the Asiatic Continent keep their armies like bridled steeds ready to rush at each other. Let war break out and we shall see in how few weeks the interval between the two military roads of Russia and Great Britain will be fully completed! Further to the east other mountain passes, Haji-kak and Bamian, are equally of prime value in the history of humanity. They are vital points in the territorial organism; and in the uncertain conditions of the political equilibrium of Asia these thoroughfares are consequently of extreme military importance; but Russia and England have with mutual consent tried to delay their conquest by making of Afghanistan a temporary buffer between their two empires.

To the east of the basins through which flow the Oxus and the Jaxartes with their branches, rise the mighty barriers of the Pamirs, from which diverge at various angles the Himalayas and the Trans-Himalayas, the mountains of Tibet and the Kuen-lun, the Trans-Alai and the Alai, and the various chains of the Tian-Shan, rarely visited in summer by a few shepherds. These snowy wastes, dotted with lakes and rocks, seem almost insurmountable and always are so for large bodies of men. These heights are the region of cold and death, but however hostile they may seem to man, he was compelled to cut a pathway for himself

across their frozen expanse. He must do this because they separate Western Asia and China, because the unity of continental history demanded it.

Thus historical roads of great importance were opened through the Pamirs; the indisputable proof of the fact that communication did not cease across the great upheavals of Central Asia is that their gigantic masses form no zone of separation between peoples, tongues and races. On either side live Aryan tribes, the Galtcha, and from traditions, legends and ancient tales we know that these humble tribes are the descendants of former powerful nations on both slopes. The heroes and gods spoken of in the night watches are on both sides the Rustam and Afrasiab sung by Firdausi. When the country became exhausted, when agriculture was largely replaced by nomadic life, the peoples and nations changed also, and on opposite slopes of the Pamirs appeared the Turks and the Mongols.

The two ancient roads of the Pamirs which served the pilgrims and traders, and all carriers of merchandise and ideas, were those to which were given the names of Jade Road and Silk Road, according to the precious objects carried over them. The Jade Road, by which these formerly prized stones found in the neighboring rocks of Khotan were exported toward the west, certainly must at all times have been the most difficult to cross, but was still kept open, and we know from the history of the Buddhist propaganda between India and China that this gateway of such difficult passage bore an important part in the development of humanity. The Silk Road, which directly connects the valleys of the Sir and the Tarim by the beautiful "Blue Country" of the Ferghana (Tashkend), and by passes at least 13,000 feet high, is comparatively easy and ends in magnificent pastures, which fill the eastern valleys of the Tian-Shan.

Other historical roads at all times used by migratory peoples follow the valleys between the chains of the Celestial Mountains (extension of the Tian-Shan), especially that of Knlja, where the Chinese had built formerly an "imperial road," which the Russians, their successors in the possession of the country, will soon repair and complete.

But these various roads between the chains or even across the foot of the Tian-Shan, have but a secondary value compared to the two broad continental defiles between the Celestial Mountains and the Altai, on both sides of the Tarbagatai. These two broad openings where the elevation is not more than 3,000 feet, are real avenues which served as highways to the Mongolian and Turkish populations in their migrations from east to west, and which will unquestionably in the future acquire again all the importance they once had, both from the economic and the political point of view. They are the real gateways to China.

It is true that the Russian Government has not instructed its engineers to follow this route in the construction of its Trans-Siberian Railroad, intended to unite the centers of the Muscovite and Chinese empires. We understand why the northern line, skirting the mountain slopes, has for the present been preferred. The relatively temperate region of Southern Siberia, where are found the largest communities and the most important cities, had the superior claim in Russian Asia to rapid transit, but it is none the less true that this road has not the transcontinental character which is claimed for it. It is a subordinate and indirect road, which can reach China only by a circuit of more than 1,200 miles across the rugged regions of Transbaikal and the cold plains of Manchuria. The true road, which will inevitably become at some time the continental grand trunk, is certainly that which from the center of Russia will pass through one of the great gateways between the Altai and the Tian-Shan toward the upper curve of the Hoang-ho to the city of Lanchau.

There begins that wonderful network of the historic roads of China, which have never been obliterated like those of the rest of Asia, dried up by the climate, nor depopulated by invasions. In the "Middle Flowering Kingdom" the routes of trade and culture have been kept up without other changes than those due to landslides, inundations and changes of river courses. In many places the winding paths have followed the same curves for thousands of years; the steps made in the rocks have not been displaced. Civil engineers have only to study

thoroughly the geography of the country and to learn the amount of travel on the roads to calculate the profits of their railroads for travelers and merchandise.

The economic center of the empire appears at once and most clearly—it is the triple city of Hankau, Uchang, Han-Yang, where the Han, par excellence the Chinese river, joins the Yangtse. From that center start the principal lines. Eastward toward Shanghai, northward toward Kai-fu and Tsinan, to the southeast toward Fuchau, southward toward Canton, westward toward Sz-chuen, to the northwest toward Sigan and Lanchau. This last branch connects with the great railroad coming from Russia and is the commercial axis of the whole ancient world. Peking, the present seat of the Manchu dynasty and the official capital of the empire, is very much outside of this true center of China, and must inevitably lose its pre-eminence in the near future. At any rate it will serve as a weapon in the hands of the Russians. Thanks to the proximity of their empire, which from the height of its uplands overlooks the plain of Peking, thanks also to the effective possession of Manchuria, and to her fortresses of Port Arthur and Tallienwan, standing guard over the Gulf of Pechili, the Czar's generals hold, so to speak, the Chinese Government at their mercy. Doubtless this superior position from a material point insures them also important diplomatic advantages. In

spite of court intrigues to amuse official or non-official simpletons, the Manchu dynasty is really a prisoner of the Russians.

As to the occupation and financial development of that part of China which she covets in the Central and Southern provinces, Great Britain is far from having the same diplomatic and military advantages. Her task is a much more difficult one to accomplish, but she has in her favor the value of half a century's trade, the power of her navy and her rich commercial port of Hong-Kong, at the very threshold of the immense market.

Whatever may be the results of its efforts, the English nation has now to face problems the equal of which are not to be found in the world. She claims the use of the river Yangtse from Shanghai to the Alps of Sz-chuen, that she may thus secure as direct customers the densest population of the whole world. She plans to replace the ancient "Gold and Silver Road" by a railroad from Burma to Tali-fu, and to Yunnan, that she may monopolize all the natural trade roads which from that central point radiate toward the south, the southeast and the east of Asia. Lastly, England, mistress of India, will have to encircle the Himalayas from east to west that she may connect the long curvilinear depression of southern Tibet with the Ganges and Indus systems. To make this highway of the mountains a commercial success will be the decisive event in the conquest of Asia.

BRUSSELS, BELGIUM.

Japan as a Continental Power.

By Count Shigenobu Okuma,

EX-PREMIER AND EX-MINISTER OF STATE FOR THE DEPARTMENT OF FOREIGN AFFAIRS, ETC., OF JAPAN.

Forty years ago but an insignificant nation in the eye of the world, Japan is now regarded as one of its strongest Powers, in a sense holding the destiny of Asia in her hand. Henceforth, in the solution of the Eastern questions, even where she does not play a conspicuous part, her will cannot be altogether ignored. She has raised herself to this high position and has determined to

maintain it none too soon, for the object of European anxiety is no longer the continent of Africa alone, but that of Asia as well, with which Japan is so closely connected; for, unless she is strong enough to make her voice heard in the deliberation as to measures for relieving that anxiety, her own safety might be threatened.

Steam and electricity have made the West-

ern and the Eastern nations near neighbors; commerce is making them kinsmen. The welfare of one of the family of nations is a matter of deep concern to the rest. Especially is this true in the case of such a vast country as China, in or around which the Powers have vested interests. One of the most momentous questions of the present century is how this old empire, the only remaining monument of the ancient Eastern civilization, can be made to hold her own, or can be dissolved, if it must be, without involving the Powers in contentions and struggles unworthy of the age in which we live and of the humanity to which we aspire. Until this question finds a satisfactory solution the world cannot be assured of that permanent peace necessary for its enlightenment and prosperity. One erroneous step taken by any Power in connection with this question may cost not only that nation, but others as well, very dearly. No wonder, then, that the Powers are watching each other most closely as to their movements in the East, nor that the diplomatic aspect has, of late, been suddenly transformed from sluggishness and quiescence into activity and vigor.

There is no denying the fact on the one side that proximity of location, affinity of blood and language, all tend to show that the welfare of China seriously affects that of Japan, and on the other that, animated by the zeal and energy of a rising nation, Japan is determined to be a force, nay, a powerful force, in the solution of this Eastern question. What is the tendency of this force? Will it describe a beautiful circle of prosperity and peace, or an ugly parabola of endless difficulties, confusion and misery?

This question, like everything else resting in the lap of the future, cannot, of course, be answered with certainty. But if it is true, as I believe it is, that the past history of a nation exercises more or less influence in molding its future career, then it is not difficult to form some idea of the policy which Japan will pursue in the future by studying the history of her past commercial and political relations with the Asiatic continent. Let us make a brief survey of these relations.

As everybody knows, of the four principal

islands constituting Japan, Kiushiu is the one nearest to the continent. There the first wave of immigrants probably found their way, from the southern part of the continent according to some historians, from the northern part according to others. At any rate the first Emperor, Jimmu, arose in that island 660 B. C., and after subduing it entirely he conquered the island of Shikoku and a part of the main island. During the earliest part of our history we read of frequent uprisings, in Kiushiu, of the Kumasos, a tribe of "savages," who, no doubt having landed there from beyond the sea, and at the instigation of the continental people, must have defied the imperial authority. They were once subdued by Prince Yamatodake, 130 A. D., and subsequently by Queen Jingu, 201 A. D. This brave queen was not satisfied with the mere submission of the "savages," but in order to strike at the very root of the national annoyance herself led an army to the continent, reduced Korea to submission and entered into diplomatic relations with China. For more than four hundred years afterward Japanese influence remained paramount in Korea, until the Chinese dynasty of Tang, when Korea was brought under the sceptre of Emperor Kaou-tung, 650-683.

Thus it will be seen that the first Japanese expedition under Queen Jingu against the Asiatic continent had for its object, not territorial aggrandizement, but rather the over-awing of the neighboring strangers by the display of Japanese bravery, so that they should not be, as heretofore, a standing menace to the safety at home.

Meantime Chinese literature, religion and civilization were introduced through Korea to Japan during the reign of Emperor Ojin, 270-310, and the friendly relations between Japan and China continued for a long time afterward. But when the Mongol conqueror of China ascended the imperial throne and found himself ruler of almost all the rest of Asia, he contemplated the subjugation of Japan, which was consequently invaded by the Mongol Tartars in 1281. Their armada was, however, completely destroyed by a typhoon, and the survivors were defeated and massacred upon the island of Taka. About this time feudalism was beginning to be firmly established in Japan; and the a

concerted effort as a nation to give back the blow to China was an impossibility, yet the national anger encouraged many adventurers to ravage the Chinese coast. When Hideyoshi reduced all the feudal lords, who had been fighting against one another, into complete subjection, he did not fail to attempt retaliation for the Mongol invasion. Altho he landed his forces in Korea, he kept the invasion of China steadily in view, and it was mainly against the Chinese army that he fought in the peninsula. Tho his death prevented him from attaining his end, this much is certain that he led his army to the continent, not with the purpose of extending his dominion, but simply to chastise the arrogance of China.

Our last war with the Chinese Empire is still fresh within the memory of all, and altho at the time some harsh criticism was made of the motives of Japan for carrying on the war, now that sufficient length of time has elapsed to enable every one to exercise his power of judgment with coolness, we may maintain without being suspected of partiality that the principal object of Japan in waging this war was to assist Korea in freeing herself from the Chinese yoke; for Japan regarded the independence of Korea, over which China had claimed superiority on a very dubious ground, as of vital importance for the continuance of peace in the East. That she entertained no idea of the permanent possession of the land which she conquered can be inferred from the readiness with which she evacuated Liao-tong peninsula under the friendly advice of some European Powers.

Thus, unlikely as it might have seemed, history shows that, on all three occasions when Japan assumed the offensive attitude against the continent of Asia, her real object was not the acquisition of new territory, nor the valnglorious display of warlike spirit with the determination, *aut vincere aut mori*, but the defense of her own national safety and the removal of obstacles that lay in the path of her progress. Japan has never envied the lot of a conqueror, nor is it likely that she ever will, for she is, above all, peace-loving. This characteristic is most conspicuously displayed in her recent attitude toward Korea.

Japan since the restoration has been steadily pursuing a liberal and upright policy toward Korea, for Japan voluntarily abandoned her old claims of suzerainty over Korea, introduced her to the Western world as an independent nation, and finally secured her autonomy, regardless of the sacrifice of millions of money and thousands of lives involved in the pursnauce of this policy—a policy which is the combined result of the noble aspiration of Japan to assist the weak, and of her keen realization of the dangers which may threaten the safety of Japan herself in the event of loss of independence by Korea; for experience has taught Japan that she cannot be assured of her own peace unless it prevails on the continent.

Consequently China may be pretty sure of no encroachment from the East, but will she be equally sure of no encroachment from the North and the South? With raw recruits for her army, with shattered and disabled men-of-war for her navy, with her courtiers reveling in intrigues and machinations, with her embarrassing financial condition, China seems to be powerless in the presence of dangers now threatening her. District after district has been severed from her dominion. If she continues to fail, as heretofore, to prove herself equal to the occasion, her case appears to be hopeless. However, we must remember that appearances are often deceptive.

When one of the disciples of S'akya pronounced an inquiry to his master, as to whether Buddhism would perish in the future, and if so, when, S'akya emphatically answered that so long as truth remained invulnerable it would never perish, but, on the contrary, would enjoy eternal existence, for neither a sovereign however potent, nor a heterodoxy however well conceived, could overthrow it; yet, just as that king of the forests, the lion, whose single roar is sufficient instantly to still the voices of all other animals, is liable to succumb to the vital attack of the parasites of his own body, so Buddhism may be ruined by its own degeneracy; otherwise it will continue to prosper forever. There is a grand truth in this story. Alien enemies, however formidable they may be, can seldom be powerful enough to affect the destiny of a nation seriously.

The progress or decline of a people depends chiefly upon its own action. A State passes into decay because it ruins itself. This is confirmed by the history of Greece, of Rome and of all the other nations that crumbled into dust. Will the same doom await China?

Judging from the present state of affairs the situation looks gloomy indeed for China; but it is well to remember that the dangers now confronting her are much more from without than from within. It is true that in the past China was repeatedly subdued, by the Huns, the Mongols, or other predatory barbarians, but in each case they were absorbed sooner or later by the people of the Middle Kingdom. The conquerors were the conquered in regard to civilization. But the nature of the present ease is far different. The people who are now gradually intruding into the Chinese Empire possess inimicable characteristics. They come to China, not as conquerors, not to unify China and make her one nation, but as tho she had already been reduced to a colonial condition, or as if dependency were her inevitable destiny. In all the years of her national existence China has never before witnessed such an invasion.

It would be a sort of miracle if colonies could be established on the Chinese soil with no more disturbances than in the uncivilized or uninhabited regions of Africa, or if China could be easily governed as a colony or colonies in the same manner as India, where such a thing as nationality has never existed. China is a great nation with a history covering four thousand years, with four hundred millions of people, bound by the ties of belief and blood, and generally imbued with that spirit which makes them faithful to their sovereign, filial to their parents and benevolent to the poor. Once let a Kang-Hi rise and infuse into the masses the spirit of patriotism and loyalty, and they will be immediately converted into a vigorous race of unparalleled energy and indomitable valor. Under foreign rulers they will continually rise in arms against them, who will then find to their bitter regret that even the armed peace of the present day is a blessing.

Even supposing that they could be subdued by force and brought under an alien

rule, there still remain further and even greater difficulties. For the conflicting interests of the Powers concerned in the enterprise will soon involve them in the endless confusions of claims and counter claims, the only effective arbiter of which would be the sword. There are troubles and difficulties enough in the West as it is. Are the Powers prepared to meet the emergencies, when a new set of difficulties arises, for the adjustment of which their most skilled diplomacy, their strongest armament and their richest resources might prove futile? One selfish measure of an ambitious nation might cost the peace of the whole world and the happiness of all mankind. We cannot help contemplating such days of woe, which, let us hope, will never come, with a shudder and a prayer.

But what is the use of risking so much in the persistent effort to force the road when the goal could be reached in safety from a different direction? If the Powers determine to have free access into every part of China, so that prosperous commercial relations may be established, it can be gradually accomplished by the employment of peaceful means. In that case both parties will reap the material benefit, and peace in the East will be assured, for commerce is the mother of peace. The Chinese people will secure the advantages of being uplifted from the semi-civilized state into the height of civilization equal to the West, while, in turn, the West will have the great credit of having accomplished the work, which, in the nobleness of its nature, finds no parallel in the annals of nations. The responsibility of leading the Chinese, whose destiny is a matter of world wide concern, into the paths of civilization and enlightenment rests on all the advanced nations, but it rests most heavily, and it is natural that it should, upon that nation which is their nearest neighbor, whose people most nearly resemble them in the matter of race, language and custom, and whose history is, from time immemorial, most closely interwoven with theirs. Japan is determined to employ her newly acquired power for the achievement of this grand and magnanimous mission. The task that she wishes to accomplish is the task of assimilation, not of absorption; of construction, not

of destruction; of ennoblement, not of humiliation. For the sake of posterity—as well as of humanity—and confident that such enlightened and justice-loving nations as the United States, for instance, cannot fail to

appreciate the transcendent grandeur of her effort, Japan extends most cordial invitation to all the Western Powers, of whose sympathy and co-operation she is very desirous, to share the honor and glory with her.

TOKYO, JAPAN.

The Partition of China.

By B. C. Henry, D.D.

THERE are certain lines which show how China could be separated into several great sections. The conformation of the territory is not unlike that of the United States. The grand divisions, however, run east and west, instead of north and south. There is the Yellow River valley, with the great outlying provinces of Manchuria and Mongolia, and the island of the sea corresponding to our Atlantic Coast and Canada. The great valley of the Yang-tse recalls the Mississippi valley, while the south, reaching out endless lines, may be compared to our Pacific Coast. The great northern provinces border on Russian territory in a continuous line from the coast back two thousand miles into the interior. This proximity has led Russia to an aggressive policy, by which she has already gained a wide control over Chinese borders. The provinces of Manchuria and some of the interior districts are practically under the Russian's foot at present. The recent concessions of territory, the pecuniary obligation of loans, the presence of armies on the north, the railways coming through the wide continent, the ports and commerce on the coast show how the hand of Russia is ever gathering larger possessions and power which it holds with an iron grasp. This whole northern breadth of Manchuria and adjacent provinces seems destined to become Russian territory or at least to fall under Russian control.

That portion of the Empire is the peculiar inheritance of the Manchus, the reigning dynasty of the Tsings. It is not a part of the old historical China, and is locked upon by the real Chinese as alien territory. The Tsing dynasty is regarded and hated as a foreign usurpation by the real Chinaman.

Hence there is widespread dissatisfaction, and in many places intense hostility against the Manchu rulers. This is a state of feeling favorable to the separation of that broad northern territory from the old body of China.

The valley or watershed of the Yellow River, "China's sorrow," and the immensely rich, extensive and populous plain and tributaries of the Yang-tse are where the real Chinamen are found. It is impossible to overestimate the pride and the bigotry, the overweening self satisfaction and belief in their own superiority that characterize the people of these wide provinces of Central and Lower North China. They are emphatically "the people." They despise alike the north and the south and boast of their central province, Hunan, as the pædium of the Empire. They look with contempt upon and show the utmost hostility to all foreign aggressions. They dislike the Manchus, they despise the people of the southern provinces, whom they characterize as savages and "foreign devils," and declare themselves to be the only true Chinese—the real "sons of Han"—the veritable "black-haired race." They want change, but change back to the old order of a thousand years ago. They are jealous of any interference in the control of their great rivers and valleys, as was shown in the scheme of the viceroys of the Yang-tse provinces to set up a kingdom of their own, which should exclude both foreign and Manchu control. This great section with its teeming myriads is the real China that will continue, even though the north and the south be lopped off.

The southern provinces form a separate

division, and show a great divergence from the rest of China in many things, especially the nitra conservatism of the center. They have enterprise and remarkable business capacity. There are many wealthy people among them. They have long broken the chain of ancient custom and gone freely abroad to other lands. The whole of Farther India, Siam, Burmah, the Malay Archipelago and Manila are covered by them. In all these places they take the lead in work and business. In all the ports and marts of China, Japan and Korea the southern Chinamen, notably the Cantonese, are to the fore in every line of trade. They spread to Australia, New Zealand, America and all the isles of the sea. They are clannish and conservative, but are active, shrewd and enterprising. They understand the weakness and corruption of the present régime. They are prepared for a change in the line of reform and progress, and in this respect form the most promising

section of the people. They are exerting a strong influence over public opinion. They have some excellent men as leaders. And these leaders of intelligent thought, study and desire for reform are not silent. They publish their views. They correspond widely with men of kindred feelings. They visit the court in Peking.

Should the partition of China become an accomplished fact, this southern section would probably fall under British and French control. The trend of events is certainly toward outside control; for China is becoming poorer and weaker every day. This imperfect outline we have tried to sketch may show in some degree the probable line of cleavage when the division comes, and the opportunity presented to Western Powers to reconstruct the political, the commercial and educational systems of this mighty people, who are not to be destroyed, but to be revived and uplifted.

CANTON, CHINA.

Korea.

By Prof. Homer B. Hulburt.

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In the long run racial temperament determines racial destiny. It is in the far East that we find the demonstration of this law most clear, for it is here that empire has had its long run. Here years are but as days, centuries as years. In these kingdoms racial temperament has had time to eliminate from the problem of empire all adventitious forces, and the Chinaman and his empire are what they are to-day solely by virtue of the Chinese temperament. The profound rationalism of the Chinaman mirrored itself in his Confucianism, and his phlegm personified itself in his ideography, which has survived the ravages of time better than the Sphinx herself. Chinese religion, law, literature, art, society, all bear the indelible impress of his inborn utilitarianism. The Japanese and his empire are to-day what they gave promise of being a thousand years ago. His imaginative, mercurial, effe-

vescent temperament is written in bold characters all over his islands, from the Kuriles to Formosa. The intense mysticism of his nature has transferred the citadel of Buddhism from Lassa to Nikko. His sanguine temperament worked out a feudal system from which, when the time was ripe, he sprang as from a chrysalis, full-winged into the light of modern civilization. It was no miracle. It was natural sequence.

But how is it with Korea, the little Kingdom which for three thousand years has been doomed to the task of steering between the Scylla of China and the Charybdis of Japan? Here we seem to find an exception to the law that in the long run racial temperament shapes racial destiny, or else the run has not been long enough. Korea is one of those "little States which have stood between the great ones as the negation of universal empire," but it has cost her the ap-

parent extinction of all vitality and spontaneity. The Korean temperament is a mean between the Chinese and the Japanese, combining the conservatism of the one with the idealism of the other, while still avoiding the stolidity of the one and the levity of the other. But who would think it to see the condition of Korea to-day, nominally independent, but morally, and therefore actually, still held firmly in the grasp of worn-out ideals. It has been the fate of the Korean to see himself gradually buried beneath a mass of Chinese ideals, legal, religious, social, literary, until the time has come when it takes close scrutiny to discover any traces of originality or spontaneity in his nature. Ages ago China foisted Confucianism upon her, but the utter materialism of the cult made it incapable of appealing to the Korean nature, which requires an element of mysticism. When Buddhism swept over Eastern Asia it was adopted as the State religion of the kingdoms then dominating the peninsula, but its utter lack of the rational element made it intrinsically as unfit for the Korean mind as Confucianism. So the Korean, while consenting to the outward forms of both these cults, in fact reverted to his primeval Shamanism. Thus the national mind has found little to feed upon and has consequently become dwarfed.

But now that recent events have made it plain that Korea is to be, for a time at least, free from outside intervention, we may look for a rehabilitation of the genuine Korean, if such there be. The racial temperament now has a chance to reassert itself and work out its legitimate fruits. That there will be violent agitation is to be expected, as when the physical body strives to throw off the germs of disease. The vital forces, if they exist and so long as they exist, will continue to war against the alien forces. So to-day the underlying and vital forces of the Korean temperament are warring against the adventitious ones. The events of the year 1898 bear witness to the vitality of those forces which are arrayed against a longer subserviency to Chinese ideals. The situation is easily stated. The retrogressive element had taken advantage of the withdrawal of Russian pressure to in-

trench itself in the Government. The people who represent the awakening forces of genuine nationalism arose as a man and with a boldness that fell little short of heroism opposed their very bodies to what was clearly a disastrous retreat which might well alienate the sympathies of all well wishers of the little Kingdom. Their voice was heard and heeded, but they mistook promises for fulfilment, and in the excitement of the hour allowed themselves to be betrayed into the expression of sentiments which caused disension in their ranks and then they fell an easy prey to the dominant faction. Their methods may not always have been wise, but that the principle underlying their action will ultimately triumph is beyond dispute. The superficial observer may have thought that Bonaparte had stamped out the last vestige of French liberty, but time revealed that Providence had but used him to point out the weak spot in the new order of things which needed modification. So, in Korea, the militant attitude assumed by the conservative element does not assure its final success. It is on the defensive against a genuine nationalism which has survived a total eclipse of twenty centuries.

We are credibly informed that when a well was being driven on a farm in Kansas the workmen came to solid rock. Penetrating this, they found a layer of soil beneath. When this was brought to the surface and exposed to light and air it forthwith sent forth a mass of dwarf tropical vegetation, the seeds of which had lain dormant in the earth for ages. So, to-day, the true Korean nature, brought to the surface by the same upheaval that revealed the impotence of China, is putting forth the shoots of a new and marvelous growth—the product of a sunnier zone than that which helts the Celestial Empire.

It is not to be expected that the newly revived forces can exert themselves with perfect success at first, any more than the tropical vegetation referred to can endure the rigors of a winter in the temperate zone. They must be acclimated, they must become adapted to their environment. So it was that the demonstrations made during the year behind us failed of securing the imme-

date end in view, but that the force which underlay them is dead could not be for a moment admitted.

It will be pertinent to examine a few of the salient traits of the Korean character as bearing upon this question of the working out of Korea's political salvation. The first is lack of leadership. Since the year 57 B.C., when authentic Korean history begins, all government has been based, as in China, upon the spoils system. Whenever an exceptional man succeeded in raising his head above the common herd all other officials looked upon him, not as a bulwark of the Kingdom, but as a stumbling-block to their own advancement. Away back in the opening centuries of our own era Korea's most celebrated scholar, Choe Chi-wun, attained high literary honors in the national examinations in China and followed it up by traveling. He went as far west as Persia and then returned to Korea to devote his energies to the service of his country; but within a year the jealousy of the other officials forced him to withdraw to a mountain fastness where he spent the life of a hermit. When the Japanese army of Hideyoshi swept northward through the peninsula in 1592 the first Korean general who scored a victory over them paid the penalty of success with his life within a week of the event. The celebrated Admiral Yi Sun-sin, who invented the "Tortoise Boat," the first iron-clad ever built, and with it fought the Salamis of Korea and prevented the invasion of China by the hordes of Hideyoshi, was almost immediately degraded to the ranks; and it was only when the utter collapse of the navy let in the second flood of Japanese invasion that the people clamored for and secured his reinstatement. In the last battle which he fought, which broke the back of the invasion, he threw himself into the thick of the fight, and courted death, knowing that his detractors would only bring him to an ignominious end if he survived. So through all Korean history success has been suicidal and mediocrity at a premium. Is it to be wondered at, then, that there should be a lack of that quality of leadership which the rehabilitation of Korea requires? The failure of the liberal element in the late struggle was due to the fact that they rap-

idly passed beyond the control of all available leadership. There was no single mind powerful enough to grasp and check and control the awakened power of the party, and it so far overreached its mark that it reacted upon itself, and temporary disintegration followed. The frosts have nipped the promising buds, and destroyed the hope of fruition for the season, but the tree remains intact, in root and stem and branch.

Again, the patience of the Korean is one of his most highly developed qualities. The long history of oppression during which the people have been the blind Samson grinding at the mill, receiving in return barely enough to keep soul and body together, is quite inconceivable to the freedom-loving mind of the Anglo-Saxon. This patience of the people has resulted in a curious paradox—the people themselves form the final court of appeal. They can be so firmly relied upon to endure patiently almost any degree of oppression that when they do arise and bare their arms it is proof conclusive of the justice of their cause, and the Government rarely disputes their claim. This slowness to take matters into their own hands is now of great value to the Korean people. It inspires respect and consideration. It is a powerful negative force which makes oppressive magistrates think twice before stepping across the "dead line" of the people's endurance.

The agitations of the past few years, since the inauguration of the Independence Club, have taught one lesson well. Whatever may have been the ignorance of the people in regard to the duties of the Government to the people, they know now that the rulers owe as much to them as they do to the rulers. And the fact that there is no laud where this law is more scornfully ignored makes the future big with events. The mere knowledge of the law is much, just as the sight of food is a strong incentive to a hungry man.

The reclamation of Korea cannot be accomplished in a day. There must be a process of education. Having been hurried for so many centuries beneath a load of alien ideas, she must be dug out, exhumed, disinterred. The educational and religious institutions which have followed in the wake of the opening of Korea are not the

least of the agencies which are bringing the genuine Korean out of his intellectual and moral coma.

Korea, politically and diplomatically, is as free and independent a Power as any in the world. China, the only Power that ever seriously claimed suzerainty over her, has now arranged for an interchange of properly accredited ministers.

But when we leave the realm of retrospect and enter that of prognostication we step from solid ground to a treacherous quagmire. There are a few things, however, that are fairly certain. The first is that Japan is Korea's firm friend, from policy if not from racial sympathy. Japan is rapidly becoming the great industrial Power of the Far East; and as fast as she turns from agriculture to manufactures, just so fast will her dependence upon outside food supplies increase. But here lies Korea, a magnificent agricultural country with a comparatively sparse population. It is as if Canada were placed where Ireland is. Korea produces the very kinds of food that the Japanese prefer. The two languages, tho differing in glossary, are so similar in syntax that it takes but a few months for the Japanese and Koreans to learn each other's speech. Japan lies so close to Korea that she is quite visible from the southeastern coast of the peninsula. Nature has conspired to make Korea the natural complement of Japan; for in return for foodstuffs and raw material she receives the products of Japanese manufactures. This is not prognostication. It is fact, and forms a solid basis for the belief that Japan will fight to the last gasp for the integrity of the Korean Kingdom. Not merely because Korea's absorption by a rival State would mean the loss of an indispensable ally, but because the proximity of the foe would give him a standpoint from which he could spring directly at her throat.

The second salient point is that China, tho blind to many things, cannot be blind to the fact that the autonomy of Korea is one with her own autonomy. Russia has now pushed her advantage until she has touched the quick. Another step either across the Kor-

ean border or across the border of China proper will unmask her purposes. She has clamored for an ice-free port. She has secured it. Her next step will show whether by "ice-free" she means a port that is never blocked by ice or one *where ice is never seen*.

Disposing thus briefly of Japan's and China's interest in Korea, there remains but one more point. We look into the dark when we attempt either by historical deduction or political induction to fathom the plans of the Muscovite. There is too much of the Asiatic in him to permit of logical analysis. And yet, here Russia stands at Korea's door dominating the whole border from the mouth of the Yalu to the mouth of the Tuman. The whole power of the Korean Government could not prevent a regiment of Cossacks from crossing the border and working their will from Eui-ju to Fusan. The seizure of Korea would be in line with her policy of attaching only territory contiguous to her own. Korea, with all her natural resources, must be a prize worthy of her cupidity. From all this it seems fair to conclude that the ultimate absorption of Korea must find a place in the plans of the Muscovite. The rapid and successful *coup* whereby the Russians snatched the reins from the hands of the impotent Korean Government in 1897 only to throw them contemptuously down in 1898 can have been nothing but a hand thrown out to feel the pulse of the Powers, to be withdrawn the moment the diagnosis was complete.

The autonomy of Korea, like that of Greece, rests with her friends—those who love an open door, an open trade, an open competition. If the people of the United States but realized that during the century about to dawn an "open door" in China and all the Eastern countries will come to mean infinitely more to America than to England, Germany and France combined, they would demand with one voice that hands be struck and that the united power of England, Japan and America veto once and for all the disfranchisement of Korea and the dismemberment of China.

SEOUL, KOREA.

The Independent and Peddlers' Clubs.

[In order to supplement the above article we give a sketch of some of the recent events in Korea, gathered from sources thoroughly reliable.]

FOLLOWING upon the China-Japan war the dominating influence in Korea was Japanese. Liberal laws were introduced and many reforms were instituted in the public service. There was, however, manifest too much of haste and the result was somewhat of a revulsion. The King and Queen, too, were indignant at being deprived of their power, and plots were formed for assassinating the members of the new Cabinet installed under Japanese influence. Then followed the assassination of the Queen. The immediate result was a strengthening of the Liberal Cabinet, but subsequently a general revolt of the more ignorant people, under the leadership of some reactionaries, brought about a general state of chaos. In 1895 the King escaped and took refuge in the Russian Legation at Seoul. Some of the Ministers were arrested and beheaded; the rest fled to Japan. At the Russian Legation the King formed a new Cabinet and issued decrees, constantly under the influence of the Russian Government, even occupying a new palace built close to the Russian Legation for its protection. Russo-Koreans filled all high official positions and Russian officials watched every movement. They controlled the Treasury and War Departments, drilled the soldiers, secured valuable concessions, and in every way their influence was counter to the laws and regulations which had been in vogue under the Liberal Cabinet.

At this time, in 1895, a few people who knew little of the Western world organized a club called the Independent Club. Once or twice a week they gave lectures on the affairs of their own country and of other countries in the world, and discussed the politics of their own country as compared with the politics of other nations. The club grew until it numbered over two thousand members, and branches were established in different provinces. Efforts to teach the people how to defend their rights against the oppression of the local authorities were welcomed, and the idea, tho new at first, gained

popularity. Naturally it met with the opposition of the bad men in the Cabinet, and of the local authorities who desired only to rob the people, and of the King and his officials, but it worked on without fear, upheld by the hope of saving the country.

In 1897 the Independent Club demanded that all the Russians should be dismissed from the Government service. This was done, and the Minister of Foreign Affairs, who had consented that Russia should have a naval station on Deer Island, in Fusan, was also dismissed. By this action the Government was rid of a great many corrupt officials, but unfortunately their places were soon filled by the same class of men. Still the Independent Club was able, little by little, to advance its reforms. For a time both Russians and Japanese kept their hands off from Korea, but were always working quietly to strengthen their influence. In 1898 the Emperor sent his interpreter to Shanghai, China, and there recruited forty or fifty men, Americans, Germans, English and Russians, as an Imperial body guard, because he feared his own subjects and would not trust them. The body guard arrived at Seoul and stayed in the palace about a month and then returned to Shanghai, because of the determined opposition of the Independent Club.

About six months ago members of the Independent Club assembled and petitioned that the new laws and regulations might be put into execution. The Emperor responded to each request with fair promises, but never fulfilled his words. They kept on sending memorials to him and quoting the words of his replies. At last the Emperor ordered the club to disband. Then the People's Union was organized and demanded that the Independent Club should be re-established, the bad advisers of the Emperor punished, and the new laws and regulations put into effect. The Emperor still promised everything, but did nothing. The anti-progressives meanwhile had organized another club called the

Peddlers' Club, composed of the worst elements in the country, most of them bandits.

This club opposed everything done by the progressive party, and at last the two clubs came to blows in the streets of the capital city, resulting in a victory for the Independent Club, altho the Peddlers' Club was supported by the police and soldiers. In the meanwhile certain officials sent word to the Emperor, stating that the Independent Club would force him to abdicate and would declare a Republic like the United States of America, and even gave the names of the persons selected for the Presidency and Vice-Presidency of the alleged future Republic. Twenty or thirty influential members of the Independent Club were arrested and brought to the court for trial. At this moment thousands of people who sympathized with them marched up to the Supreme Court, which was guarded by police and soldiers, demanded that they should be allowed to be eye-witnesses of the proceedings, and asked the Court to summon the person who sent the false notice to the Emperor. The Court saw that it would be impossible to convict the prisoners illegally before the eyes of so many people, so they simply set them free without any trial. Imperial decrees were issued one after the other, ordering the People's Union to dissolve, but the Union resisted the decrees because the Emperor had not kept his word. This Union wanted to continue its assembly until the Government should yield to its requests.

This state of affairs lasted for more than two months. The Emperor and his advisers did not dare to touch the assembly, for they believed that it was aided by some foreign Power, but at last they found out that it was entirely independent. Then the Government ordered the police forces and several companies of soldiers to disperse the assembly

at the point of bayonets and swords, and this was done. Since then the Emperor has handled the affairs of the country as he pleases; not only the Cabinet officers, but officials of all classes are changed once or twice a month and money is drawn from the treasury freely for illegal purposes.

The people look on with a considerable degree of indifference. In the main they are satisfied if they can live peacefully. Yet this very indifference gives occasion to officials to maltreat them in any way they desire. The general situation is bad. Domestic trade and factories are almost at a standstill, and one result is that robbery is rife on every hand. The conservatives are indifferent, openly declaring that there has never been a nation in the world that was not at last destroyed, so the best thing for the country is to let it go as it is. The progressive party still exists and its members, to the number of 2,000 or 3,000, do their best, but they have little experience and no good leaders. The Government conducts a system of repression, forbids public addresses and lectures, or popular meetings of any kind. On the borders of Manchuria and Siberia the inhabitants have crossed the frontier by thousands and thousands, in the hope of securing better treatment, and have nearly all become naturalized Russians. They keep up some intercourse with their relations in Korea, and thus while the knowledge of Russia is increased that of other nations is comparatively small. One result is that Russian influence, notwithstanding the dismissal of Russian officials, is growing, and the presence on the very borders of so large a Russian army is regarded by many as inevitably pointing to the absorption of Korea as soon as the Siberian Railway is completed and Russia feels at liberty to carry out her purposes.



China: A Coroner's Inquest.

By Henry Norman,

AUTHOR OF "PEOPLES AND POLITICS IN THE FAR EAST," ETC.

WHEN a man in England dies and no doctor is found to sign a death certificate, a coroner's inquest is held upon him. I do not know whether American procedure in such a case is identical. At any rate American readers will be familiar with an immortal exposition of "crownor's quest law" in Shakespeare. If the man dies from natural causes that is sufficient; if his end is due to manslaughter or murder a verdict against the guilty parties is brought in and an official prosecution follows. If it is impossible to assign blame in any particular quarter the jury return what is called an open verdict: the man is dead and that is all.

Any inquiry into the condition of China at present must be of the nature of a coroner's inquest. And not only as regards China herself—that is, as an independent country working out its own future—but also as a vast semi-civilized country whose inhabitants are distinguished for many virtues and whose trade, actual and potential, is one of the greatest assets of the commercial world. After long hesitation and constantly deferred hope I take the gloomiest view of the Chinese question. Some years ago the Marquis Ts'eng, then Chinese Minister in England, signed, tho he did not write, a remarkable article called "China: the Sleep and the Awakening," in which he said that China had been asleep for generations but that she was awakening to new life. Many people believed him. Lord Curzon, for instance, in letters to the *London Times*, declared that China would fight on and on with Japan until in the end she was victorious. China still sleeps, but it is the sleep of death. As a coroner's jurymau called in to sit upon the body, I have a clear opinion as to who is chiefly responsible for this, but I will not say, for I should merely be called a partisan. I think, however, it can be shown that there is no hope for China from the inside, and that as regards the relations of the great

Western nations with her the golden time has been let slip, that consequently nothing but partition is to be expected in the future, and that the struggle for that partition may mean war.

Chinese affairs during the last few years have moved so rapidly and in so complex a series of vicious circles that only a very long story could narrate them clearly and consecutively. Within the limits of this article it is only possible to draw attention to their broader aspects, without giving detailed facts or experiences to prove that each separate statement is accurate. The question then arises: Has China, either by her rulers or her statesmen, given any sign whatever for years past of her appreciation of the fact that only by complete reform and the adoption of certain Western methods of administration and organization she can remain independent and integral? So far as I know she has not given one sign. The Emperor, a feeble, emasculated, remote youth, afflicted with an incurable wasting disease, made one pathetic effort to introduce reform. With marvelous want of tact he mixed his proper aspirations with certain technical demands which ruined them in the eyes of his fellow countrymen—such, for instance, as that the Chinese people should cease wearing the cue. The man who advised this reform was fallen upon by all the other Chinese officials as a pack of hounds falls upon a wolf. By the skin of his teeth he escaped from Peking and reached British territory under the convoy of a British man-of-war. The masterful Empress-Dowager, recognizing that the game was in her hands, virtually deposed the reforming Emperor and made a clean sweep of all who might be suspected of sympathy with his aims. Since then the Chinese régime has gone from bad to worse, until to-day it is if possible even more corrupt, more ludicrously inept, more childishly reactionary than ever before. China is less

able to-day than at any period of her history to protect herself against outside interference, however humiliating and disastrous this may be, and the only alternative to successive amputations of her territory is a successful rising of the many revolutionary and disaffected parties within her own borders, which, whether it succeeded or was suppressed by foreign armed intervention, would equally mean the end of the present dynasty and consequently of the present *régime*.

Hopeful people thought that the result of the war with Japan would enlighten even China, and that she would be compelled almost in spite of herself to organize some kind of army and navy, to give pause, at least, to intending marauders upon her. Nothing of the sort has taken place. She has arsenals which are capable of turning out useful weapons; her forts have been well built for her by foreigners; offers of assistance have rained upon her. Her army has less organization to-day than when it took its fans and jingals into action against Japan; her navy, of course, has completely disappeared. The gun making machinery she bought long ago from America is still half in one arsenal under one mandarin, and half in another under his rival. The Tsung-li-Yamen, which directs after its fashion her policy, has never before been so ridiculously uninformed and cowardly. It frankly admitted in conversation with the British Minister that whatever it might desire to do or say in regard to attempts made upon it, it could do nothing unless it were assured beforehand of the protection of an equally powerful nation against the results. Li Hung Chang, who so successfully threw dust in the eyes of Europe and America, is at last seen by all the world in his true colors—a mere selfish reactionary, little more enlightened and much more corrupt than his fellows; fulfilling to the letter Gordon's prophecy of him in a private document which I have seen, that in the end it would finally snit him best to sell himself and his influence to Russia. With the decay of the Central Government the provincial Governments have naturally grown even more independent and defiant than before. The Vermilion Pencil sends them edicts and commands as of yore, but nowadays they hardly even pretend to obey these. Take

what is happening to-day on the mainland near Hong Kong as a proof. For a long time Great Britain has owned a little strip of territory there called Kowloon—or more correctly, Kau-lung—and as this strip was indefensible and contained hills from which Hong Kong itself could be attacked, the British Government procured a trifling extension in order to include these strategic points. The Imperial Government made over the territory and ordered the Viceroy of Canton to give effect to the cession; on the appointed day the British authorities with a small police force went to take possession and found the hills lined with Chinese regulars in uniform, who opened fire upon them. As I write, the Hong Kong Regiment, a magnificent body of Sikh troops with British officers, is engaged in clearing the territory, almost at the point of the bayonet. Lord Salisbury's Government made great show last year of some concessions, among which was the right to free navigation of the internal waterways of China. Mr. Curzon, as he then was, who certainly ought to have known better, hailed this as a remarkable diplomatic and commercial victory, and the public generally accepted the official point of view. The little band of us who have followed the forlorn hope for the integrity of China and the "open door" guaranteed to all nations by the Treaty of Tientsin pointed out at once that the cession was valueless, because the Imperial Chinese Government was totally incapable of giving effect to what it had promised. Not a single foreign vessel has navigated Chinese waterways in consequence of this concession, and I should be sorry for my own part to be a passenger on one which should first make the attempt. China to-day is as invertebrate and as helpless as a great jelly-fish cast up by the sea. Any passing animal can snap off a mouthful of the quivering, variegated, inchoate mass. She has neither the power, the intelligence nor the desire to bring about better things. "China," in fact, does not exist. Her vast territory only remains of the same color upon the map because the nations which are gradually seizing upon it fear that if they went any faster they would provoke to action the two other nations, hitherto practically inert, which alone have honestly de-

sired to maintain its integrity and to foster its free and independent commercial development.

So much from the point of view of China herself. In order to appreciate the situation from the reverse point of view, consider for a moment what China was five years ago and what she is to-day. Before the outbreak of the war with Japan no Chinese territory had passed under foreign domination since Russia secured the Amûr province in 1858 (for the extension to France in the extreme south was over districts which were in reality only nominally Chinese), and even in this case Russia was forced by China to make certain restitution. When I was in Siberia in 1888 the Russian authorities were genuinely alarmed at the defenseless nature of their frontier against the raids of Chinese regular or irregular troops. Li Hung Chang told me positively and authorized me to declare publicly from him that any action of Russia in Korea would be regarded by China as a *casus belli*. The Chinese army was supposed to be a huge, more or less disciplined force, which would at any rate make a rough and ready struggle when rifles were put into its hands; while Li Hung Chang himself had a considerable body of soldiers drilled and armed in foreign fashion. The Chinese navy was believed to be a factor in Far Eastern affairs, altho everybody knew it had lost discipline and cohesion since the dismissal of Captain Lang, the Englishman who had organized it. The fateful words, "partition of China," were then never heard. British trade was three-quarters of the foreign trade of China, British influence was predominant, the British fleet in the Far East commanded the situation; it was understood and believed by everybody that any attempt to seize by force or intrigue upon an integral part of China could only be successful at the cost of war with England. The door of trade was open then, and bit by bit was opening wider, and all nations dealt with China upon equal terms.

At the close of the war Russia saw her opportunity. The blind and foolish enthusiasm of France gave her one ally, the over-anxiety of German statesmen to be on good terms with Germany's two hostile frontier neigh-

hors gave her a second, and the three wrested from Japan the fruits of her victory. England, under Lord Rosebery, wisely refused to be a party to this crime, for he, the most far-seeing of our statesmen, perceived clearly what was to follow, tho I am quite sure he never dreamed that the policy of England could be under any circumstances as misguided and as pusillanimous as it has been. Russia concluded with China the famous Cassini Convention of 1895, but the British Government accepted the Russian assurance that this did not exist. In vain those of us who knew that it did tried to alarm the country in newspapers and magazines and books. By force and intrigue Russia possessed herself of the whole of Manchuria, a province of immense potential wealth and admirable climate, in every way suited for development by white races. Port Arthur and part of Talienwan were seized upon in the same way. Count Muravieff informed Sir Nicholas O'Connor, the British Ambassador in St. Petersburg, that "His Imperial Majesty has authorized me to give the assurance that both Port Arthur and Talienwan shall be open to foreign trade, like other Chinese ports." This formal promise was hardly made before it was broken. Port Arthur will shortly be connected with the Trans-Siberian Railway, and what remains of the right of free entry into Talienwan will be suppressed as soon as it is for the advantage of Russia to do so. Another railway will run from Port Arthur to Tientsin, which is now connected by rail with Peking, and thus the capital province of China and the capital itself can be filled at any given moment with Russian troops almost before Western Europe knows that they have started. Port Arthur has been made an impregnable naval base and fortress in hot haste, and it lies, of course, like a mailed hand upon the very throat of China.

During all this time England has with one exception done absolutely nothing. The Blue Books are full of Lord Salisbury's dispatches, but at every crucial point our interests, which in this case are the interests of the world, have evaporated in mere words. Sir Michael Hicks-Beach, the Chancellor of the Exchequer, declared that this country was determined to keep the "open door,"

"even at the cost of war, if necessary." Mr. Chamberlain and Mr. Balfour have both spoken of Russia in Parliament in language of a force rare in diplomacy. When Russia made her greatest *coup* Mr. Balfour said in the House of Commons that the situation had taken the Government wholly by surprise. At least half a dozen of us had been engaged for several years by every means of publicity available to us in trying to hammer home into the minds of those responsible for British policy the absolutely inevitable results of the course they were following. I could give a list of these attempts which would fill a column of THE INDEPENDENT in small type. The British Government held the key of the situation, just before the seizure of Port Arthur, by the presence of two British cruisers in that port, where they had absolute right by treaty to be. Russia impertinently complained of their presence there and said it was producing a very bad impression. The British Minister in Peking, on the other hand, telegraphed home to Lord Salisbury imploring him not to take them away, as this would be fatal to our prestige in China. Public opinion in England was excited to a dangerous point. An official notification was published from the Admiralty to the effect that these cruisers were actually at the moment in Port Arthur, the implication being, of course, that the Government was therefore alive to British interests and was proposing to keep them there. Immediately afterward they were withdrawn and Port Arthur was instantly seized by Russia forever. The debate in the House of Commons which followed promised to be very dangerous for the Government, and this being clearly foreseen, it was necessary to do something. Consequently an arrangement was made with Japan for a lease to Great Britain of Wei-hai-wei on the same terms that Russia had secured in Port Arthur. The difference between the two cases hardly needs to be pointed out. Port Arthur is at the end of a Russian railway and is the principal point of a province destined to become wholly and exclusively Russian, and, moreover, it can easily be made impregnable. Wei-hai-wei is a place with an entrance four miles wide; it can only be defended by a very large force of soldiers to man the forts

upon the land side—the Japanese had 16,000 men there; it is entirely isolated, and indeed England hastened to give Germany assurances that she would not even connect it by railway with any other part of the province. Everybody knows perfectly well that the British Government has not the slightest intention of spending the money or providing the land forces necessary to make Wei-hai-wei a fortified naval base. One of the most accomplished theoretical soldiers in England said to me after the lease of Wei-hai-wei that to defend British interests in China by this means was like trying to protect a naked man with a helmet. Therefore it is hardly necessary even to say "with one exception" in declaring that after all her dispatches, all her negotiations, and all her bluster, England, under Lord Salisbury's ministry, has accomplished absolutely nothing for the safeguarding of her vital interests in China as distinct from the interests of certain groups of concessionaires.

Other nations, as all the world knows, have been much more determined. Germany, profiting by the murder of her missionaries, has seized upon the province of Shantung, which she proposes to Prussianize. Even the Shantung portion of a trunk line of railway must be as completely Prussian as a line running into Berlin itself. Japan has secured from China an assurance of the non-alienation of the province of Fukien, opposite her new possession of Formosa. France has ear-marked the island of Hainan, and has a naval base on the little peninsula of Tien-chau, immediately to the north of it, while the three great southern provinces are claimed by her as a distinct sphere of influence. Italy has demanded a coaling station in Sanmun Bay and a railway from there to Poyang Lake, which taps the Yangtse. A Danish cruiser, at the instigation of Russia, is shortly to start for the Far East with some unexplained purpose of aggression. Even in Austria the ferment is working, and some demand upon China may be expected shortly. It has always been understood that England regarded the central portion of China, the Valley of the Yangtse, as her sphere, and last year the Government proudly announced to a delighted country that they had secured a recognition of this right from

China. When the words of the assurance came to be examined it was instantly seen that they amounted to nothing at all, China merely declaring to the British Minister in Peking at his request that "It is out of the question that territory (in it) should be mortgaged, leased or ceded to another Power." Again and again has the Government been challenged in press and in Parliament to tell the country exactly what our position with regard to the Yangtse is. The *Times* demanded this information only a few days ago in an imperative editorial, suggested by a letter I addressed to that journal, which action, as everybody knows, is the Englishman's last refuge in distress. Not a syllable can the Government be induced to say. But the trunk line from Peking to Hankau, the great trading city on the central Yangtse, has just been given over to a so-called Belgian syndicate, backed by the Russo-Chinese Bank, which is merely another name for the Russian Government itself, as there are no private shareholders. The last Blue Book shows that Lord Salisbury, through the British Minister in Peking, protested again and again against this cession, and threatened all sorts of terrible things if it were granted away from this country. It was granted, and he accepted the rebuff, merely demanding in compensation certain concessions in other parts of China. There is therefore, unfortunately, every reason to believe that British policy is as ill-informed and as feebly directed with regard to the Yangtse Valley as with regard to every other aspect of the Chinese question.

It must be evident to a tyro in diplomacy that along these lines there is no peace. The demands upon China, whether they are complicated by a domestic rebellion or not, will go on hit by bit until at last England and Russia are brought face to face under circumstances in which neither can nor will retreat. Some convention about Far Eastern matters is pending at this moment between England and Russia; of the value of that it will be time enough to speak when we see it. One factor, moreover, is constantly left out of sight by people discussing the Chinese question—namely, the attitude of Japan. In three or four years Japan will have completed her vast scheme of naval and military

expansion. At heart she is almost as jealous of Western nations in the Far East as is China herself. When the critical moment comes Japan will throw into the scale a weight probably heavy enough to decide the issue. And it must be remembered that the ideal of Japan is not the partition of China, but her integrity under Japanese guidance and protection—Asia for the Asiatics.

There was only one way of avoiding war. That way has not been taken, and I fear, unless some unlooked-for blessing should bring Lord Rosebery back to power in England, there is no hope that it will be taken.

The Magna Charta of foreign nations with regard to China was the Treaty of Tientsin:

"It is hereby expressly stipulated that the British Government and its subjects will be allowed free and equal participation in all privileges, immunities and advantages that may have been, or may be hereafter, granted by His Majesty, the Emperor of China, to the government or subjects of any other nation."

According to this, all nations—for all possessed this same treaty with China—had equal rights and none could prosper at the expense of its neighbor. During the past England has been chiefly interested in Chinese trade; for the future, the United States will have at least as large a stake. If these two countries had issued an identical note, which it is well known that Japan would have supported, to the effect that they took their stand upon the Treaty of Tientsin, and that they would regard its abrogation in any shape, in any interest, or with any excuse, as a hostile act, there would be no virtual partition of China to-day, and no war on that ground to be feared in the future. Anybody who will take the trouble to read the Blue Books (which, by the way, are issued by the Foreign Office at such long periods of time and in such a muddled form that nothing short of profound study will elicit a connected narrative from them) will know why England has not taken determined action. Why the United States, which has already a great surplus of manufactured articles to dispose of and will have enormously more in the future, should consent to see the door of the world's vastest market slammed in her face also, it is not for me to say.

LONDON, ENGLAND

The Eastern Question.

By Edwin Munsell Bliss, D.D.

THE "Question" remains, but it is no longer "Eastern." That term, so familiar only a few years ago, has shared the fate of its counterpart, the "Far East," and disappeared from the political vocabulary. Each country and problem stands now on its own footing, as Turkish, Chinese, Korean, without any reference to geographical direction from some other section or problem. North, South, East and West cannot stand the pressure of the electric telegraph and steel rails, and are rapidly assuming their true character as relative not absolute terms.

The "Question" remains. Three years ago it seemed as if its solution was close at hand. In the outburst of horror at the Armenian massacres it was the general opinion of the European and American world that the Sultan and his Government were discredited beyond the possibility of rehabilitation. England practically withdrew her protection and there was almost momentary expectation that Russia would occupy Constantinople and that Abdul Hamid, if he reigned anywhere, would withdraw to Brusa or Konieh. There was, however, delay. Just what was its cause was not at first apparent. Before long, however, it became clear that a European Power was first apologizing for, then backing the Sultan, and that Russia did not think the time ripe for self-assertion. Then came the Cretan rebellion, and the outburst of Greek enthusiasm. As Prince George left Athens he was popularly supposed to have received a definite promise of assistance from Russia. Once in Crete, however, the assistance failed, as often before in the struggle for Greek freedom, and Greece found herself face to face with the Turk, while the Czar held aloof and the Kaiser ostentatiously supported the Sultan. In the short, decisive conflict that followed, German officers practically conducted the Turkish campaign, and at the close it was from Berlin that the heartiest congratulatory went to Constantinople.

From that time to this the relations be-

tween Germany and Turkey have been conspicuously cordial. The Emperor's visit to Constantinople and Palestine, with its attendant receptions, gifts and lavish praise of Moslem valor and worth, are too recent and notable to require more than the mere mention. In the "pacification" of Crete Germany took no share and Austria obediently followed her lead. Meanwhile German investors have been busy, and the air has been full of reports of German concessions of all kinds, especially of railroads, including the famous Euphrates Valley scheme. At the Porte German influence was so predominant that M. de Nelidoff, the Russian Ambassador, who had been practically autocrat, was removed to Rome, either to hide his own chagrin or as a mark of St. Petersburg's displeasure at his fall. For awhile it seemed as if the Kaiser had either outwitted or overborne the Czar, and was going to constitute himself residuary legatee to the Turkish Empire.

Russia's patience and indomitable purpose, however, have been again manifest. Content to remain quiet at Constantinople, she busied herself in the Balkan Peninsula. Milan returned to Belgrade, Ferdinand made his obeisance at St. Petersburg, had his son baptized in the Orthodox Greek Church and received his coveted recognition from the Czar. Old time differences with Rumania were quietly settled, and the advantages of a Russian, as against an Austrian, alliance were emphasized at Bucharest. Montenegro was petted and the sturdy warriors of the Black Mountain delighted with the marriage of their Prince to a member of the Czar's family. Macedonia has been in turmoil, but the Bulgarian propaganda has been steadily checked, and an apparently unprovoked attack by Turks on a Bulgarian outpost in Eastern Rumania was not resented. Russia's strong hand has been manifest. The time has not yet come for her to strike, and she does not propose to lose her case as in the past by undue precipitancy. An eye has been

kept also on Eastern Turkey. The Armenians who had fled from Kurdish harbarities to Russian suavities and discovered that the glove had simply been covered with a little velvet, were manifesting symptoms of uneasiness and helping their kinsmen to offer the resistance of a not always passive inertia to the plan of Russification, which the redoubtable Procurator-General, M. Pobiedonostseff, held to be essential to the salvation of Slavism. Hints were conveyed to the Porte that the return of the refugees to their ancestral plains and villages, if there were any left, would be acceptable, and when the hint was politely ignored it was repeated with the addition of a vision of a sword of Damocles held by the thread of an unpaid instalment on the indemnity for the war of more than twenty years ago. At present the sword is still suspended, but the refugees are slowly returning.

Syria, too, has come in for its share of observation. While Emperor William was seeking to place Protestantism at Jerusalem on an equal footing with the Roman and Greek Churches, and at the same time to checkmate France by securing the Pope's recognition of himself as the natural protector of Catholics as well as Protestants, Russia was interesting herself in the country. Russian schools were established over the whole land, in which not only the doctrines of the Russian Church, but the language of the Russian people were assiduously taught. The death of the Patriarch of the Greek Catholic Church, necessitating the election of a successor and his approval by the Turkish Government, gave opportunity for political intrigue of the kind dearest to the Oriental heart. For some time the Orthodox Church had been severely pressed on the one hand by the Catholics, on the other by the Protestants, and Russian diplomacy was brought to bear, to its fullest extent, in its support. The contest is not yet over, but Russia is apparently stronger in Syria and Palestine today than ever before.

Meanwhile another change has been going on. At the close of the war with Greece the Sultan was in appearance, and probably in fact, stronger than at any time since he ascended his throne. His armies had been successful. He had defeated a Christian na-

tion. Furthermore no Christian nation had dared, so he said, to take up the defense of the Greek, even tho a Russian Princess was the Greek Queen; and a Christian Emperor had ignored his own brother-in-law and given the Turk very timely support, both military and political. Truly the house of Othman had achieved a notable victory. The result was that Abd-ul Hamid II, always self-confident, became still more self-assertive. Everything must be under his own eye. Hitherto the Porte, while not dominant, still had had some recognition as a branch of the Government. That has practically disappeared. There are ministers and departments, but the ministers are little more than clerks and the departments are but bureaus of the Palace, which guides and controls everything. The Sultan is autocrat, as is no other ruler in the world, unless it be the Empress Dowager of China. The result is a reign of absolute repression, which bears heavily on the Christians, but also on the Turks. Trade is at a standstill. The country districts are not prosperous. Relief works are needed on every hand.

So far as the Christians are concerned the result has been a sort of lethargy. Ambition has been so thoroughly crushed that any movement seems impossible. There is a certain sort of peace, but it is to a considerable degree a peace of stagnation. The Turks, on the other hand, appear to be growing restive. The Turkish Government, with all its autocracy, was originally to a considerable degree democratic. The Sultan was chief, but bound by tradition and religion to consult with his people. While loyal to the very extreme, in case of need, the Turk has never abdicated his right to hold his own views of the manner in which he is being governed. More than once the curtesies shown by the Sultan to foreign sovereigns have galled the people bitterly, and recently they did not hesitate to express their displeasure at the extravagant gifts to Emperor William, while they themselves were under so heavy a burden of taxation. Not a little of the bitterness against the Christians has been due to their feeling that the Christians could look for support to foreign governments, while they themselves had really no court of appeal. This has been es-

pecially strong among the students, or softas, and the priesthood, or ulema. They have repeatedly manifested their indignation and the Palace has more than once quailed before the storm raised in the medressés, or mosque schools. In close sympathy with them have been the Arahs of the Red Sea littoral, and especially of Yemen, who are in a chronic state of rebellion. Should there be another outbreak there is no telling where the blow would fall. It might be directed against the Christians or against the Palace.

There has just appeared in *The Contemporary Review* a notable article on "The Future of Turkey," by a Turkish official at Constantinople. He speaks very plainly. With a bitterness which is intense he lays the whole blame for the present situation on the Sultan, who has so persistently lied to his people and at the same time so oppressed them that it is scarcely possible that they should learn that it is not the Christians who are responsible, but the Caliph himself. Accordingly when the convulsion comes, as come it will, in his view it will break upon the Christians in such manner as will call down the avenging wrath of Russia, and thus bring to an inglorious end the great empire of Othman, Suleiman and Mahmoud. One most significant suggestion he makes. Referring to the need on the part of the Turks of a leader, he says that England had her opportunity when Kutchuk Said Pasha, the Grand Vizier, fled to her Embassy for protection. Had she seized the opportunity he might have led the people in a revolution which would have overthrown the Sultan and given the Turks a government which would have brought peace to Turk and Christian alike. The opportunity once lost was lost forever, and now nothing remains but ruin.

To sum up the Turkish section of the Eastern Question. The general condition of the country grows worse rapidly. The Sultan represses with an iron hand every movement for a better state of things, either ignorant or heedless of the inevitable result. England has practically dropped out as a factor and would probably not repeat alone the Besika Bay episode even were a Russian fleet to appear off the Golden Horn. Germany would like to enter in, and so long

as the Sultan holds his own will probably continue to exert some influence, having two objects in view, the development of her own trade and the continuance of a counterpoise to what she considers excessive Slavic influence in Southeastern Europe. Russia is steadily strengthening her hold on every hand. Having more important problems elsewhere she can afford to wait in the Levant. The Bosphorus is to all intents and purposes free to her trade and, whenever she is ready, to her fleet. Delay gives her opportunity to develop her plans in Syria and in North Persia without incurring heavy expense. France keeps her eyes on Syria, careful not to lose her hold as the special guardian of Roman Catholic interests in the Holy Places.

Closely connected with the Turkish phase of the Eastern Question are the Arabian, Persian and even Afghanistan problems. In fact it might almost be called the Moslem Question, and, put plainly, is the end of Moslem political power approaching? Arabia is in its chronic state of unrest. Every little while come reports of Turkish victories in Yemen, but the whole Red Sea coast is only under nominal authority. There, however, British influence is and will be supreme, as also on the southern coast and in the Persian Gulf. The Arabian problem seems to be left by common consent to England to settle.

The Persian problem is less easy. Persia is by no means as homogeneous as Turkey. There is comparatively little sympathy between the Persians of the south and the Kajar dynasty which rules at Teheran and dominates the north. The present Shah is well meaning but weak, and the governors of the provinces, especially the important one of Azerbaijan, of which Tahriz is the capital, are practically independent. England's interest in the country has been chiefly in her trade and in the preservation of her control over the Persian Gulf as a route to India. She would also undoubtedly dread hostile influences on the borders of Afghanistan and Baluchistan. To Russia Persia is valuable, as containing the shortest route to Merv and Herat, but chiefly as offering her only practicable trade outlet to the Indian Ocean. Its possible relation to the conquest

of India at some future date is vigorously affirmed and as vigorously ridiculed. Any immediate danger is doubtless not to be thought of. Of late English trade with Persia has decreased, or at least passed into the hands of German merchants, to a considerable degree, and English influence at Teheran has been asserted so little as to give the impression of a practical understanding that Russia is to have a free hand. Whether the reported acquisition by Russia of a port at Bander Abbas on the Persian Gulf would occasion any change remains to be seen. An interesting feature of the situation is the aggressive move of the Russian Church in absorbing the Nestorians of North Persia.

The Afghanistan problem is in many respects similar to that in Turkey and Russia. The Ameer is getting old; there have been reports of his death. Apparently there is no one in view to succeed him who has his firmness of grip upon the turbulent tribes. Russia has extended her railway from Merv to Kushk, within striking distance of Herat; England hers from Quetta to the frontier, within equally easy reach of Kandahar, while Kabul is well watched from the Khyber Pass and Peshawar. The country itself is of little value to either Empire, except as a basis for military operations, but under the uncertain rule of an Afghan chief it is a menace to both borders. There is little doubt that the recent disturbances in the Chitral were encouraged at Kabul, and so long as there are independent Afghan tribes

there will be danger of a renewal of the Afridi revolt.

Moslem political power thus as an independent positive factor in Western Asia is rapidly disappearing. Sultan, Shah, Ameer and the chiefs of Arabia are little more than brakes upon the industrial and political progress of their countries. What is to take their place? That is the present phase of the Eastern Question. It is far more than that involved in the possession of Constantinople. England has already all she wants. There is no disposition with her to assume any responsibility which for some time at least would bring heavy expense and very little return. Germany, as has been said, is interested in Turkey, but whether she will care to cope with united Russia and France seems more than doubtful. There is indeed a possibility of clash between France and Russia in Palestine, but hardly enough to enable Germany to throw her weight with either against the other. Is Europe ready for Russian predominance, if not actual rule, in Western Asia? Were there to arise some leader among Turks, Persians or Afghans who, holding his own people well in hand, could meet the conditions of peace and good government, the solution would probably be easy. Islam, however, shows no such leader, and apparently the only relief for the chaotic, ruinous condition prevailing from the Bosphorus to the Hindu Kush is, if not actual occupation, at least the suzerainty of some European Power. Which shall it be?

NEW YORK CITY

The Map of Asia.

THE changes in the map of Asia, so complete as to warrant absolute change of color, have not been as great during the past years as some may be inclined to think. We have become so accustomed to partitioning Africa on a large scale that the very term, partition of Asia, now heard so frequently on many hands, seems to carry with it the inference that large sections of territory have changed hands. As a matter of fact this is not true. It is more than a quarter of a century since Russia acquired the suzerainty and practical

control of Bokhara and Khiva. A little later she appropriated Batum, on the Black Sea, and within a few years has included within her borders the Pamirs. She has, however, returned to China the province of Kulja, so that her actual territory has not been materially enlarged for some time.

England has done more. Baluchistan is now included in the red of the British standard, and the valley of the Chitral is to all intents and purposes English, so that the two great Powers face each other on the

southern border of the Pamirs. There has also been going on what is euphemistically called a rectification of the Burmo-Chinese frontier, resulting in the addition to British Burma of a small territory. All together these do not constitute any very great English aggression on the Asiatic Continent.

Possibly not greater in actual extent, although undoubtedly more notable in its character, has been the increase of French India. The entire east coast of the Mekong is French territory, and again the "buffer State" theory has been discarded and French Tonkin and British Burma hold opposite banks of the river for a little distance. Japan has taken Formosa, and the United States have appropriated the Philippines, becoming thus a quasi-Asiatic Power, although in reality no more so than Holland, with her control of Sumatra and Borneo. The appropriations along the Chinese coast by England, France, Russia, Germany, probably Italy, and possibly Japan, are as yet less territorial and colonial than political.

These constitute the entire changes that have actually taken place within the past decade. Not a very startling list, and we might think scarcely worth the discussion that has been raised. It is not, however, so much what has been done in the line of immediate appropriation of territory that marks the significance of the present Asiatic question as what may be done, and, if we may judge from some indications, undoubtedly will be done in the not distant future. In order to understand this we must note the existing relations of the so-called independent kingdoms or empires to these movements of the European nations.

Commencing in the west, these independent countries are Turkey, Arabia, Oman, Persia, Afghanistan, Nepal, Bhutan, Siam, China, Korea and Japan. Of these all there is but one, Japan, that is thoroughly independent in fact as well as in name. The Sultan holds his throne at Constantinople on sufferance. Central Arabia is independent merely in the sense that its Arab tribes owe allegiance to no single ruler, and no Government cares enough about them to take the trouble to subdue them. Turkey makes no attempt to govern more than the Red Sea coast, including the cities of Mecca and Me-

dina and a portion of the Persian Gulf coast. England, from Aden at the south and Bahrain on the east, protects her commerce through the Straits of Bah-el-Mandeb and to Busra and Bagdad. The Sultanate of Oman is practically an English Protectorate, as France found out to her disappointment when she sought to secure a harbor north of Muskat.

Persia is nominally in a better situation than Turkey, inasmuch as the Shah has not yet been made the object of the deliberations of an international Congress, but practically he is completely in the hands of Russia, except perhaps so far as the southern coast is concerned, where England has hitherto claimed a dominant influence. Russia wants an outlet to the Indian Ocean, and if recent telegrams announcing her acquisition of the port of Bander Abbas in the Straits of Ormuz are correct, she may be about to dispute England's claim. Afghanistan receives a subsidy from British India and permits a Russian flotilla on her branches of the Oxus. Nepal and Bhutan both have British Residents.

The situation in Siam is peculiar. The French side of the question is very ably stated by M. Paul Guéysson in his article on French Asia. According to France, the section west of the Mekong, up to the purple line, is a zone of French influence and is marked on French maps as French territory. These maps also indicate a narrow strip along the Burman border and including the extension to the Straits Settlements as British territory. At the same time, from the Burman border to the Mekong, Siam is held responsible for local government, even including the 25 kilometer (15½ miles) zone west of the Mekong. The French claim is questioned by England, Lord Salisbury affirming that the zones are regions of constructive rather than actual influence on the part of England and France, so far as the Siamese Government is concerned. The boundaries marked on this map are recognized on the French maps, but very faintly, emphasis being laid on the zone lines, which would include in the purple a considerable section on the south as well as the whole immediate valley of the Mekong north to the Burman frontier.

China, but for its bigness, would be in essentially the same condition as Turkey and Persia. Foreign ambassadors vie with each other in claims whose realization is delayed chiefly by the inertia of the vast mass both of territory and population. Wherever its border touches that of a European Power there is a practical, if not theoretical, zone of influence extending somewhat indefinitely toward the center. Korea's position is very similar to that of Siam, Russian influence paralleling that of France and Japanese that of England.

As indicating the starting points for these various claims, we note that the entire border line of these quasi-independent countries, both inland and on the coast, is dotted with settlements or concessions of various kinds. Russia keeps her grip on Persia from Julfa in the Caucasus, and while claiming no territory at Resht owns a road concession to Teheran, which amounts to the same thing. Kushk, on the Afghan frontier, is but the outpost to Herat, and Kulja, in Mongolia, has once been hers and will be so again when she chooses. The North China frontier from Kiakhta to Khabarovka is well fortified, and Vladivostok virtually dominates the Korean coast. England holds Aden, in South Arabia, Bahrein, in the Persian Gulf, and from the frontier of Baluchistan virtually the entire coast to Singapore and even to Bangkok. To Russia's Kushk she opposes her own Peshawur, and from her posts on the Himalayas overlooks Tibet. The little Portuguese colony at Goa, with Macao in China, sole remnants of a once famous Eastern empire, and a few French enclaves on the coast of Hindostan, exert no influence of any kind, and, as Sir Charles Dilke points out, will inevitably yield on the slightest pressure.

It is on the China coast, however, that these points of observation, to be probably in the not distant future points of departure, are most noticeable. Commencing with Leichau, French, we have Macao, Portuguese; Hongkong, British; Sanmun, Italian; Kiao-chau, German; Wei-hai-wei, British, and Port Arthur, Russian. At Shanghai, too, there are the famous foreign settlements, which, however, are local and municipal rather than political in their char-

acter. To these should be added, as not yet completely assured, yet probably inevitable, a Belgian concession at Hankau, the terminal of the famous Liu Han road from Peking, and a Japanese port opposite Formosa, near Fuchau.

When we turn inland we find that in China the future has been somewhat discounted by the three European Powers most directly concerned in claims for general zones of influence. These are marked on the map by lines red, green and purple. Manchuria thus is claimed by Russia, the Yangtse valley by England, and the southern provinces by France, altho England has already put in her caveat, and, as will be seen, Sir Charles Dilke controverts the statements of M. Paul Guéysson.

Summing up all these different conditions, we find that the present political influences, indicating also in all probability future political developments, may be described as follows: Asia Minor is Russian; Syria, Russian and French; the Red Sea coast, British; Northern Persia, Russian; Southern Persia, British and Russian; Afghanistan, British and Russian; Nepal and Bhutan, British; Siam, French and British; Southern China, British and French; Tibet and the valley of the Yangtse, British; Chinese Turkestan, Mongolia and Manchuria, Russian; the Province of Fukien on the east coast, Japanese; Shantung, German; Korea, Russian and Japanese. In fact, there is not a single Asiatic State except Japan where some one or two of the three Powers, England, Russia and France, has not now a predominant if not controlling interest. Considering the number of places where those interests must of necessity clash, it is easy to see that the development of interest into actual occupation may give rise to much conflict. Local politics are debarred from discussion in the Czar's Peace Conference!

One other feature of the map of Asia requires notice. M. Elisée Reclus, in his valuable article and the accompanying map, has set forth the great routes of the continent in their relation to the movements of the nations. An attempt has been made to indicate on the larger map the railroads in actual use by continuous red lines, and those for which concessions have actually been

given and whose construction is shortly expected by a dotted red line. Of these the most significant are the great Trans-Siberian road and the network in India, more complete even than it is possible to give on this scale. It is noticeable that Western Asia lacks them almost entirely, and those in China are yet to be. One has been inadvertently omitted, that in Tonkin, from Hanoi to the border of Yunnan.

These railroads must inevitably play an important part in determining the future relations of the different countries. This Russia has shown by her almost feverish haste in connecting her central cities with Vladivostok and Port Arthur on the east coast, with Samarcand in Central Asia, and with the Afghan frontier. England has more

quietly but not less vigorously reached out to Bhamo and Yunnan on the east and to Quetta and the Khyber Pass on the west. France has talked much but as yet has done little. Germany is entering the field, striving to reach the mines of Central China, and has even put in a bid for the Euphrates Valley railroad, which has been the longing and the despair of English, French and Belgian capitalists and diplomats for nearly half a century, as M. Reclus has so vividly shown. Should the Kaiser succeed where so many have failed, Germany will have proved her right to be considered a present force in Asiatic development, and a new color will have to be accorded its share with the red and green and purple now so prominent.

The Rosebud.

By Thomas Dunn English.

ROSEBUD that came to your mother in May,
Growing more beautiful every day,
What will you be when your petals unclose,
What will you be when you grow to a rose?

Lovely and changeable now she appears,
Sunshine and raindrops her smiles and her tears;
What is her fate in the future, who knows,
Fate of the rosebud when grown to a rose?

Shall it be worn on an honest man's breast,
Safe from all care that would vex or molest,
Sweetly secure in a happy repose,
Loving and loved as a beautiful rose?

Or shall it be for a day or so worn,
Then from its resting place scornfully torn,
Subject to miseries, sorrow and throes,
Withered and faded the leaves of the rose?

Seek not to fathom the future in vain,
Be it in pleasure or be it in pain;
He who is wisest and everything knows,
He will take care of the life of the rose.

LITERATURE.

Mr. Garland's Life of Grant.*

WE are beginning to see Ulysses S. Grant in a safe perspective, as the lapsing years separate his life from the embarrassments of military jealousies, political trickeries and treacheries, and the heartless juggleries of financial "friendships." His autobiography, dictated and written literally speaking on his death-bed or in his death-chair, is the record of a great career set down with admirable modesty and sincerity; but it leaves out a large part of his life, the very part which gives the deepest human interest, and so makes the want of a complete memoir keenly felt, and we turn to each new Grant biography with lively interest.

Mr. Garland has done a good work, a valuable work; but we must frankly say at the outset that his book is not a satisfactory biography. It is rich in the best materials, however, showing that there has been no lack of energy and industry. When Grant's elect biographer shall come here will be one of the books for his elbow to touch while he is writing. Mr. Garland's profusion of personal anecdotes and trivial yet telling incidents will be illuminating in connection with Grant's own statements. We do not mean to say that all of Mr. Garland's minor additions to Grantana are trivial; far from it; and what is trivial in the book is saved by its touches of personal peculiarity or its connection with important points in Grant's development. The gleanings are from a wide and varied field, in which little, perhaps, remains to be gathered, altho much, nearly everything, is yet left for the biographer's art to accomplish.

Mr. Garland's style is not suited to this kind of work; indeed there can be nothing said in its behalf, for it does not give pleasure to the reader or force to the composition. Uneven to an extent that renders the lines jerky, his diction passes from the extreme of rigidity and opaqueness to a rolling grand-

iloquence not unlike that of the late Joel T. Headly. We should not admire our taste or judgment were we to condemn the "reportorial style;" it is just the style for the purposes of the daily newspaper, perhaps; but for history and biography there is a better. Mr. Garland tells his story of Grant's life in various reportorial styles, rarely keeping abreast of the literary dignity and finish due to his work.

Too much praise cannot be granted the perfect spirit of impartiality—the judicial fairness—shown by Mr. Garland in presenting his facts. The early part of Grant's life had its shadows. It was far from admirable in many respects. Enlogists have tried to smother the truth; but Mr. Garland does nothing of the sort; he withholds no fact, makes no apologies, glosses no faults. This gives confidence to the reader and adds the drawing force of honesty to the pages. "Here is what I have found; I give it to you without argument," is what seems to be the author's spirit, curtly expressed, and it is wholly admirable. From infancy to the end of life Ulysses S. Grant is tracked with keen and persistent detective energy. No scrap of information is too small for the *dossier*.

Unquestionably the impression of Grant made by Mr. Garland's book is a true and a strong one. The man's defects are as clearly indicated as his sound and admirable parts. Greatness advances out of pitfalls and mire, takes its own despite some heavy hindrances, and once more demonstrates how weakness and strength go hand in hand. That Mr. Greatness advances out of pitfalls and mire, military career is abundantly evident. He has succeeded much better with that part of the story sketching the early experiences of his hero. When the great war comes to hand Mr. Garland begins to show nervousness and his style betrays his desire to rush with the rushing current. Of course there was Grant's own superb account, and any writer might well have regarded the ground as dangerous. But the biographer is not permitted to flinch.

* ULYSSES S. GRANT: HIS LIFE AND CHARACTER. By Hamlin Garland. New York: Doubleday & McClure. \$2.50.

When the political field is reached Mr. Garland becomes more a partisan of Grant and goes a long way in trying to sustain him at every turn of his civil career. To do this he finds it handy to attack some great men who did not feel bound to follow Grant's leadership in everything. He is very bitter in his treatment of Charles Sumner. Indeed, this part of his story does not show as much judicial fairness as marked the first third of the book. Moreover, its diction suggests haste and is here quite slipshod, as is shown by a sentence like: "The President's address excited the most intense excitement," or "Most of the nominations were a surprise." Infelicities of expression are so abundant that it is difficult to understand how a single reading of the proof-sheets failed to disclose them.

If we have said as much about the faults in Mr. Garland's book as about the notable excellencies of it we have not meant to weaken praise. In the main this life of Grant is admirable, save as a literary performance. Its value as a document is great, especially in its small facts picked up through industry and with a fine instinct for the "ifs" and "ands" of biography. It is a book which should go at once into every public library, and of course it will attract the attention of students interested in American history and biography, to which it is a distinct and welcome addition. Many portraits of Grant are among the illustrations profusely scattered throughout the volume, which should have been given a good index.

Once More the Philippines.*

In some respects this is an interesting and valuable book. The author belongs to the "Queen's own corps of guides," and is a fellow of the "Royal Geographical Society." He has evidently had excellent opportunities to collect information touching the Philippines, and what he has to say in that regard seems fresh and to a degree authentic. His point of view is extremely English, and he gives his opinions with true British bluntness and self-confidence; but it will be easy for the intelligent American reader to

use proper discrimination in passing upon his theories and prophetic assumptions.

The first chapter of the book is devoted to a compact sketch of the Philippine Islands since the days when Spain and Portugal ruled the world. In the second chapter we have a biographical sketch of Aginaldo with a running account of recent Spanish doings in the islands and of the occupation of Manila by Admiral Dewey. Then follow fourteen more chapters more or less rambling, in which is given a great deal of picturesque description, anecdote and history. Manila is given a pen-picture decidedly graphic, and the sketch of Dewey's great victory is brief and vigorous.

Major Younghusband does not hesitate to assume severely critical airs. Some of his observations touching our Government and its operations in the early part of the war with Spain seem to us quite crude, not to say humptious. Doubtless we were not on a war footing at the outset; but we were sufficiently on our feet to surprise the whole world with the promptness and terrific efficacy of our onslaught. In Chapter XIII Major Younghusband writes boldly and intelligently about the general attitude of the great Powers toward America in her conquest of the Philippines. He is extremely open in his description of Germany's feeling and action in the matter. He assumes that Germany has made us her "deadly enemy," and he also takes it as granted that we have abandoned the "Monroe Doctrine." He says: "The one contingency which Germany had not counted upon, unfortunately for her, happened to be the one contingency which has occurred. That America would forsake the tenets of the Monroe Doctrine, as hitherto maintained, and embark on the dubious and stormy seas of foreign politics appeared the most unlikely of alternatives, yet this was the one taken, and German Eastern aspirations received a telling blow."

It is doubtless fondly hoped by a class of European politicians that the Monroe Doctrine has been abandoned by us; but it will be discovered upon occasion that we are still holding American soil against the world's meddling hand. But we are not shutting ourselves out of Asia. We have rights there equal to the rights of any European Power,

*THE PHILIPPINES AND ROUND ABOUT. By Major G. J. Younghusband. (New York: The Macmillan Company. \$2.50.)

The Monroe Doctrine was not a doctrine of reciprocity regarding expansion between Europe and our country; it was a one-sided declaration, as all such declarations must be, looking to national self-protection, nothing more. If we can maintain the Monroe declaration when the crisis comes, well and good; if we are too weak to maintain it, it will fall. There is the whole thing.

Major Yonngusband's book is one of the dozen or more useful volumes flung out on the spur of a sudden interest arising in our great Eastern movement. It must be filed as a document in the case. We are making history now, and these running commentaries keeping pace with our advance will be of high value to both the historian and the student of history. They are the rough, hasty sketches of artists on the field. After a while they will have a certain authentic realism.

DAVID HARUM; A STORY OF AMERICAN LIFE. By Edward Noyes Westcott. (D. Appleton & Co. \$1.25.) We are safely within bounds in placing this book, as an example of American humor and dialect, next after the Biglow Papers. It is not on the high plane of Mr. Lowell's work, but for dialect and humor will stand well in the comparison. Like the Biglow papers the story is of less consequence than the portrayal of a certain type of American citizenship, very genuine and very delightfully qualified with the flavor of the soil. *David Harum* is, or was, a concrete reality, somewhat idealized in the story, but held true to type, without being allowed to wander off into any of the less interesting episodes of the true original's activities, such, for example, as his exploiting of the famous "Cardiff giant." He appears here as a Yankee horse-trading country banker in Central New York, shrewd, gamy, with a big heart concealed under his rough exterior, and with no end of sense and characteristic humor in his composition. Two or three of his sayings have already been adopted into current anthologies of the people, such as his irresistible version of the Golden Rule: "Do unto the other feller the way he'd like to do unto you—an' do it fast; ' or this: "A reasonable amount of fleas is

good for a dog—they keep him f'm broodin' on bein' a dog," or the delightfully illusive proposition: "The's as much human nature in some folks as th' is in others, if not more." The book is rich in comical situations which are certainly none the worse for their broad Yankee satire on the fooleries of fashion. We shall have to wait long for anything as irresistible as the Christmas dinner, with champagne, which Mrs. Bixby was sure "never cost less'n a dollar a bottle," and "tastes as if I was a'drinkin' cider and snuffin' horse-radish." This same family dinner brings out *David* in his character as a storyteller of the first water, and gives with indescribable drollery the effect of the *ballet* in a New York theatre on his country-bred sister, Mrs. Bixby. The humor of the man sometimes takes a serious turn and comes out in broad flashes which light up the whole stage and let one deep into the sham and pretensions of our Vanity Fair. Sometimes it is a quaint, droll story that does the work; sometimes it is a phrase with more meanings and queerer meanings put into it that it ever held before. Sometimes it is the plain sense of the Yankee countryman overwhelming a cockney, as in the story of his visit to a rich friend in Newport, who when younger had walked the Erie Canal towpath and was now flourishing his millions among men who had begun in the same way. "Waal," said *David*, reflecting on their old life and habits,

"I'd like to bet you two dollars to a last year's bird's nest that if all the fellers we seen, this afternoon, that air over fifty, c'd be got together, an' some one was suddenly to holler 'Low BRIDES!' that nineteen out o' twenty 'd *duck their heads*."

What story there is in the book serves its best purpose in bringing out the queer, quaint drollery, the broad strong sense, the contempt of shams, the unconventional kindness and even the pathos that characterize the type. Mr. Westcott did not invent *David Harum*, but it is enough to give him a permanent name in American literature that he has interpreted him to us in this brilliant fashion. Had he lived he might have proved that the type was by no means exhausted; for *David Harum* is a type which will adapt itself to a great many other characters than

that of a horse-jockeying country banker. The pity of it is that he died before the book had reported to him his coming fame or the unparalleled success it has already reached.

THE JACKSONIAN EPOCH. By Charles H. Peck. (Harper & Brothers. \$2.50.) "Historical criticism that bestows upon opposing political elements about the same measure of praise and blame is not always difficult, and has the aspect of fairness, but is apt to be superficial." This sentence is quoted from the volume before us, and we are driven to remember it a great many times during the perusal of what was undoubtedly intended to be considered as an impartial history of a troubled and important, tho' little understood, period of our national history. The United States was not then "making history" at a noticeably rapid rate in the eyes of persons who recognize nothing by that term save wars and treaties. In reality the foundations were being laid for two wars, the later of which became one of the greatest wars in any history. These foundations were laid, for the most part, in ignoble struggles for party or personal supremacy by men who nevertheless had at heart what they deemed to be the true interests of their country. Clay and Webster as statesmen and as men of genius have had few equals in our country or elsewhere, but their usefulness to the land they loved was sadly impaired by personal ambitions that were not worthy in themselves, but became so by having had sacrificed to them considerations which should have been paramount. Calhoun would have held a first rank in any country had it not been for a peculiar obstinacy which would not permit him to recede from a position once taken. Jackson was neither a genius nor a statesman. His greatness was distinctly that of force. He was strong, partly by reason of courage and will, but still more by reason of a narrowness of vision that rendered him absolutely and unconsciously blind or deaf to all considerations, to all appeals, to all facts which did not coincide with his own limited views or invincible hatreds. The epoch called Jacksonian was not so largely dominated by Jackson as the term would imply. Like the blind Samson, he had not

ability to construct, the strength enough to destroy, and was the puppet of those whom the worsted Federalists in impotent derision called "the Kitchen Cabinet." The Federalists were now an expiring party only capable, like Cassandra, of seeing and foretelling misfortunes, which they had no power to prevent, but still using their bitter tongues to gain daily fresh enemies for their views which yet, in the main, were just and wise. Mr. Peck's account of the great "bank trouble" is more that of a politician of the Benton school than that of a student, whether of history or of finance, and, besides, is not sufficiently clear. His views on the subject of a protective tariff are not those of the great advocate of that measure, and he seems hardly able to forgive Clay for the stand he took. In some respects Mr. Peck does Clay full justice, paying admiring tributes to his genius as an orator or his attractions as a man; in others making the most of his errors, and being inclined to treat some of the latter as indicating insincerity rather than mistakes of judgment. The same is true of Mr. Peck's treatment of Webster. Calhoun receives gentler treatment; while Jackson, Benton and Van Buren are even tenderly dealt with. As this volume closes with the death of General Harrison, it may be presumed that another is to follow, which may bring the political history down to the outbreak of the Civil War, or perhaps only to the close of the Mexican War, with its vast accessions of territory to be so bitterly disputed between the several advocates of free or slave soil. The Jacksonian epoch is one of grave importance to the careful and patriotic student of our history. The present volume possesses a certain value to those who would pursue this study, but it cannot be relied upon as being either thorough or impartial.

SEVEN LECTURES ON THE LAW AND HISTORY OF COPYRIGHT IN BOOKS. By Augustine Birrell. (G. P. Putnam's Sons, New York. \$1.25.) These lectures are selected from eighteen delivered by Mr. Birrell at University College, London. Judging from them, we should have been glad to have had the remaining eleven included; but presumptively they are more technical than would

suit the ordinary reader. Even these lectures are not without legal lore, but the charm of the author's style imparts interest to the driest details. In order to understand the present condition of the law of copyright, it is necessary to go back to a period when property was understood only in the case of tangible things. Even the Greeks and the Romans, who recognized rights in what was intangible, seem never to have thought that an author had any right to control the multiplication of copies. The invention of movable types, which rendered the reproduction of copies an easy, because a mechanical, process, did not suggest to authors that they had rights which were not protected. It was not till the seventeenth century in France, not till the latter part of the eighteenth in England, that the claims of authors began to be presented. In France the question assumed this shape—"Were the rights of authors the creatures first of royal patronage, and subsequently of social concession, or were they *un droit absolu, une propriété.*" In England we asked the question in this way—"Are the rights of authors property rights at common law or the creatures either of a prerogative of the Crown or of our Statute Book?" Put in other words, the question was between property and privilege. If copyright were property, it was of indefinite duration, and could be assigned or bequeathed like lands or houses, the public having no more right to interfere than it has in the case of tangible things. But if it were privilege, then the term of its enjoyment could and would be measured by the letters patent or act of the legislature which created it. The singular manner in which the question was brought before the English courts and the extremely close approach to a decision in favor of the proprietary rights of authors are narrated in a fascinating manner by Mr. Birrell, whose story we shall not undertake to condense. It is enough to say that it is now settled that copyright does not stand on the same footing as older forms of property, and that it is, as authors well know, altogether dependent on statute law for its recognition. That law, however, has become what some would call more generous to authors, but what authors would call more just.

MILITARY EUROPE. A NARRATIVE OF PERSONAL OBSERVATION AND PERSONAL EXPERIENCE. By Nelson A. Miles, Major-General Commanding U. S. Armies. (New York: Doubleday & McClure. \$1.50.) This is a book full of information, touching military men, matters and manners in Europe just preceding our war with Spain. It is not, however, a military book in the strictest sense. General Miles has aimed at an intelligent popular audience as well as at the students of military affairs. He writes with the soldier's regard for his profession, and has a keen eye upon all that pertains to it. On his way over Europe he, of course, met the greatest of the world's leaders and of them he speaks freely, but without criticism. The book is profusely illustrated, mostly from photographs of military men, including kings and emperors, and various military organizations. These, taken with the text, give a fine impression of reviews, etc., witnessed by General Miles, and of the various European armies as they now stand.—GENERAL SHERMAN. By General Manning F. Force. (D. Appleton & Co. \$1.50.) With this volume, "The Great Commander Series," edited by General James Grant Wilson, reaches its thirteenth issue. We should be glad to give considerable space to reviewing a book so strikingly good as this, but our limit forbids more than mere mention. General Sherman was a typical great commander, as well as a typical great American, and General Force has written his life with sure strokes, making the story a most captivating one. The "Great Commander Series" has so far been kept up to a high mark of excellence, which we hope to see prolonged through the several issues yet to come.—FROM REEFER TO REAR-ADMIRAL. By Benjamin F. Sands, Rear-Admiral U. S. Navy. (Frederick A. Stokes Co. \$2.) Here is another life-story of deep interest. Rear-Admiral Sands, in writing his recollections, has covered nearly fifty years of American naval history. His style is chaty, often breezy, but at all times thoroughly entertaining, and the range and variety of his experiences, observations and acquaintances has given him all that could be desired out of which to make a book valuable and brilliant. A long life of adventure could scarcely have been more picturesquely re-

corded. The book's pages smack of a bygone time in American life when wooden vessels made up our navy and when duels were quite frequent between officers, but the story comes down to 1874.

THE CHRISTIAN CONQUEST OF ASIA. STUDIES AND PERSONAL OBSERVATIONS OF ORIENTAL RELIGIONS. *By John Henry Barrows.* (Charles Scribner's Sons, 1399. New York. \$1.50.) This volume, which is the Morse Lectures of 1898 at Union Theological Seminary, marks the conclusion of that period in the author's life which began with his management of the Parliament of Religions at the Chicago Exposition, and which was followed by his visit to India to lecture on religion. Henceforward President Barrows will give his labor to Oberlin College. The present volume, the fourth of a series, describes the religious condition of Asia, especially of India and China. It is an interesting volume, not so much critical as popular, less given to analysis than to enthusiasm, but yet full of large and correct impression of things as they are. Thus Buddhism and Brahminism and Confucianism are described with a touch of history and a flush of sympathy, and the whole is lightened with conversations and experiences of the author's travels. If one looks in the last chapter, on the Success of Asiatic Missions and America's Responsibility to the Orient, for any other figures than those of rhetoric he will be disappointed, but he will get the right idea of the trend of things and of the usefulness of American mission work in the East. These lectures were written before we suspected that America's responsibility for the Orient might be political as well as religious.

A GUIDE TO THE WILD FLOWERS. *By Alice Lounsberry. Plates and diagrams by Mrs. Ellis Rowan.* (12 mo., pp. 347. Frederick A. Stokes Co. New York. \$2.50.) This book enters the race for approval with not a few others that are intended to make botany easy, if not too easy. They are a kind of protest against the extreme specialization of the study in the colleges just now which makes microscopic sections and investigation of minute structures take the place of the much more important and interesting

knowledge of the plants as a whole. Here are 64 colored and a hundred black and white plates of flowers, all creditable. The book is not scientifically arranged, and the plants are classified as growing in wet, moist or dry soil, a method as arbitrary as that of color. It is no substitute, for the careful collector's aid, of Gray's Manual, or of Britton and Brown's three volumes, but the amateur will be able to find the common flowers by the numerous pictures and the small type description, which is compact and scientific, altho the comment in large type is more rhetorical than valuable. It is a good and attractive book for the amateur.

Literary Notes.

WE have two volumes of the beautiful edition of *Temple Classics*, published in London by J. M. Dent & Co., and in this city by the Macmillan Co. Price of each, 50 cents. They are "The Confessions of an Opium Eater," by Thomas De Quincy, and "The Poems; Elegiac and Visionary," by Percy Bysshe Shelley. This last includes "Alastor," "Prince Athanase," "Rosalind and Helen," "Adonais," "The Sensitive Plant," and many others. There is no more beautiful or convenient form in which one can have these standard works.

The following are some of the most important books on Asia that have appeared during the past year or more:

Christianity, the World Religion, by John Henry Barrows, D.D. (A. C. McCharg & Co. \$1.50); Nippur: Or, Explorations and Adventures on the Euphrates, by John P. Peters, Ph.D. (G. P. Putnam's Sons. \$2.50); From Tonkin to India, by Prince Henri d'Orleans (Dodd, Mead & Co. \$5.00); The Literary History of India, by R. W. Frazer (Scribner's Sons); Century Atlas of the World, made under the superintendence of Benjamin E. Smith (The Century Co. \$12.50); The Sacred Laws of the Aryas, as Taught in the Schools of Apastamba, Gantama, Vasistha and Baudhayana, translated by George Buhler (The Christian Literature Co. \$3.00); Picturesque Burmah, by Mrs. Ernest Hart (J. B. Lippincott Co. \$7.50); Chitral, the Story of a Minor Siege, by Sir George S. Robertson (Chas. Scribner's Sons. \$5.00); A History of British India, by Sir William Hunter, M.A., LL.D. (Longmans, Green & Co. \$5.00); Short History of the Saracens, by Ameer Ali Syed (Macmillan Co. \$3.00); The Philippine Islands, by Ramon Reyes Lala (Continental Publishing Co., New York. \$2.50); Religions of Babylonia and Assyria, by Morris Jastrow, Jr., Ph.D. (Ginn & Co., Boston); Zoroaster, the Prophet of Ancient Iran, by A. V. W. Jackson (The Macmillan Co. \$5.00); An American Cruiser in the East, by John D. Ford, U. S. N. (A. S. Barnes & Co., New York. \$2.50);

- Missions and Politics in Asia, by Robert E. Speer (Fleming H. Revell Co. \$1.00); The Mohammedan Controversy, by Sir William Muir (Charles Scribner's Sons. \$3.00); The Philippine Islands and Their People, by Dean C. Worcester (The Macmillan Co. \$4.00); The Heart of a Continent, by Captain Younghusband (Charles Scribner's Sons); Korea and Her Neighbors, by Isabel B. Bishop (Fleming H. Revell Co.); Through Persia on a Side-Saddle, by Ella C. Sykes (The J. B. Lippincott Co. \$3.00); Through China with a Camera, by John Thompson (Dodd, Mead & Co. \$5.00); China in Transformation, by A. R. Colquhoun (Harper & Brothers); Through Asia, by Sven Hedin (Harper & Bros. \$10.00); In the Forbidden Land, an Account of a Journey in Tibet, by A. Heury Savage Lander (Harper & Bros. \$10.00); Manila and the Philippines, by Margherita Arlina Hamm (F. Tennyson Neely. \$1.50); Vacation Days in Hawaii and Japan, by Charles M. Taylor (George W. Jacobs Co., Philadelphia. \$2.00); Korean Sketches, by Rev. James S. Gale (Fleming H. Revell Co.); Yesterdays in the Philippines, by Joseph E. Stephens (Scribner's. \$1.50); The Control of the Tropics, by Benjamin Kidd (Macmillan & Co.); The Rise of the British Dominion in India, by Sir Alfred Lyall; Gleanings in Buddha Fields; Studies Heart and Soul in the Far East, by Lafcadio Hearn (Houghton, Mifflin & Co.); The Philippines, by Major G. J. Younghusband (Macmillan. \$2.50); The Christian Conquest of Asia, by John Henry Barrows (Scribner's. \$1.50).
- Danish of Amalte Skram. By Alice Ströf-
nach and G. B. Jacobi. 7½x5, pp. 319.
New York: John Lane, The Bodley Head. 1 50
Young Lives. By Richard Le Gallienne. 7½
x6, pp. 388. New York: John Lane, The
Bodley Head. 1 50
The Alhambra, and Other Poems. By F. B.
Money Coutts. 7x5, pp. 82. New York:
John Lane, The Bodley Head. 1 25
The Law's Lumber Room. By Francis Watt.
6x5, pp. 202. New York: John Lane, The
Bodley Head. 87
The Cleverest Woman in England. By L. T.
Meade. 7½x5, pp. 341. Boston: A. I.
Bradley & Co. 1 25
In the Heart of the Hills. By Hattie E. Col-
ley. 7x5, pp. 203. Boston: A. I. Brad-
ley & Co. 1 00
Modern Interpretations of the Gospel Life.
By Adolf Augustus Eerle. 10x7, pp. 328.
Boston: The Pilgrim Press. 2 00
Nature Study for Grammar Grades. By
Wilbur S. Jackman. 8x5½, pp. 407. New
York: The Macmillan Co. 1 00
Heart of Man. By George Edward Wood-
berry. 7½x5, pp. 329. New York: The
Macmillan Co. 1 50
The Maternity of Harriott Wicken. By
Mrs. Henry Dudeney. 7x5, pp. 320. New
York: The Macmillan Co. 1 50
Our Daily Homily. By F. E. Meyer
in five volumes. 6x4, pp. 1,022. New
York: Fleming H. Revell Co. 75 cents
each, or \$3.75 for set. 3 75
Ballads and Miscellanies. By Wm. M.
Thackeray. 8x6, pp. 347. New York:
Harper & Bros. 1 75
Fur and Feather Tales. By Haublen Sears.
8x6, pp. 401. New York: Harper &
Bros. 1 75
Danish Fairy and Folk Tales. Translated
by J. Christian Bay. 7½x5, pp. 320.
New York: Harper & Bros. 1 56
A Daughter of the Viae. By Gertrude
Atherton. 7½x5, pp. 300. New York:
John Lane, The Bodley Head. 1 50
Pan and the Young Shepherd. By Maurice
Hewlett. 7x5, pp. 240. New York:
John Lane, The Bodley Head. 1 25
Through the Storm. By Avelinaazawek.
Translated by Mrs. L. M. Elton. 7x4, pp.
320. New York: Longmans, Green &
Co. 2 00
The Church Idea. By Wm. Reed Hunting-
ton. 5x3½, pp. 190. New York: Charles
Scribner's Sons. 50
Tales. By Tom Hall. 6x4½, pp. 310.
New York: Frederick A. Stokes Co. 1 25
The Blessed Virgin. By Rev. Dr. Joseph
Keller. 4x3, pp. 241. New York: Ben-
zinger Bros. 75
Germany, Her People and their Story. By
Augusta H. Gifford. 8x5½, pp. 604.
Boston: Lothrop Publishing Co. 1 75
The Story of Our War with Spain. By El-
bridge S. Brooks. 9x6, pp. 349. Bos-
ton: Lothrop Publishing Co. 1 50
The Despatch Boat of the Whistle. By
Wm. O. Stoddard. 7x5, pp. 319. Bos-
ton: Lothrop Publishing Co. 1 25
Tales of the Malayan Coast. By Hounse-
ville Wildman. 7x5, pp. 347. Boston:
Lothrop Publishing Co. 1 00
A Modern Sacrifice. By Mrs. G. R. Alden.
5x4, pp. 202. Boston: Lothrop Publish-
ing Co. 75
The High Commission. By Frederick S.
Cantwell. 7½x5, pp. 301. New York:
F. Tennyson Neely. 1 25
God's War. By Wilson Vance. 7½x5, pp.
247. New York: F. Tennyson Neely. 50
A Military Belle. By Henry C. Parkhurst.
7½x5, pp. 300. New York: F. Tennyson
Neely. 50
Austria. By Sidney Whitman. 7½x5, pp.
407. New York: G. P. Putnam's Sons. 1 50
Hannah Thurston. By Bayard Taylor.
7½x5, pp. 464. New York: G. P. Put-
nam's Sons. 50
A College Boy. By Anthony Yorke. 6x4½,
pp. 224. New York: Benzinger Bros. 85
Harvard Lyrics. By Chas. L. Stebbins.
5x4, pp. 153. Boston: Brown & Co. 1 25
Stories of the Old Bay State. By Elbridge
S. Brooks. 7x5, pp. 284. New York:
American Book Co. 1 25

Books of the Week.

- Salvá Webster Dictionary. By F. M. de
Rivas. 5x4, pp. 379. Chicago: Laird
& Lee. \$1 00
Lee's Guide to Gay "Pares." By Max
Maury. 6x4, pp. 177. Chicago: Laird &
Lee 1 00
A History of Egypt under the Ptolemaic
Dynasty. By J. P. Mahaffy. 7½x5, pp.
255; Vol. 4. New York: Charles Scrib-
ner's Sons. 2 25
A History of Egypt Under Roman Rule. By
J. Grafton Milne. 7½x5, pp. 262; Vol. 5.
New York: Charles Scribner's Sons. 2 25
Redgauntlet. By Sir Walter Scott. In 2
volumes, 5x3, pp. 722. New York: Charles
Scribner's Sons. Per set 1 60
St. Ronan's Well. By Sir Walter Scott. In
2 vols., 5x3, pp. 647. New York: Charles
Scribner's Sons. Per set 1 60
The Theology of the Epistle to the Hebrews.
By George Milligan. 8x5½, pp. 224. New
York: Charles Scribner's Sons. 2 25
The Poems of Thomas Carew. By Arthur
Vincent. 5x4, pp. 264. New York: Charles
Scribner's Sons. 1 75
The United States, with an Excursion into
Mexico. By Karl Baedeker. 5x4, pp.
579. New York: Charles Scribner's Sons. 3 60
Jesus Delaney, A Novel. By Joseph Gordon
Donnelly. 7½x5, pp. 351. New York:
The Macmillan Co. 1 25
Rose of Dutcher's Cully. By Hamlin Gar-
land. 7½x5, pp. 354. New York: The
Macmillan Co. 1 50
Collection of Poetry for School Reading, by
Marcus White. 7½x5, pp. 186. New
York: The Macmillan Co. 50
Defective Eyesight. By D. E. St. John
Roosa. 7½x5, pp. 188. New York: The
Macmillan Co. 1 25
Précis de L'Histoire de France. Par Alcée
Fortier. 7x5, pp. 185. New York: The
Macmillan Co. 75
The Vicar of Wakefield. By Oliver Gold-
smith. 4x4, pp. 293. New York: The
Macmillan Co. 25
Mutineers. By Arthur E. J. Legge. 7½x5,
pp. 341. New York: John Lane, The Bod-
ley Head. 1 50
Professor Hieronimus. Translated from the

EDITORIALS.

Governor Roosevelt.

Four months ago Theodore Roosevelt became Governor of New York. At the very beginning of his term it was his duty to institute reforms in certain branches of the public service which his predecessor, the choice of his own party, had given over to the control of unworthy men. At the same time he was required to consider the problems laid before him by the acts of a Legislature representing a population of 7,000,000. His appointments to office have been made and the session of the Legislature is completed. During these months of hard work and heavy responsibility how has the new Governor acquitted himself? Has he served the people well?

The record is one which must be highly satisfactory to the people of New York. It is one which the people of other States may profitably consider. The Governor's appointments have been excellent. Their quality is fairly shown by the character of the men selected for the reformation of the canal service and the elevation of the National Guard. But it is by his influence upon the Legislature that the value of Governor Roosevelt's services has been most clearly revealed. The important acts of the session were those relating to the civil service, the taxation of public franchises, the powers of the Rapid Transit Commission of the City of New York, the franchise for a tunnel railroad under the East River, the regulation or suppression of sweat shops, the salaries of school teachers, the railway tracks in Amsterdam Avenue and an appropriation for the expenses of the inquiry concerning the canal frauds. The passage of nearly all of these acts was due exclusively to the influence of Governor Roosevelt.

This shows how great is the value to the people of a Governor who is honest and fearless, fond of hard work, tireless in opposition to the wrong and admirably equipped for his duties by education, experience as a legislator, and the study of the problems of

politics and government. The Governor's predecessor, also a Republican, had, with the assistance of the Legislature and the approval of "the organization," taken the "starch," as he called it, out of the Civil Service law. The present Governor set out to restore the "starch." There were great obstacles to be overcome. He removed them. He even obtained the aid of Senator Platt and "the organization" for the promotion of this work. The Legislature, unsympathetic and unwilling, at last yielded and passed the new law, which is the most scientific, thorough and comprehensive statute of the kind in existence, a monument to the Governor's energy and his devotion to public interests. This was a prodigious achievement. But no such law would have been enacted if Roosevelt had not been Governor and if he had not labored for it strenuously.

The Rapid Transit Commission asked for power to grant in perpetuity to a syndicate a franchise for a tunnel railroad in New York, a franchise described by a railway officer and authority as "the most valuable public franchise in the world." Power would have been given if the Governor had not opposed the alienation of the franchise and insisted upon a term of fifty years with provisions allowing the city to take possession on an appraisal at the end of that time. Owing to his influence and because it was known that he would veto a bill permitting a grant in perpetuity, the amendments which he desired were enacted and similar conditions were attached to the legislation concerning the franchise for the East River tunnel. When the residents of Amsterdam Avenue were about to give up hope of getting relief from the encroachments of the railway companies, a bill prepared at his suggestion opened the way for a settlement of the controversy; and the appropriation for the expenses of the canal inquiry was withheld until after he had published his purpose to pay the needed money out of his own pocket if the Legislature should refuse to grant it.

It was in saving from defeat the Ford Franchise Tax bill that the Governor's energy and courage were most strikingly displayed. This great bill, in many respects the most memorable of the legislative projects considered at the recent session, had been passed in the Senate by a large majority, but in the Assembly the influence of corporations and of the leaders of the party organization was being exerted effectively to prevent it from coming to a vote. At the very end of the session, when the foes of the bill believed they had buried it, the Governor came to the rescue with a message of urgency. This was suppressed by men who could have known very little about Roosevelt. He immediately resumed his attack with a second message which could not be ignored. In it were words that will not be forgotten. The bill, he said, "establishes the principle that hereafter corporations holding franchises from the public shall pay their just share of the public burdens." The pressure was too great to be resisted; at the last moment the committee and the little ring of politicians surrendered. The Assembly, permitted to vote, passed the bill by a majority of nearly two-thirds. The new statute is one of great importance. The Governor's advocacy of it, together with his course concerning the tunnel franchises, tends to define his attitude toward one of the leading issues of the time.

This fine record of his first four months' service will not be overlooked by good politicians in any part of the country. It shows Theodore Roosevelt's powers exercised under new conditions, and exerted in the office of Governor, as they have been in other offices and in other fields of effort, most effectively for the good of the public. The soldier of San Juan Hill, the civil service reformer, the historian, the ranchman, the honest and courageous legislator, always a partisan in the best sense, always a patriot, a frank man not unfamiliar with practical politics, but always striving for high ideals, is now serving the people with marked success in an office of great responsibility, faithfully guarding their interests, thwarting the schemes of bosses without exciting their open hostility, and, in short, doing excellently well the work for which he has been selected.

The American people like this kind of man. They know that this Governor, while he attends diligently to the work he has in hand, is not unacquainted with national issues and has well defined opinions as to national administration and policy. They are glad that such a man is available for public service. He is very useful at Albany; they may by and by ask him to serve them elsewhere. In the meantime he is a continual object lesson.

Eurasia.

Is Asia, as a distinct continent, to disappear? The question has already been raised and the term Eurasia suggested to cover the two grand divisions, hitherto separate, but constantly being brought into such close relations that the distinction ceases to mark a difference. It becomes almost insistent as one studies the map. The old boundaries are rapidly losing all significance. The Ural Mountains are within what is known as a European province and Russian maps cease to change their color as they cross the Caucasus. In all probability the Caspian will ere long be but a Russian sea; and when the same Power accomplishes its purpose of securing Constantinople, with the Balkan Peninsula on the west and Asia Minor on the east, the last vestige of a continental boundary will disappear. Is it significant that while it is possible to make a map of Europe alone, of Africa, of America, it is impossible to make a map of Asia without including, at least, the greater part of Europe within its scope?

With the boundaries national and race distinctions are to a considerable extent disappearing. Wherever Russia goes she not only conquers, but assimilates, and England, while leaving far more of local independence and fostering far more strictly native development, still places a distinctly European stamp upon every country that she dominates. As these two practically control the development of the continent, it cannot be long before the national differences, which in default of the disappearing physical boundaries can alone define the continent, will cease in great measure to exist; not that India will ever become England, as Siberia is already, and Manchuria

undoubtedly will be, Russian; but the difference will be less continental or racial, more distinctively local, such as may fairly mark different sections of the same continent.

The significance of this European domination of Asia will appear in the series of articles we print this week. The writers have been selected with the special purpose of representing their national view as strongly as possible. Thus Herr Holmstrom expresses the views of Prince Ukhtomsky, an acknowledged leader in the Expansionist party and a most intimate counselor of the Czar. Sir Charles Dilke's clear vision of and ambition for England's work is set forth in his "Problems of Greater Britain," an acknowledged authority on British foreign policy. M. Paul Gnieysse shows himself the skillful French advocate, and makes out the best possible case for the Republic. Count Okuma's article on Japan will strengthen confidence in Japanese clear-sightedness, as well as diplomatic skill. Is it significant of China's decadence that it was impracticable to find a Chinese to write on that Empire from the standpoint desired, or of the fate of Korea that there, too, we had to rely on foreign words? Neither country has suffered, however, at the hands of Mr. Norman, Dr. Henry, or Professor Hulbert, all of whom, by long experience and study, are thoroughly qualified to set forth the interests they represent.

Professor Moore's service on the Commission that framed the Treaty of Peace with Spain, as well as his connection with the State Department at Washington and his careful studies in international history, eminently qualified him to speak on the relations of this country to the problems suggested by the others. Especially indebted are we to M. Reclus for his very clear setting forth of the historical lines of connection, as traced by ages of footsteps in the clay and rock of the continent, and to Captain Younghusband for his picture of the place where three empires meet, and from which have radiated the influences that are now surging back upon the land and causing changes which the map hints at, tho it can scarcely give their full meaning.

To some there may come sadness as they read the articles and consult the map. So

many things are fading into the past. Yet in their place are coming others of far more value, betokening a new life. The screech of the locomotive echoes from the walls of Jerusalem and the Tajmahal, but it awakens the forces that have been asleep for centuries. Europeans are gridironing the plains and burrowing into the mines of the "Middle Flowery Kingdom," but are driving famine and pestilence before them. The "Morning Calm" has vanished from Khosen, but to it will succeed the vigor of high noon. Fact, the essential prelude to success, is replacing fancy in Persia. Japan has opened her arms to the West, and Cbulalongkorn is following in the steps of Ito and Okuma as fast as the jungles of Aiyutbia will permit. Slav and Saxon have met on the "Roof of the World."

America in Asia.

THE Filipino insurrection is not formally concluded, but it may be said that its end is fairly in sight, and may be very near. The proclamation of the American Commission was a reassuring one, and we have a right to believe that, with the personal influence of the Commissioners and the assurances they have been able to give, it has had great influence in creating a confidence in those who had supposed that American rule would be no different from Spanish rule. We have never believed that back of the insurrection there was any intelligent desire for absolute national independence. What we are offering to the people of the Philippines is, we believe, just what they will want, when they come to understand our purpose and to know what they want. Peace seems to be in sight, thanks to great courage and skill on the part of the regulars, and equally of the volunteer soldiers.

But yet another and further Eastern question now fairly before us is opened by more than one of the writers in THE INDEPENDENT this week. It is that of the protection of American trade in the East, especially in China, and the protection of China itself. The United States, on its Pacific shore, fronts Asia, as on its Eastern shore it fronts Europe. China is the greatest undeveloped market in the world, and it is to be supplied

chiefly by railroads from Russia, or by steamships from this country. In the near future we may properly expect that American commerce will dominate the Pacific Ocean. Ours are the American ports, and ours the Hawaiian and Philippine Islands. Russia by land and the United States by sea will join in friendly rivalry for the supply of China's commercial needs and for its golden profit. But that the United States may win its fair share of this trade it is necessary that we be not shut out by discriminations against us; and those discriminations will be made wherever Russia or France secures control. The student of our political map and of the accompanying articles will learn that the danger of the partition of China is very great. He will read with close attention that passage in Mr. Holmstrom's article in which he declares that the occupation by England of Wei-hai-wei, and by Germany of Kiao-chan was a wrong and injury to Russia. That is simply because Russia intended to "rectify" her boundary once more by the same "peaceful" means that have acquired all Northern Asia to the Pacific and the Pamirs. It is a matter of immense importance to the United States that the "open door" in China should be maintained, and that requires the integrity of the Chinese Empire, however its administration may be put in commission by the Powers.

Two great principles should then control, intelligently and firmly, the American policy in the Far East. One is that there shall be no more alienation of large areas of dominion to any other Power, be it Russia or France or Great Britain. The other is that there shall be no exclusion of trade in any part of China, but equal rights to all nations and special favors to none. With these essential points will have to go, whether we take part in the work or not, a pressure that will compel reforms, with a directive control of the finances of the country and of the essential forces of order. It may be that spheres of influence, as they are called, will grow up; but if they are forbidden to break off from the Chinese Empire or to exclude the trade of other nations, their power for injury will be reduced to a minimum.

All this can be done with no danger of

war. Three Powers, at least, if not four, have a common interest; they are Great Britain, Japan and the United States; and Germany might well be added to the list. The three together can control the situation. There could be no fighting, for no combination of naval forces could be made against them. All that would be needed is the simple utterance by these Powers of their command and their veto—backed by sufficient and acknowledged power. China could not complain, for she dreads above all things further dismemberment. It would be a policy in the interest of China even more than of the countries which guarantee her integrity. We in the United States may not this year be ready for the decision; and those who have done their best to discredit the policy of our Government and to malign our army in the East may be depended upon still to oppose our national interests and the interests of the world, but fortunately we have a little while yet during which we may ripen our judgment and learn that it is safe for a nation to do its duty with courage and decision.

"I Go a-Fishing."

WHEN the old poet was writing the two lines about Hope, the thief of Life's substance, which is made up of minutes, hours, days, years, he must have been thinking about fly-casting in the clear, chill bass-brooks of Indiana, or the trout streams of New York. Hear him:

*Ἐλπίς ἀεὶ βίβτον κλέπτει χρόνον ἢ πνύματι δὲ
ἡδὺς τὰς πολλὰς ἐθθασεν ἀσχολίας.*

"Hope steals away Life's sheaves of time,
Up to the all-ending dawn of death."

The angler's hope is especially tenacious, renewing itself and coming forth afresh every spring, like the dogwood blossoms and the long yellow-green wisps of willow foliage. We know a fisherman who is supremely optimistic about his future bass-catches, notwithstanding nearly seventy years of doubtful luck strung like heads of warning upon the thread of his piscatory memory. Every springtime he sends us word of how the brooks in his neighborhood are clearing up after the thaws and freshets. His letters,

scrawled by the refractory fingers of an octogenarian, still have the smack of vital freshness which is in the young leaves of even the oldest, hoarliest oak. We catch from his pot-hooked words the infection of youth.

When the wild anemones open their white, restless flowers, it is time to begin thinking about the pools below the stony riffles, and of the well cast flies that we are going to see flicker in the midst of wavelets and foam. Is it a gay-finned grayling of Michigan that we are expecting, or is it the speckled wonder of our mountain streams? The bass is as game in Kentucky, Tennessee or Georgia as the salmon in Canada; each of us will know just where the angler's hope calls with the most alluring voice. Winter is behind us, spring is here, summer is just over the greening hills ahead of us; why not be happy with the happy season? Our catch will be great, no matter what emptiness may show in the creel, for the angler has his imagination always handy. The fish that is on for a thrilling second and breaks away must be counted against the one that did not rise; and then the water-thrush, the sandpiper, the green heron and the kingfisher come into the reckoning.

We wonder who doesn't enjoy wading in clear, cool water when the weather is hot and drowsy, and the breeze plays fast and loose with its business? It is the angler who gets full value out of the natural dabbling propensity of mankind; he wades in the brook from well-head to mouth, feels every thrill that its swirls and eddies can impart, and takes usury of his imagination when he loans it last year's experiences and advances it the tremendous successes of the casts that are about to be made. Going a-fishing needs but the mention to make certain the profits of the investment—we realize on it from the moment we begin to examine our tackle. Our ears are full of liquid sounds; the sweet moisture of the brook's breath fills our nostrils; our eyes see rainbows made of the halcyon's blue, the grosbeak's red, the oriole's yellow and the silver of gleaming fin and scale.

Shall the heron get more out of the stream than man, and the kingfisher go on giggling because he thinks himself the only being born to the purple of piscatorial royalty?

The year is in its hey-day, and for the season man should revert to boyhood; no matter what his age, he must have his playtime when the robin is in full voice and the mandrake in high bloom. Let us get out our tackle and fly-hook, our old copy of Walton, our fore-and-aft cap and our lunch-pouch, slip on our wading hoots and be off to the valley of singing waters.

The Change of Governors in Porto Rico.

THE return of Governor-General Henry from Porto Rico, which he has governed with signal ability since December last, is greatly to be regretted. His successor, General Davis, can hardly expect to become familiar with the peculiar conditions existing in the island without much careful observation and study.

General Henry was there before American occupation. He had charge of the Military District of the South, with headquarters at Ponce, and when he succeeded General Brooke in December he had had opportunity to learn a great deal about the resources of the island and its needs, the character of the people, and the ambitions and abilities of their leaders. He has made some mistakes. He trusted unworthy men, but he profited by his mistakes. He discovered that it is better to trust and be betrayed than to suspect everybody and govern as a cynic. He learned quickly and profited by every lesson. He tried one method and when it failed he tried another. He retained General Brooke's cabinet, until he was convinced that changes were necessary. He even continued General Brooke's policy, only giving it up, point by point, as experience required. He did what General Brooke never did, he came into close contact with the people, he interested himself in all their affairs, little and big. No man more accessible than he. When he was district commander they discovered his sterling honesty, his strong sense of justice, his human sympathy, and brought all their troubles to him. If one of them lost a jack-knife, as the General said to a friend, "he would come to me to find and restore it and punish the thief." They tried his patience, in the humbler position, requiring

many words to state a simple case, but he took them as he found them, and became their servant.

As Governor-General, with all the burdens of military and civil control upon him, he was still the servant of the people. Everybody that wanted his ear got it—Americans to make complaints, offer suggestions, beg for office; natives to present all imaginable grievances and to ask for innumerable changes, possible and impossible. He was not well, but he would not spare himself. He saw, for his penetration is keen, how weak, childish, impracticable and unreasonable many of the natives are, how lacking in depth of character; but he did not begin or end by despising them. He sought to prove to them that Americans are not Spaniards, that we have an interest in them not bounded by avarice, that we do not want to rob them or oppress them, but to show them how to conduct their public affairs honestly, economically and efficiently.

His own character, as it appeared in his official acts, was marked by his utter simplicity and frankness. Spanish methods of government involve circumlocution, postponement, mystery, secrecy, fair words meaning nothing, or covering doubtful acts. General Henry seemed to have no official secrets. What he did he did openly, in sight of all the people, like General Wood in Santiago, Cuba. He spoke his mind seemingly without reserve. When subordinates, particularly those of the military service, failed in duty or blundered, he corrected them immediately and publicly. He was blunt in his expressions, but seldom unjust. He was often severe, but he was never malicious. He showed no undue partiality for Americans. He was criticised for refusing to allow American lawyers to practice before the Spanish courts without an examination as to their knowledge of the Spanish codes. He was, of course, right. He was besieged to appoint Americans to office. Again he discriminated, and rightly, in favor of the natives.

His policy was, in short, not based on the idea that Porto Rico and Porto Ricans are for Americans—spoils of war for the special enrichment of the conqueror—but that they are received in trust by a great nation. He

has sought, therefore, to develop the resources of the island, to improve the condition of the people, morally, intellectually, socially and in every other respect. While he would deny that the people are prepared for independence, he would not deny that they have capacity for a measure of self-government. He remembers that government, under the Spanish *régime*, was in the hands of Spaniards, who allowed as little liberty to Porto Ricans as possible and kept most of the offices for themselves. What the natives knew of government, therefore, they learned from bad teachers. General Henry has been introducing American methods, but not by filling the offices with Americans. He has given Americans position in a few cases only. His cabinet has been composed entirely of Porto Ricans. In subordinate places, such as the educational and public works bureaus of the Interior Department, he has put expert Americans that they might revolutionize the Spanish system. Municipal government has been entirely in the hands of Porto Ricans. This needs to be reorganized, but it can be reorganized without filling all the offices with Americans.

The return of General Henry is not to be attributed to his enemies, Porto Rican or American. He is not recalled, but he is relieved at his own request because his health is suffering and he feels that it would be unwise to risk the heat of another tropical summer. He is not a strong man, and his incessant and arduous labors in behalf of our new possession have worn him out. It is a pity he could not remain until the new civil government to be provided by Congress is installed. His successor will have to learn as General Henry learned. Mistakes will be made inevitably, and the confidence of the people will have to be won gradually. It is to be hoped that the new Governor-General will be as anxious to correct mistakes as to avoid them. The retiring commander never hesitated to acknowledge his errors as publicly as possible. A conspicuous instance of this related to a certain native official. Misled by another native of high standing, near himself, he removed and condemned this official and placed him under constraint. He would not, at first, so convinced was he of the man's guilt, hear his

explanation. Subsequently he found that the officer had simply been doing his duty, bravely and impartially. Immediately General Henry reversed his orders, recalled the reprimand, declared in the most public manner that the act misunderstood was right and just and deserving of praise instead of censure, and would have restored the man to office, if he had been willing to take it again.

It is understood that the Government in Washington is more than satisfied with the record General Henry has made, and will not propose any change in his policy. It may come, nevertheless, for we cannot expect military men, however excellent in other respects, to show equal genius for government.

The Indeterminate Sentence.

WHEN shall a convict be released from prison? Of all the answers to this question the only one absolutely satisfactory is: When he is fit to lead an honest life in the community. Till that time comes society is much better served with him behind the walls.

The latest report of the Eastern Penitentiary of Pennsylvania gives some remarkable statistics which show how absurd, to say the least, in many cases, is the custom of giving a definite sentence for crime. This penitentiary is better known than most prisons, because the so-called separate system is the method by which the prisoners are there treated, a method largely followed in Europe, but of which this is the sole example in this country. The warden, Mr. M. J. Cassidy, believes that more men are restored to honest citizenship through this form of discipline than any other, but like every other, it must fall so long as sentences are for a definite time.

The whole number in the penitentiary during the year 1898 was 1,744 individual prisoners, 517 of them received during the year. Of these nineteen were received on a third sentence, fourteen on a fourth, six on a fifth, four on a sixth and one was received on his eighth sentence to this same prison!

Of these forty-four prisoners the warden says:

"They are illustrations of persistency in a course of crime and indicate the growth of a

permanent class, whose causes and remedies call for the most serious consideration."

Certainly nothing could be more evident, judging from a study of the sketches of their lives, which, with the brief stories of as many more recidivists, furnish more than thirty pages of melancholy reading.

With six exceptions these men—for there is apparently but one woman among them—are all Americans; born, the most of them, in the State of Pennsylvania. Up to the age of sixteen all but one or two had both parents or a mother to guide and direct them. They were not orphans, brought up in ignorance of their parents. It is probable, however, that the most of them were worse than orphaned, and that the State would have trained them more wisely than their natural fathers and mothers seem to have done. All but six of the number had attended public school.

If we look at their crimes they are with few exceptions against property. The old man who is now serving his eighth sentence in the Eastern Penitentiary was sent there seven times for larceny and once for felonious entry. If even the cumulative sentence had been applied to this convict he would have had but three chances to go out and steal. The State would have been spared the expense of catching, trying and convicting him five times. The reformatory method would have taken him when young—all of these recidivists began when young, about half before they were twenty—and would not have let him go out till there was pretty satisfactory evidence that he was going to be honest and industrious. He would have had work and friends, and had he made a failure, as many do, he would have been sent back to the reformatory for another trial at reform, or if persistently vicious would have been indefinitely retained.

Why should they not be indefinitely retained, when it is their own actions that retain them? These statistics show that many men have spent a great part of their lives in prison; one for instance who is only forty-one now has lived twenty-one years and seven months in prison, divided among seven sentences. How much good did any of those terms of imprisonment do him? What benefit was it to the community to let

him come out six times, each time to steal again? Another man, convicted of horse stealing last August, though he is eighty years of age, has passed the largest part of his life in prisons, practically ever since he was thirty-two, when he was first convicted. His list of crimes for the six terms in this prison alone, without reference to others, runs in this wise: Horse stealing, larceny, larceny, bigamy, larceny, horse stealing. It is interesting to note that he was imprisoned fourteen months for bigamy (when nearly seventy), and three years for horse stealing. Of so much greater value is a horse than a woman in the minds of some judges.

Another man of forty-four has spent twenty-two years and nine months in prison, sometimes less than two months elapsing between the two terms of imprisonment, always for burglary or larceny. One may well tremble as he realizes that from this one prison alone 477 convicts were discharged last year, of whom 384 had been imprisoned for crimes against property, and that of the total number 441 have no trades and so must live by their wits when they come out. It is no wonder that the papers are full of the stories of burglaries.

Could these men have been reformed in the scientific sense in which the word may be used of men in the Elmira Reformatory? Perhaps so and perhaps not. The chances are against them when one reads the family history. The one woman, to whom reference has been made, has five cousins in prison, four of them brothers. Of the convicts received during 1898 seven have fathers, eighteen have cousins and forty-seven have brothers who are or have been in prison. One family, a man of twenty-four, his wife and his father-in-law, have served ten terms among them, aggregating about twenty-five years. Two are apparently now at large and the third will be in two years, when they can all continue their trades of counterfeiting and larceny. There is no law to keep them imprisoned till they are willing to lead honest lives. All they must look out for is not to be caught again.

A long sermon on the need of prison reform might be made out of this valuable report, but here surely are facts enough—not baseless theories—to show the absolute need

of some way of preventing these criminally inclined men from preying upon society. Nothing thus far has been suggested that will do it but the indeterminate sentence. Those who fear that wardens may be imposed upon and the prisoners may be released too soon have but to consult the records of reformatories. In the Concord, Mass., Reformatory, for instance, the term of imprisonment for the same crime averages longer than in some of the other correctional institutions in Massachusetts, where the men are sent on definite sentence. This in itself would show that the definite sentence, as a rule, does not allow time enough, even if it were ever likely to secure the reformation of the men.

The first right of society in imprisoning offenders against its laws is the right of self-protection. It fails miserably when it sends them to prison for a definite time.

Do not those who defend the lynchings in Georgia know that lawless violence breeds violence? Take the first case in the series, half a dozen men taken from the hands of the law and shot for the suspected and unproved crime of incendiarism. If they had been lawfully tried and convicted there would have been no thought of reprisal; but after that act every one of their friends would have denied their guilt and wished for vengeance on their murderers. Whether the next white victim was, as is reported, a leader of that mob, we do not know, but the horrible murder and outrage was the probable result of the first lynching. Bishop Walters says that it is generally believed by fair minded men that Hose killed Cranford to avenge the killing of five negroes by a mob said to have been led by Cranford. Then followed the capture and the unspeakable retaliation visited not on the wretch alone, but also on a probably innocent old colored preacher. Is it any wonder that counter-retaliation is now feared, and that men and women fear to stay at home unarmed, or children to go to school? Where two months ago the relations of the races were wholly kindly and were so declared in public addresses, now there is terror and hatred, all the result of that first interference

with the beneficent action of law. Of course, we do not object to the use of violence to repel violence at the moment when it must be resented. To protect the life of man or the virtue of woman when attacked is a sacred duty, even to the slaying of the assailant, and that with all righteous anger; and the same duty exists for officers or private men to resist to the death a mob of lynchers in the act of attack; but the life of a guilty man, incendiary, murderer, ravisher, lyncher, pursued and captured after his crime, possibly innocent, must be held sacred till law executes him. We therefore commend the course of the people of Georgia and of Governor Candler in the later cases of two white men, a few miles from Palmetto, one of whom had assaulted a little white girl, and the other had assaulted and killed a white woman, both of whom are successfully held in prison for trial notwithstanding mutterings of lynching vengeance.

THE Ford act for the taxation of the value of public franchises, recently passed by the New York Legislature, is a statute of great importance which marks a new departure in the treatment of privileges in the streets of municipalities. Popular sentiment in favor of municipal ownership has been shown in New York by the opposition to the proposed grant of a tunnel franchise in perpetuity, and by a demand that the city shall make and own the tunnel. It was also manifested in the demand for the passage of the Ford bill, because it was believed that the taxing of the value of franchises just as real estate is taxed would give the people a fair annual return for franchises given away years ago, which cannot be recalled, and for the use of which the holders pay practically nothing. If a corporation operating a system of street railways is taxed upon \$10,000,000 worth of real estate, while the value of its stock and bonds is \$111,000,000, the difference (\$101,000,000), or a great part of it, represents the value of the franchise. Scarcely any tax has been collected on such stocks and bonds in New York, because personal property has so successfully evaded taxation. Last year the original valuation of personal property for tax levy exceeded \$6,000,000,000, all but about \$525,000,000 of which was sworn off

before the time for collection. Therefore the holders of the franchises, as a rule paying nothing to the city for the use of them, have paid scarcely any tax on the value of the privileges as capitalized in securities out of which great private fortunes have been made. The purpose of the supporters of the Ford bill was to impose upon this value a tax from which there could be no escape. The statute will need amendment, but we are confident that there will be no backward step in this movement to secure from the holders of very profitable franchises some return to the people for the privileges granted.

THE Secretary of War has properly rebuked Captain Coghlan for unguarded talk at a prominent club in this city. The correct version of the story is simply that when a German flag lieutenant ignorantly attempted to justify the entrance of the German warships into the blockaded harbor of Manila without permission from Admiral Dewey by the fact that they had displayed their national colors, Admiral Dewey replied in substance that any vessel, hostile or otherwise, could fly any flag she chose, and that national colors were purchasable in the markets like any other dry goods. If the Admiral is accurately reported, he was, as we said last week, perfectly right. If the sensibilities of the German Government were really harrowed by the "*Hoch, der Kaiser!*" doggerel, Secretary Hay has politely assuaged the pain with a few soothing words. The rest of the indignation seems to have been based on the misunderstanding that Admiral Dewey or Captain Coghlan intended to reflect upon the emblem of Germany *per se*, while, in fact, both were alluding to the stock in trade of our neighbors, the Fulton street flag makers. Captain Coghlan is a brave man, a capital officer and one of the known humorists of the navy. He has besides always been noted for a very plain and undiplomatic way of expressing his opinions, for which to some extent he has suffered. He has no doubt been much worried by the incident, which ought to end where it is. The talk about a court-martial is about as reasonable as if a like proposition had been made concerning Sidney Smith's

friend, who "spoke disrespectfully of the equator."

THE United States tariff is still enforced upon imports from Porto Rico. Since the war new duties upon Porto Rican products have been enacted in Spain, and even in Cuba the sale of these products has been made difficult by new tariff regulations. Trade and agriculture suffer in Porto Rico by reason of these barriers, some of which have been set up since the occupation of Cuba by the American military forces. The Spanish soldiers formerly quartered in Porto Rico bought their supplies, so far as practicable, from the people of the island. Our soldiers stationed there are supplied from this country. In the Commissary Department at San Juan South American coffee is sold at thirty cents a pound, and the Rio coffee is supplied to the troops, while the coffee of Porto Rico, said to be of finer quality, goes begging for a market at eight or ten cents, and growers in the interior suffer because they cannot sell. The extension of our navigation laws to the island confined to American ships the carrying trade between one port of the island and another, and between the island and this country, thus compelling changes which had a disturbing effect. Two weeks ago the Government was considering the expediency of withdrawing these laws, because the supply of American carriers was inadequate, but some relief is now given by a steamship which will visit all the ports weekly. So far as the marketing of native products is concerned Porto Rico appears to have gained nothing up to this time as a result of the war, but this is a period of transition and there will be a change for the better under the legislation of the next session of Congress. Eventually, when our tariff barrier shall no longer be raised against Porto Rican products, and trade communication shall have become frequent and profitable, the prosperity of Porto Rico will excite the envy of some of her less fortunate neighbors in West Indian waters.

...The Rev. Charles F. Doll, of Boston, publishes an extract from a private letter of a soldier in the Philippines, whose name he does not give, simply saying that he is not from Massachusetts, who says: "It is a fact that the order was given not to take any prisoners," meaning to kill them all. Now we simply do not believe it. No such order could have been given by any officer competent to give an order, and this we say, not forgetting the train loads that went out from Atlanta to see a negro lynched. But it is the duty of our Government to hunt down this story and find what it is based on.

...Governor Candler of Georgia says he believes that the whole trouble of all these lynching disorders is traceable to politics, and that it is the prime cause of all the friction that has ever existed in Georgia between the whites and the blacks. That is a curious confession! Why should politics make any such difference? Hereabouts men do not shoot or hang or burn each other because of politics. Political differences ought always to be permitted and treated with respect. If it is politics, there is something desperately tyrannous about such politics.

...Really Marconi's system of wireless telegraphy is justifying itself, notwithstanding all the cavilers and doubters to the contrary. The Goodwin Sands lightship had aboard the wireless apparatus when it was run into by a vessel, and was in danger of sinking. The men on board communicated across the ocean twelve miles, and told of the accident, and tugs were immediately sent to their assistance. That was a fortunate and useful accident, and will do much to develop the use of the system.

...It was the battle of Manila, but the thousands who celebrated the anniversary of it did not call last Monday "Manila Day." Dewey Day it was in everybody's heart, and Dewey Day it will be for years to come. We found a very great American at Manila a year ago, and in the estimation of the people he has been growing ever since.

RELIGIOUS.

Methodist Union in Australasia. By the Rev. H. T. Burgess, LL.D.

THE reality and success of Methodist union in Australasia—as far as it has gone—was shown by the action of two of the annual Conferences that have lately been held. They chose as their Presidents ministers who formerly belonged to other than Wesleyan Methodist Churches, thus proving that ecclesiastical distinctions have disappeared in fact as well as in form.

The Rev. John Orchard, who was elected to the chair of the New Zealand Conference, was an influential minister of the Bible Christian Church, prior to the union. He is a senior man, possessed of much force of character and general ability. He was one of the New Zealand representatives at the General Conference of 1897, and the appointment was then regarded as a sign of the confidence and esteem he had gained. For the last two years he has been one of the ministers of the principal circuit in the city of Christchurch, where the Conference was held.

When the first United Conference was held in Queensland, last year, a Wesleyan minister was appointed President, and a Primitive Methodist Secretary. The latter—the Rev. William Powell—has now been chosen for the higher and more important office. He has spent many years in the colony, and his capacity for administration is generally recognized, so that personally he is every way qualified for the position.

These appointments are not merely compliments, nor are they justified mainly by sentimental considerations. Australian Methodism is so organized that the President of an annual Conference is not only chairman of the assembly, or *primus inter pares*, but the principal executive officer for the year. He does not exercise the functions of a bishop in the M. E. Church in stationing ministers, but nevertheless has large powers and weighty responsibilities. He is a leader and

a referee, and it is essential for him to be sympathetically loyal to the discipline of the Church as well as familiar with it. The action of the New Zealand and Queensland Conferences illustrates the unity of feeling and the mutual confidence that have been developed along with the mechanical union of the Churches, and will assuredly contribute to their growth.

Meanwhile the movement is proceeding elsewhere in a manner that insures its consummation at no distant date. In Victoria and Tasmania the date of organic union is definitely fixed to be January 1st, 1902, and local amalgamations are being effected wherever practicable, so as to clear away the difficulties which exist. Western Australia, which is at present included in the South Australia Conference, will be separated next year and have a Conference of its own. In that colony the Primitive Methodist and Bible Christian ministers that were employed have been temporarily loaned to the Wesleyans, and the properties transferred, so that union is already practically complete. Almost everything was in readiness for the consummation of union in South Australia this year, but delay occurred in connection with the negotiations with England for provision to meet the claims of Primitive Methodist supernumerary assistants. A united Conference of the three Churches was held in Adelaide on March 7th, when a resolution was adopted that union should take effect next New Year's Day. Out of nearly 300 ministers and lay delegates present, only three hands were held up against the proposition.

It is a little singular—perhaps more than an accidental coincidence—that New South Wales, which has blocked Australian federation, should be the colony in which the union movement in Methodism is the most backward and slow. The case is all the more surprising because the hindrance is in the parent body, which in that colony would be affected less than in any other.

Wesleyan Methodism was established there long before any of the branches, and having such a lead is far away the largest. It has 139 ministers and the other Churches put together only about 25. For all that there is a timidity, a shrinking, from taking a decisive step that is difficult to understand. The sister Churches have accepted the basis of union. In centers of population like Newcastle, where the evils of overlapping are felt most severely, there is eagerness to do away with them. Any public gathering where the subject is introduced cheers union to the echo. The Wesleyan Conference last year pronounced in favor of it by a decided majority. The Federal Council has reported that no reason exists against the consummation of union in 1902. A motion on the lines of that report was submitted to the Conference this year, but an amendment, calling for a referendum of the minor Methodist Churches, was carried against it, by a majority of nearly two to one.

There is still a probability that union will be effected in New South Wales at the same time as in Victoria, and a moral certainty that it cannot be much longer delayed. As the movement is proceeding in a piecemeal fashion throughout Australasia there will be nothing dramatic or sensational about its consummation, but perhaps it will not be the less effective on that account. Everything of the kind is subordinated to local and practical considerations, but it is significant that despite checks and hindrances the tide of unionism flows onward with gathering strength and has never been reversed.

NORWOOD, SOUTH AUSTRALIA.

THE seventy-third annual meeting of the Congregational Home Missionary Society is to be held at Hartford, May 28th-30th. President J. H. Barrows, of Oberlin, will preach the opening sermon and there will be a full snappy of other speakers. One session is to be devoted to the Massachusetts Home Missionary Society and the celebration of its centenary. The Congregational Sunday School and Publishing Society, the Congregational Educational Society and the Congregational Church Building Society will

also have their anniversaries at the same time.

... A. Huntington Clapp, D.D., who died last week in his eighty-first year, had been for many years either Corresponding Secretary, Treasurer or Editorial Secretary of the Congregational Home Missionary Society, having previously served churches as pastor at Brattleboro, Vt., and Providence, R. I., and also served as chaplain during the Civil War. He possessed rare abilities as a preacher, and was noted for his brilliant and witty impromptu speeches, but chiefly for the wisdom and energy with which he conducted the important religious work committed to his charge.

... Auxillary D of the Federation of Churches and Christian Workers in New York City publishes a general directory of its district. It gives the full address of each church, with its pastor, a complete schedule of services on Sundays and week days and also of the different benevolent and other organizations, employment offices, nurseries, libraries, etc. The list includes 3 Baptist Churches, 1 Congregational, 2 Lutheran, 2 Methodist, 4 Presbyterian, 5 Episcopal, 2 Reformed, 3 Roman Catholic, 1 Catholic Apostolic and 1 Universalist and 1 Jewish synagog. There is a complete list also of the public schools. The directory is furnished to every household and the nearest church is indicated by a blue pencil mark, while a notice is given that the clergyman in charge will be glad to be of any assistance to the home. Under this system every family in the entire community is reached and provided for, perfect liberty being left, of course, to each family to attend any church that they may choose, no pressure being brought to bear in favor of any denomination.

... Two Episcopal clergymen, B. F. De Costa, D.D., and F. H. Clendenin, D.D., have protested to Bishop Potter against the ordination of Prof. C. A. Briggs as an Episcopal clergyman, their objection being based on his support of the Higher Criticism, and thus the same, in substance, as the charges on which he was suspended from the Presbyterian ministry. Dr. De Costa is the clergyman who has much to say on the failure of Protestantism, and he is, like a Rev. Mr.

Clagden, of Boston, taken seriously by Catholic newspapers. Dr. Clendenin's protest is more serious because it was in his church that Professor Briggs's ordination was to take place, and this requires a speedy change of plan, as Professor Briggs is to sail for England May 18th for his usual summer's work on his great Hebrew Lexicon. Bishop Potter is evidently indignant, and Dr. W. H. Huntington, whose name stands as high as that of any other man in the Church, has given voice to this feeling in a strong letter offering Grace Church for the ordination. It would be quite possible for those who protest to demand a trial and prevent or delay the ordination, and there are indications that such is the plan; and it would be very curious and disagreeable if Dr. Briggs's escape from the Presbyterian Church had landed him into another heresy trial. One would think that such a devout Christian scholar ought to find room enough in any denomination that does not discourage the earnest search after truth.

... Just now, when so much has been said about the churchless towns in New Hampshire, it will be interesting to refer to a discussion of a similar sort in *The Review*, an outspoken Catholic paper of St. Louis. It calls attention to the decrease in Catholic churches and chapels, according to the new Directory, as in Chicago diocese 17, Du-buque 54, New Orleans 18, Oregon City 83, St. Louis 19, Santa Fé 54, the decline being in chapels and stations rather than churches. The editor asks:

"What is the reason? In our opinion, first, the moving of Catholics from the country into the cities. The farmer has not as yet felt the return of prosperity, if others have. Hence some stations have to be practically abandoned. Next, the worship of mammon. Priests with a missionary spirit are but too often discouraged by the demands upon them by their superiors. Having scarcely enough to feed and clothe themselves decently, collection after collection is demanded of them for diocesan or missionary purposes; perhaps even a round sum is exacted from them for the diocesan seminary or orphan asylum; they are asked to pay a cathedraticum [for support of Bishop] when their own salary amounts to hardly \$200 or \$300. If the missionary refuses he becomes

persona ingrata; so he pays, but makes up his mind to apply for the next vacancy that may occur. The result: one more missionary taken away from the field where he is needed so much; one more poor parish left—to perdition. For no one wants to go there since the Bishop himself thinks there is no living to be had. Such is the case in many instances."

The problem thus appears to be not wholly a Protestant one.

... A recent report by the United States Consul at Belrut, Syria, gives some interesting facts in regard to the condition of the Jews in Palestine. Out of a total population which he gives as 200,000, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews about equally divided between the two classes, Ashkenazim and Sephardim; 960 families numbering about 5,000 souls inhabit the 22 Jewish colonies in Palestine founded by foreigners, ten by Baron Rothschild, representing the Universal Israelite Alliance, and the rest by the Jewish Colonization Association and the Odessa Company. Of these twenty-two colonies the largest supports 1,000 souls. It has a graded school, a synagog and 4,000 acres of land under cultivation, and is known as the "Jacob Memorial." Other important colonies have peculiar names. The "First to Zion" owns 2,000 acres of land, has 40 two-story dwelling houses, schoolhouse, synagog and hospital and large orchards and vineyards. Near Jaffa is a large agricultural school with 100 or more pupils, and a high school for Jewish girls has been established in Jaffa. Beyond Tiberias, near the source of the Jordan, there is a prosperous colony, and in that vicinity dairy farming has been followed and experiments have been made in tea planting. Whatever may be the political effect of this upon the country itself the development of its resources is most notable. For a while the Sultán seemed favorably disposed to the granting of certain harbor and other franchises, but of late he appears to have become disturbed over the possible development of these communities and to have forbidden further immigration. To what extent this is his own initiative or under the general influence of Russia it is perhaps impossible to say. Russian schools are springing up everywhere all over Syria

and Russia evidently is seeking a predominant influence.

Missions.

Money and Missions.

By Hiram C. Haydn, D.D.

THE situation is this—all the world is open to the Gospel; the facilities for going everywhere and the data needful, in advance, to go wisely, are abundant; the prayer for workers is answered and men and women stand ready to go, but are detained for lack of money to send and support them. No long time ago there was more money than men, and the watchword was Advance! Now the situation is reversed, and it is difficult to hold the ground occupied.

Why is this? Is there a famine of money? Money is plenty. Money is cheap. Good and profitable investments are difficult to find. Is the money chiefly in the hands of the world? The Church folk have plenty of money. They live well, dress well, travel much—do all these things generously, many of them luxuriously. A single season at any one of ten thousand fashionable winter and summer resorts and costly hotels finds a great many of the Lord's people spending a deal of money to please themselves; and one season follows another till this is the habit of life with very, very many. Hundreds of these people, with little self-denial, or none at all, could support as many missionaries. There is no lack of money for investments to yield in kind. The children of the kingdom are as shrewd as any in our day, and are multiplying their possessions and building bigger barns, houses, palaces year by year. Money enough in the Church, but not enough consecrated money.

But why is it not consecrated to this particular work of the kingdom, in obedience to the Lord's command? This is the serious question of the hour. What is the matter with the Lord's people who keep on praying, "Thy kingdom come," now and then read the great commission, and sometimes catch a glimpse of a world redeemed and Christ drawing the nations to his feet? Can this question be answered?

Is it *worldliness*—that is, unusual worldliness? I answer, yes. There have been such times before, but not within the memory of the present generation. Self-indulgence and greed of accumulation on the one hand, with a weakening of regard for the sanctity of the Lord's Day and Church obligations on the other, are

together producing an unenviable, unresponsive type of character. The greed of accumulation, beyond all rational needs, with the self-indulgence that goes with it, is wasting the spirituality of many, and making their lives a desert, and they are become largely impervious to appeals which address themselves to a Church presumably at one with the Master in his travail over a lost world. The force of this assertion is not broken by the exceptions that occur to any one following this discussion.

Is it the concentration of money in fewer hands than heretofore? Are the many less able to give than formerly? Have they less to give? If my observation is to be trusted these questions must be answered affirmatively. The more money is diffused, the more givers and the better for all good causes. Twenty millions in the hands of one man will benefit missions and all good causes less than twenty millions in the hands of twenty men; and less still than if possessed by two hundred, and the man with twenty millions will shirk in taxes and the common burdens of society far more than the aggregate shirking of two hundred, controlling the same amount. This is the situation—the concentration of wealth and the machinery for making money in fewer hands, *on the whole*, gives to the many less available resources on account of the decrease of wages, when not thrown out altogether, the increased burden of taxation, the higher style of living into which our civilization is crowding even the middle class of people; and while the staples of life may be said to have been lessened, the higher education and professional services generally, outside the ministry, are on the increase. Besides, the aggregations of wealth now largely controlled by the few have actually impoverished a far greater number, who have been allured into ruinous investments. Many of these great properties have actually drunk up the savings of multitudes now and henceforth forever to be unrecognized in the earnings to accrue from them. And the force of these assertions is not to be broken by the exceptions that may occur to any one following this discussion.

Has the study of comparative religion had a tendency to weaken a sense of obligation to preach the Christian faith to all peoples?

Possibly, in some such way as this—*e. g.*, Asiatic peoples are, for the most part, not "heathen" in the sense current fifty years ago; and the ethnic religions are not now accounted, as once they were, to have had their origin in the devil, however devilish some of their rites and ceremonies became. And many, with only a smattering of what this study means, jump

to the conclusion these religions are good enough for them, as ours is good enough for us. Let them alone.

The vague notion that these ethnic religions have good enough in them to answer the needs, say, of Asiatics, put with the romantic stories of travelers captivated by the superficial qualities of Japanese or Indian men and women, to whom it seems to matter little whether they are chaste, truthful, spiritually-minded or not, influences a good many not averse to having their consciences eased of obligation to conclude that they are better off left to themselves.

No thorough-going study of these religions and of Asiatic society gives any such result. The fact of some good in them does not blind the scholar to the defects and inadequacy of these religions, or to their utter failure, judged by their fruits through thousands of years.

Grant, as we should, all that can be claimed for these faiths, their founders and noblest exponents, it still remains true that they have no saving power over the masses of the people. The Asiatic world needs nothing so much as to realize that God hath, in these latter days, spoken unto us in his Son, and that there is salvation in no other. The contrast of Christian communities gathered out of the devotees of these faiths with the people by whom they are surrounded bears witness to the impotence of the religions to which they are born. A little knowledge, such as is too commonly current, may serve as a narcotic to a conscience willing to absolve itself of responsibility, but the testimony of those who have spent their lives in India, China and Japan, and the concessions of multitudes, native to these lands, rebukes the easy-going virtue that is willing to make the Master the founder of a local religion, and rob him of a world-embracing kingdom.

Has the change of motive weakened the appeal of the semi-civilized and heathen world upon the Christian conscience? For the time being it doubtless has. We assume that such a change of motive has taken place. Some now living will recall the very able papers of Dr. Treat, secretary of missions in Boston, read at annual meetings of the American Board. One in particular may be recalled, in which was heard the awful tramp of Chinese, four abreast, moving in endless procession. So many a minute dropping into hell! The exact figures cannot now be given from memory, but the impression is ineffaceable and the intent of the writer obvious. Only by the preaching of the Gospel could any saving impression be made before these uncounted millions. Whatever of truth there may be in this representation it is felt

that this is not the whole truth, and it would not be effective in moving a modern assembly to missionary zeal. It is felt that somehow God is not honored by such an appeal, thus baldly stated.

The rebound is easy to an equally false conclusion which leaves the conscience at ease and the heart indifferent.

A motive, more rational and perpetually and mightily inspiring, must be sought and is found in the love and purpose of God, in Christ, for all men, in the possibilities of men and the world under the Gospel, in the vision of races regenerated, enlightened and spiritualized, in the pressure of loyalty to the Lord and Master of all who profess the faith of him.

It takes time for a change of base, however rational and Biblical, to get bold of the rank and file of the Church, and the transition is, for the present, not joyous but grievous to many. But the elements of a soul-inspiring motive are here while the perils and penalties of sin, anywhere and everywhere, are allowed their place.

It is further to be said that we are passing through transitional times in matters of belief and restatements of the faith, which have an unsettling effect, because so superficially regarded by many, who draw unwarranted conclusions, affecting their spiritual life and their response to the altruism of the Gospel. This mistake is without justification, for the fact of God's love and the gift of his Son to save the world remain the same, yesterday and to-day and forever. That Gospel we have, and the selfishness of keeping it to ourselves is shameful and appalling, the disloyalty involved unworthy of a disciple.

We shall yet have to arise and do in self-defense what we refuse to do from generous love of Christ and fellow men.

But how about the humanitarian work, which is so largely engrossing the attention of the Church and employing her resources? Doubtless this will account for some diminution of interest and of gifts for the world's evangelization. The work at our doors may, for the moment, obstruct the view of the regions beyond. To some this may appear to be the one work of the hour, and doubtless the experiment must run its course till to everybody it becomes apparent that the Gospel is something far more thoroughgoing and radical than humanitarianism, which is only a phase of Gospel work, and that *minus* its quickening and saving efficacy. Even so, the funds are largely supplied by people outside the churches; and while this is one element in the problem under discussion, it may easily be exaggerated. The problem, all in all,

its most complex, its solution most urgent. Local causes may here and there prevail which cannot well be brought into a general discussion; but the obvious duty of all who love our Lord, and mean to be obedient, is to come back to the simplicity that is in Christ, hear his voice and follow the Captain of our salvation, dethrone the selfishness that is misusing the Lord's resources and the greed that never says enough! and open the heart to the awful need of them who sit in darkness and see no light.

Who believes that the Lord of the Kingdom has called his people to a work for which they are not fully equipped? That he ever called a man into the wide world-field without calling his Church to send and stand by? That the retrospect of life will, for a moment, justify the withholding of the means by which the waiting harvest might be gathered?

The love of money is starving and binding the most vital work to be done for humanity. The reconsecrated heart must go before an overflowing treasury.

CLEVELAND, O.

Biblical Research.

THE famous Mosaic geographical chart of Palestine, found in December, 1896, in Madaba, is made the subject of a special and detailed study by Dr. A. Schulten, in the *Bellage*, of the Munich *Allgemeine Zeitung*, No. 36, the article of more than eight solid quarto columns being based on the latest reproductions and literature of this map. Schulten shows that this is not only the earliest map extant of Palestine, but actually is the oldest chart of any kind in existence, as it dates back to the sixth century after Christ, this date being certain because fixed by the plan of Jerusalem found on the map, which represents the city as it was before destroyed by the Persians in 614 A.D. The writer, after a detailed description of this wonderful chart, shows that the author had in mind rather the Old Testament than the New Testament Palestine, the places marked and noted illustrating rather the period covered by the former literature than by the career of Christ and his Apostles. Substantially it is an historical chart of the land of the Patriarchs as depicted by the Old Testament books. It cannot be said that this Madaba mosaic can form a chart to accompany the description of Palestine given by Eusebius, as it contains a number of localities not

mentioned by that Christian writer. The author is of the opinion that the Madaba map can give us little, if any, new information illustrative of Biblical history, for the historical topography of the Holy Land is now better understood than it was in the days of Byzantine cartographer. This mosaic has more of an historical than a theological or Biblical interest.

... The change from the uncial to the cursive style of writing in the New Testament manuscripts has been but imperfectly understood, chiefly on account of the lack of material upon which to base a satisfactory explanation. Some new material of this sort has been found recently in the shape of manuscripts containing both kinds of writing, and this material is in outline discussed by Von Dobschütz, in the *Theol. Literaturzeitung*, No. 3, h. a. In 1898 Ralfe published in the *Göttingen Nachrichten*, No. 1, an account of a Septuagint M.S. of the ninth century, originally brought by Tischendorf to Europe, the various parts of which were now found in London, Cambridge, Oxford and St. Petersburg. That these parts are portions of one and the same document admits of no doubt, but, singularly, down to Genesis 42:30 the uncial style is employed, and from there on the cursive. Now a Gospel manuscript has been found in which the same phenomenon is discovered. This, too, is a Tischendorf acquisition, and the parts are found in St. Petersburg and in Oxford. The former contains Matthew and Mark, the latter Luke and John. In this case, too, there can be no doubt that they are the two halves of one and the same manuscript, yet the St. Petersburg part is in cursive and the Oxford part in uncial letters. The natural presupposition that this would be a New Testament part of the Ralfe Septuagint manuscript does not prove to be founded on fact, as the size and character of writing exclude this. There are, then, two Biblical manuscripts extant with a double style of writing. How to explain this phenomenon is a question. The reason for the change from one kind to another seems to be purely technical. It seems that the somewhat stiff and rather difficult minuscules were evidently not so convenient for the writer as the wider and more oblique majuscules. The manuscripts date from the time when the minuscule style had only begun to be introduced as a novelty and not every writer was able to make the best use of it. This group of manuscripts is accordingly of especial value paleographically, because it furnishes us an insight into the origin of the minuscule style.

FINANCIAL.

The Copper Mines.

For some months past there have been rumors of an impending consolidation of the copper-mining companies of the United States. These rumors, together with the attempts of a group of capitalists to purchase control of certain mines, and a sharp advance in the price of the metal, have had a very noticeable effect upon the market value of the shares of copper companies. For a long time before the beginning of the present year the price of the metal had been nearly stationary. The average of the monthly prices was a little less than 11 cents a pound here in 1893; in 1897 it was 11½ cents, with only slight fluctuations; in 1898 it was 12 cents, the price gradually rising from 11 cents in January to about 13 cents at the close of the year. Then began a remarkable upward movement, and at the end of last week the price for immediate delivery was 19¼ cents. Here is an increase of more than 65 per cent. over the average for the three years preceding. With the price of the metal has risen the market value of the shares, as may be seen in the following table:

	Jan., 1898.	Dec., 1898.	Jan. 21, 1899.	April, 1899.
Calumet & Hecla.....	\$169	\$249	\$300	\$650
Boston & Montana.....	149	288	285	300
Tamarack.....	131	190	208	245
Quincy.....	108	149	154	170
Osceola.....	39	87	91	97
Atlantic.....	23	38	34	37
Franklin.....	19	24	24	28

Prices even higher than those in the last column above were paid a few weeks ago, and the value of the shares of other companies which have recently become prominent in the market has risen rapidly—among these the Arcadian, Isle Royale, Parrott and Utah Consolidated. The shares of the great Anaconda mine, recently listed in New York, have risen in a few weeks from \$45 to the neighborhood of \$70.

Last week there appeared for the first time some clear proof of the rumored attempt to make a great combination, in the

incorporation of the Amalgamated Copper Company with an authorized capital of \$75,000,000. The president is Marcus Daly, one of the chief owners of the Anaconda mine, and among the directors are William Rockefeller and H. H. Rogers of the Standard Oil Company, Robert Bacon of the firm of J. P. Morgan & Co., ex-Governor Flower and other prominent financiers. It is understood that this company includes the Anaconda, the Boston and Montana, the Isle Royale, the Parrott, and several other companies heretofore existing separately. It is evident that the power and resources of the capitalists interested are very great, and it is believed by many that other companies not yet included will be added to the combination, altho it does not yet appear that the supporters of the project have undertaken to unite all the American copper mines in one corporation. This may be their aim, but thus far there is no indication that a majority of the companies still independent are soon to be absorbed. It has been surmised that other combinations will first be formed in order that the eventual union of all may be facilitated.

There is no evidence that the advance in the price of the metal has been caused directly and purposely by the projectors of the combination, and it is reasonable to expect that the successful carrying out of their plans—if these involve absolute control of the industry—will be followed by a reduction of the price to figures not much higher than the average for the last three years. A maintenance of the present price would diminish consumption. Already the operations of manufacturers who use copper have been much curtailed because of the high cost of this raw material. Thousands of workmen are idle in foreign factories because their employers will not pay the price and because orders for goods made of copper are withheld. Diminished consumption would be accompanied by an increase of mine output, and against this double influence the high price could not be sustained. The

steady and reasonable price of the past three years has yielded large profits to the leading companies (the dividends of the Calumet and Hecla were doubled), and has promoted the growth of electrical industries. The further development of these industries would be assisted by a restoration of the old average or the establishment of a new one higher by only a small addition. The history of the Sécretan combination shows how an attempt to maintain an abnormally high price injuriously affects industry and eventually brings disaster upon those who temporarily exercise control. The subject is one of considerable importance in the United States, because we produce about 60 per cent. of the entire output of copper and have recently so enlarged our exports of the metal that the value of the copper shipped to foreign countries has risen to nearly \$35,000,000 per annum. It is reported that the output of foreign mines has very recently been increased, owing to the high price of the American product. We should say again that thus far there is no evidence that the price here has been increased and sustained by any combination agreement. But the projectors of a combination should not regard the present price as one which ought to be maintained by the power which might be derived from a comprehensive association of interests.

Financial Items.

THE committee appointed by the shareholders to adjust the affairs of the Electrolytic Marine Salt Co. has announced a dividend of twenty per cent., payable May first. This is the company, it will be remembered, formed to extract gold from sea water in Maine, of which the president, Rev. Prescott F. Jernegan, absconded to Europe some months ago.

... An illustration of the "boom" in business is found in the large increase in money orders from the Post Office Department. For the six months ending December 31st, 1898, money orders were issued to an amount ten and one-half million dollars in excess of the corresponding period in 1897. This increase is noticeable because it is greater than dur-

ing any corresponding period within the past thirty years.

... An American bridge building firm has just received an order to construct twelve steel bridges for the Russian Government. These bridges will be placed on the line of the Eastern Chinese Railroad, which is the southeastern extension of the Trans-Siberian Railroad. One of the engineers of the railroad, from St. Petersburg, is in this country superintending the preparation of the structural material.

... The gold standard has been adopted by the Republic of Ecuador as the basis for its monetary system. United States Consul-General De Leon at Guayaquil has furnished the State Department with a translation of the new coinage law. He says:

"Ecuador has heretofore been upon a so-called binetallic, but practically monometallic silver, basis; no gold in circulation and her silver irredeemable. The gold coin of the country, the condor, long since ceased to circulate, and, in fact, took flight as soon as it appeared; any that are now to be found are held as curios, so rare have they become. The change by the world to a gold basis has finally driven Ecuador to adopt the same course, and Congress has just enacted a law of coinage which within two years will place the monetary system on a gold basis."

COUPONS PAYABLE MAY 1ST.

Minneapolis & St. Louis R.R. (consol. mortgage, 5 per cent.), at Central Trust Company.
U. S. Leather Company, debenture coupons, at National Park Bank.

The following coupons of Southern Pacific Company are payable May 1st:

Gaiveston, Harrisburg & San Antonio (Western Division), 1st mortgage, 5 per cent.
Southern Pacific of California, 1st consol., 5 per cent.

... Sales of Bank and Trust Company Stocks during the past week were:

BANKS.

Broadway.....	345½	Mechanics'.....	205¾
Butchers and Drovers' 81¼		Mercantile.....	190
Central.....	188¾	Mount Morris.....	288
Chemical.....	4170	Ninth.....	80
Commerce.....	225¾	Park.....	520
Corn Exchange.....	385	Phoenix.....	115
Imp'trs and Traders' 346		Shoe and Leather.....	105

TRUST COMPANIES.

Colonial.....	435¾	Union.....	1409
Produce Exchange.....	280	United States.....	1688
Title G'tee and Trust.....	843		

INSURANCE.

Acetylene Gas.

CALCIC carbide, from which is evolved acetylene gas instantly by absorption of the slightest moisture, has long been known to scientists but remained only a laboratory subject until a happy accident led to the discovery of a process for producing it in commercial quantities. From that time on it has been coming more into prominence and service as a source of illuminating gas. Mainly, its production has been carried on near Niagara Falls, in order to utilize the water power of the cataract most economically, but now another interesting development has appeared. The inevitable wood dust of lumber cutting has for many years been a plague of the saw-mill. Dumping it into the stream has been the easiest and the natural disposition, but running water belongs to the public, and gradually this course has been prohibited. When steam power is used the refuse has been burned for fuel, but this does not fully avail and does not meet every case. Saw-dust is unconverted charcoal, and has sometimes been disposed of thus, and now there is a better process found by which, it is said, a Canadian lumber company is turning its troublesome waste into profit by making it charcoal, in which is supplied the carbon necessary for calcic carbide, instead of getting it from coal or coke. It is not so very many years since the coal tar residuum was known only as waste which had to be gotten rid of by cost and trouble, but the discovery was made that in this waste were valuable dyes and photographic chemicals.

We have already explained, and need not repeat, the characteristics of calcic carbide, and have pointed out the simple conditions of safety with it. The material is too valuable to be kept out of service by any alarm cry. For one sign, there were three or four makes of gas lamps for bicycles on the market in 1898; there are now probably ten times that number, and their proportion in lamps in use is largely increased already. The market price of carbide has declined, and the lessened cost of production will lower that still further. While not yet sanguine

that acetylene will become important as a source of power, the motor is still the most serious part of the automobile, and there are possibilities in this gas. So the world must add it to the list of servitors and learn how to keep it within bounds.

Defalcations.

The Fidelity and Casualty Co.'s company paper gives the following as the defalcations for December and for the year:

	December.	Year 1898.
Federal and State.....	\$72,247	\$3,766,299
Municipal	12,000	472,671
Transportation Companies.....	87,213	348,723
Savings Banks and Building and Loan Associations	76,000	469,203
Insurance Companies.....	20,800	111,120
Banks	60,000	1,441,325
Court Trusts.....	280,268	670,398
Commercial Corporations and Firms	255,613	1,558,679
Benevolent Associations.....	4,152	79,308
Miscellaneous	33,427	318,625
Totals.	\$901,720	\$9,236,351

This is neither a pleasant subject nor a pleasant total, and the latter is the less pleasant because it is clearly necessarily incomplete; still, the compiler adds that it is two millions less than the total for 1897 and comes back approximately to the figure for 1893. Press reports mostly furnish the data used. Yet if it be urged that the amounts involved are liable to be overstated rather than understated in these reports, it must on the other hand be true that, as in firms, a large number are never publicly reported at all—they are small in amount or are quietly disposed of by the parties concerned. The journal also adds that many of the surety companies are desirous of suppressing reports of losses in which they are involved, so that for this reason a smaller proportion than formerly get into print.

For January last figures from the same source show great changes from those of December, defalcations in corporations and firms declining more than one-half and in court trusts almost disappearing, while in municipal there is an increase of six-fold. The total declines to a little more than one-

third of the December figures, but any deduction that this is a permanent improvement would be premature.

"Slow-burning Construction."

It becomes more and more plain that "fireproof" is a designation, not an expression of actual fact; the only really fireproof constructions hereabouts are probably the water reservoirs and the Bridge towers, and isolation largely helps the latter. Slow-burning construction is possible, however, which, at the fullest, means that fire, left to do its worst, shall be unable to pass beyond the building, or even beyond the room, where it originates. Nobody supposes that our mercantile buildings are fire-resisting or even slow-burning. What our hotels are was shown only a few weeks ago. As for dwellings, the destruction of the entire Andrews family save one who chanced to be absent describes them. Tenements it is not necessary to mention. The skyscraper office building has had two tests, and has been found with vulnerable defects.

Buildings with large unbroken areas will always burn rapidly. Elevator shafts and light shafts will always carry fire speedily to the roof. Hollow spaces in floors and ceilings, all connected and without stops to break draft, will be flues to the end, and buildings so constructed are huge stoves packed with inflammable material. Wood will continue to burn most readily, whether in floors, partitions, doors, window frames, cornices or roofs. Glass in windows is no more effective against the advance of fire from the outside than paper would be; yet buildings which are called fireproof because their framework is metal have from 25 per cent. upward of their frontage left open to fire; their windows might be far safer if boarded up.

In a 130-page pamphlet Mr. F. C. Moore, President of the Continental Insurance Company, attempts to show "how to build fireproof and slow-burning." He treats of exposure of ironwork to rust and expansion and of the relative conductivity of materials; of partitions, roofs, stand-pipes, staircases, foundations, vertical supports, and fireproofing of iron; of flooring, well-holes,

elevators, roofs, chimneys, boiler-rooms, water-tanks, fireproof doors and shutters; of fire stops, partitions, plers, extinguishing apparatus, etc. Copious use is made of the cases of the Horne building in Pittsburg and the Home Life building in New York, and illustrations of both are given. These cases are rightfully used, because underwriters learned by them and paid for their schooling; the Continental paid with the rest, \$16,533 on the Horne building and \$40,000 on the Home. Having paid thus, it does well to learn, and also to try to share its knowledge and make that useful.

Mr. Moore has prepared a treatise at once timely and valuable, and one that ought to be of service. But to know the right thing avails only when that thing is done. He correctly remarks that underwriters, as such, have no particular interest in good construction, all risks being alike to them, provided the rate is in due proportion to risk. This is a doctrine of the Continental, whose rating schedule and "penalizing" are well known. It is all in the "if." While rate-cutting and determination to lose no risk because of differences about rate continue, owners will consider insurance the most economical precaution against fire, and all the knowledge of how things ought to be done will avail little with them.

Insurance Statement.

THE UNION CENTRAL LIFE INSURANCE COMPANY OF CINCINNATI, OHIO.

The Union Central Life Insurance Company of Cincinnati, Ohio, made its thirty-second annual statement and report on January 1, 1899. The year 1898 was a prosperous one for the company and the business done and gains made in the different departments were greater than in any previous year of the company's history. The premiums received last year amounted to \$4,057,793.77, an increase over the previous year of \$420,339.52; the interest and rents collected were \$1,217,175.51, which were \$93,913.46 greater than during the year previous, while the assets now amount to over \$21,600,000, having been increased by \$2,343,663.00. To the reserve fund of the company has been added more than \$2,000,000, and to the general surplus more than a quarter of a million dollars, so that the gross surplus now amounts to \$2,336,252.56. This showing by this conservative yet liberal company is very gratifying to its patrons, and all interested in insurance matters, and we congratulate the Union Central Life Insurance Company on its success. The officers of the company are: John M. Pattison, President; R. S. Rust, Vice-President; E. P. Marshall, Secretary and Actuary, and W. L. Davis, Cashier.

Pebbles.

Fuddy: "Many wonderful things happen in one's life." *Duddy*: "Especially in autobiographies."—*Exchange*.

... Regarding bimetalism as a sort of canned issue, the administration doesn't believe in reopening it at this time.—*The Evening News, Detroit*.

... If the United States really should give the Philippines "honest government," what a temptation there would be to emigrate there from Pennsylvania!—*The Sentinel, Indianapolis*.

... You may break, you may shatter the ring if you will, But the friends of Matt Quay, sir, will hang round him still!

—*Cleveland Plain Dealer*.

... *Teacher*: "Now, Thomas, the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. Do I make myself plain that way?" *Thomas*: "I guess so—na says too much eddication is what makes you so homely."—*Exchange*.

... Once upon a time an American taunted an Englishman. "How can you endure to be taxed to support your idle nobility?" exclaimed the American, warmly. Then the American paid \$10 a ton for his coal in order that the directors of the trust might procure dukes for sons-in-law. This fable teaches that there are almost as many ways of paying taxes as of dodging the same.—*Detroit Journal*.

... *First Friend*: "Peeling run down, eh? Now, take my advice—tie a boiled onion between your eyes; it's the only thing that will cure you." *Second Friend*: "My boy, what you want to do is to pnt a cold poker down your back under your sbirt, and paint your arm with lamplack. It's the only remedy that's any good." *Third Friend*: "Oh, I know what's wrong, my boy! My mother said that sunflowers tied around the waist and a lump of butter on the head were the best things in the world for it." *Fourth Friend*: "In all my experience I never knew orange peel wrapped around the knee to fail to cure." *Wife*: "Yes, John, dear, all these things may be good, but there is nothing like this tonic my grandmother used to make of vinegar, sulphur, benzine, sugar, zinc rust and cobwebs. Now, take some, darling."—*Pearson's Weekly*.

... A TELEPHONE EXPERIENCE.—"Hello, Central!" "What number, please?" "One thousand two hundred and sixty-four." "I don't catch that." "One thousand two hundred and sixty-four." "Try it once more, please." "Twelve hundred and sixty-four." "Seven hundred and sixty-four." "No; twelve hundred and sixty-four—one thousand two hundred and sixty-four." "I can't give you two numbers at once. Which do you want first?" "I was giving you the same number two different ways." "A little louder, please. I can't quite make you out." "I said I was giving you the same number two different ways." "Oh, yes. Well, what number do you want?" "Twelve hundred and sixty-four." "Suppose you give me each figure separately, like one, two, three, for instance." "All right. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. Got that?" "Yes." "One, two, three, four, five, six. Got that?" "Yes." "One, two, three, four. Got that?" "Yes. You want twelve, six, four, do you?" "Yes, twelve hundred and sixty-four. Do you understand now?" "Yes, I understand. Twelve-sixty-four is busy now. Ring off, please."—*Harper's Bazar*.

Puzzles.

CONDUCTED BY VIRGINIA DOANE.

FOR the best puzzles sent in during May THE INDEPENDENT offers the following prizes:

FIRST PRIZE: One year's subscription to THE INDEPENDENT.

SECOND PRIZE: "The Sinking of the Merrimac," by Richmond Pearson Hobson.

THIRD PRIZE: "The Maine." Personal narrative of Captain Sigsbee.

FL

Wehn prial spets dasie rof yam
Keil samdiudo lal eht spanridor gentils;
Siref tolevis nope ryeve dya;
Ot mose wen dribe acht ew stilen.

ACROSTIC.

1	..	11	.....	21
2	..	12	.....	22
3	..	13	.....	23
4	..	14	.....	24
5	..	15	.....	25
6	..	16	.....	26
7	..	17	.....	27
8	..	18	.....	28
9	..	19	.....	29
10	..	20	.....	30

From 1 to 11, extracted; 11 to 21, a cavalier in Scott's "Woodstock;" 2 to 12, a noted painter of the Bolognese school; 12 to 22, a famous queen; 3 to 13, one of the twelve apostles; 13 to 23, a hero of Thermopylae; 4 to 14, a celebrated German composer; 14 to 24, a celebrated German naturalist; 5 to 15, a celebrated English monk and ecclesiastical writer; 15 to 25, a famous Swedish-American engineer and inventor; 6 to 16, a son of Adam; 16 to 26, an Attic orator; 7 to 17, a very famous man; 17 to 27, a French commander who died fighting in America; 8 to 18, a son of Jacob; 18 to 28, a Mexican revolutionist, afterward emperor; 9 to 19, the Christian name of a famous maiden martyr; 19 to 29, a famous saint; 10 to 20, a Peruvian historian; 20 to 30, a boy king.

From 11 to 20, a European Sovereign.

ANNA M. F.

ANAGRAM.

A famous Englishman:
JIM, NEED I BAR IN SAL?

DOUBLE ACROSTIC.

My primals, reading downward, spell a celebrated event; my finals, reading upward, will tell where an account of the event may be found.

Reading across: 1, The cuttle-fish; 2, a country in Asia; 3, a resinous substance used in the manufacture of varnish; 4, a chalice; 5, weariness; 6, perfumes; 7, a very useful substance; 8, a number; 9, a kingdom; 10, to surpass; 11, a young man.

JOANNA L. G.

ANSWERS TO PUZZLES OF APRIL 20TH.

CENTRAL ACROSTIC.—Herosstratus. 1, Richest; 2, spreads; 3, Bourbon; 4, calorific; 5, presume; 6, Neptune; 7, courtant; 8, pleader; 9, brother; 10, liguate; 11, plaster.

A DIAMOND OF SQUARES.—I. 1, Eclat; 2, close; 3, loose; 4, asset; 5, teeth. II. 1, Coast; 2, oller; 3, Alice; 4, sects; 5, tress. III. 1, Fractet; 2, allow; 3, slope; 4, toper; 5, ewers. IV. 1, Apart; 2, parer; 3, arena; 4, reeve; 5, enter. V. 1, Sabre; 2, alien; 3, bidet; 4, edged; 5, Reade. VI. 1, Saver; 2, anode; 3, Volga; 4, edged; 5, genus; 6, erase. VII. 1, Lodge; 2, esier; 3, Diana; 4, genus; 5, erase. VIII. 1, Rater; 2, above; 3, torin; 4, evict; 5, rents. IX. 1, Eager; 2, alive; 3, gibes; 4, event; 5, rests.

Personals.

THE late Baroness de Hirsch left an estate valued at \$124,000,000. Under the provisions of her will nearly \$100,000,000 is bequeathed to the various charities and philanthropic undertakings in which her husband and herself were so deeply interested. The Hirsch foundation in New York receives \$1,200,000.

... Ibrahim Bey Arabi, third son of Ahmed Arabi Pasha, the exile in Ceylon, recently arrived in Siam, on his way to Japan, the United States and Europe. He is 20 years old, was educated at the Royal College in Colombo, and speaks English fluently. Last year he visited the Nizam's domains in India and offered himself for military service, but the Nizam had no place for him.

... Sergt. Michael Gorman, of the New York police, has saved the lives of twenty-seven persons, the majority of whom he rescued by leaping from the docks into the water where they were in danger of being drowned. He added the twenty-seventh to his list last week. Twenty years ago he began the work which has made him known as a life-saver, and while making his first rescue received injuries which disabled him for months.

... When Mr. J. Pierpont Morgan a little more than two years ago offered to the Society of the Lying-in-Hospital in New York \$1,000,000 to be used in the erection and equipment of a hospital building, he attached the condition that the income derived from endowments or other sources should be sufficient to support the hospital upon this new foundation. He is now convinced that this condition has been satisfied by contributions received or promised, and the trustees will soon begin the construction of what will be the finest institution of its kind in the world.

... The President and the Rev. Dr. C. E. Manchester, pastor of the First Methodist Church in Canton, Ohio, were soldiers in the same regiment during the Civil War. The President is a member of this church, and Dr. Manchester recently repeated to a reporter the following remarks of one of the President's intimate friends: "I have been with Major McKinley many times and in all his campaigns. We frequently attended political meetings and banquets, and have often returned at a late hour, but I have never known him to go to his bed until he had read from his Bible and had knelt in prayer."

... Hugh Bonner, Chief of the New York Fire Department and the greatest fireman of his day, has resigned his office and will at once become the head of a school in which candidates

for service in the fire or police force, employees of hotels and theaters, janitors of apartment houses and office buildings and others who may desire to enter the classes, will be instructed concerning the prevention, control and extinguishment of fires, the use of fire escapes, etc. Mr. Bonner has been a New York fireman for 46 years, and for the last ten years the head of the department. The recent attempt of Tammany politicians to force him out of the service was unsuccessful. He now retires voluntarily. His successor will be Edward F. Croker (nephew of Richard Croker), now one of the three Deputies, and a fireman of ability and courage.

... Col. Frederick Funston, of the Twentieth Kansas Regiment, the hero of the war in Luzon, whose daring and successful feats have repeatedly excited admiration since the beginning of Aguinaldo's rebellion, is the son of ex-Congressman Funston, and was for some years a journalist. Before getting his first taste of war he made perilous explorations in Death Valley and Northern Alaska. He landed in Cuba with a party of filibusters in August, 1896, and for a year and a half thereafter he fought bravely under Gomez, taking part in twenty-two battles before his failing health and his injuries compelled him to leave the island. His weight had been reduced to ninety pounds and he feared that he was crippled for life. But he recovered his health and received the commission he now holds. "The only thing Funston would rather do than fight," says one of his friends, "is to read Kipling."

... When the order to clear for action was given in Dewey's fleet on that memorable May morning in Manila Bay, one of the powder boys hastily took off his coat, which slipped from his hand into the water. In the inside pocket was a photograph of his mother. The boy had just been looking at it, had kissed it and restored it to what seemed to be a safe place. He asked permission to jump overboard and recover the coat, and when he was forbidden to do this he went to the other side of the ship, leaped into the water, swam to the coat and saved it. For disobedience he was put in irons and held for further punishment. Commodore Dewey wondered why he had risked his life and disobeyed orders for the sake of a coat, for the boy had said nothing about the photograph. In answer to the commander's kind questions he disclosed his motive. The Commodore's eyes filled with tears and he clasped the boy in his arms. Orders were given that the little fellow should be released. "A boy who loves his mother enough to risk his life for her picture," said Dewey, "cannot be kept in irons on this fleet."

**"Laugh Out, Oh,
Murmuring Spring."**

It is the time to laugh, the year's fresh prime. Sensible people now do the same that nature does—aim to be purified, and for the same reasons. They use that marvellous blood purifier, Hood's Sarsaparilla. Its work and worth are known world wide.

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Gets Farthest for Invalid and Kitchen Use.



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SNUFF**
CURES CATARRH

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Eighteen Cents

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all the light falls directly downward and outward.

Send for catalog I, showing all styles.

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"I am pleased to have been instrumental in placing your lamps aboard these ships. They will always speak for themselves. I hope to have some further orders in the near future."

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—LIGHT—**

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every day in the year

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Delicate Skins

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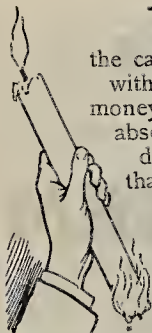
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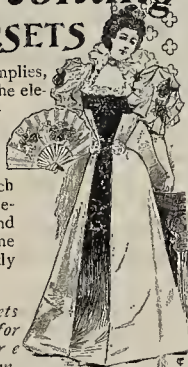
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The enamel coating is homogeneous, of extra thickness, and great purity.	
It is entirely free from arsenic, lead and antimony—metals so often found in enameled goods.	
Very respectfully, STILLWELL & GLADDING, Chemists to the New York Produce Exchange.	
Pierre de Ricketts, E.M., Ph.D. John H. Banks, E.M., Ph.D. Analysis No. 14,180. NEW YORK, May 5, 1897.	
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GAIL BORDEN EAGLE BRAND CONDENSED MILK

SEND FOR "BABIES" A BOOK FOR MOTHERS.

NEW YORK CONDENSED MILK CO., NEW YORK.

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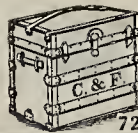
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THE MIDDLESEX

1875

BANKING COMPANY

1898

MIDDLETOWN, CONN.

Assets..... \$8,000,000

Offers 5 per cent. Debentures, secured by deposits of 1st mortgages Supervised by Banking Departments of Connecticut, New York and Maine. CONNECTICUT TRUSTEES, EXECUTORS, ETC., ARE PERMITTED BY LAW TO INVEST IN THESE BONDS

\$50,000

CITY OF JERSEY CITY
NEW JERSEY

PUBLIC LIBRARY GOLD 4s.

Dated April 1, 1898. Due April 1, 1908. Interest payable April 1 and October 1. Denomination \$1,000. Price on application.

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We pay cash for

WESTERN MORTGAGES

and WESTERN PROPERTY,
or take charge of same on reasonable terms.

A. C. WILCOX & CO.,

332 Drexel Building,

Philadelphia, Pa.

United States Mortgage & Trust Co.

59 CEDAR STREET, NEW YORK.

CAPITAL..... \$2,000,000
SURPLUS..... 1,160,000

Transacts a General Trust Business.
Takes Entire Charge of Real Estate.
Loans Money on Bond and Mortgage.
Issues First Mortgage Gold Bonds.
Interest on Deposits Subject to Check.

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William P. Elliott..... Secretary
Clark Williams..... Asst. Secretary
Richard M. Hard..... Asst. Secretary

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Charles R. Henderson, James Timpan.

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Charles D. Dickey, Jr., Charlton T. Lewis,
William P. Dixon, Lewis May,
David Dowd, Jr., Theodore Korford,
Robert A. Grinnis, Richard A. McCurdy,
Theo. A. Havemeyer, Robert Oliphant,
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We own and offer

\$500,000

CITY OF KANSAS CITY

Missouri, Park Certificates
yielding over

FIVE PER CENT.

Interest payable semi-annually by coupon. Denomination \$1,000. Due serially in one to twenty years. May be registered. Legality approved by Chas. S. Wood, Esq., and Orville Peckham, Esq., Chicago.

Issued by the City Council and Park Board for the purchase of a public park.

Population of Kansas City, 180,000. Net general debt of City one per cent. of assessed valuation.

The Park District, on which these securities are a judgment tax lien, embraces the heart of the city, including the Post Office, U. S. Custom House, City Hall, Court House and the most valuable business property.

Value of property in the Park District sixty million dollars.

We have sold \$250,000 of this issue to Banks in Chicago and elsewhere and offer the remaining \$250,000.

Send for special circular containing full description with map of the district.

Our new monthly circular descriptive of choice bonds paying 5 per cent. at 98 per cent. sent upon application.

Trowbridge, Macdonald & Niver Co.,

First National Bank Bldg., Chicago.

United States Trust Company,

45 & 47 WALL STREET, N. Y.

CAPITAL AND SURPLUS,
\$12,000,000.

This Company is a legal depository for moneys paid into Court, and is authorized to act as Guardian, Trustee or Executor.

INTEREST ALLOWED ON DEPOSITS,

which may be made at any time and withdrawn after five days' notice, and will be entitled to interest at such rates as may be agreed upon.

Executors, Administrators, or Trustees of Estates, Religious and Benevolent Institutions and Individuals will find this Company a convenient depository for money.

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JAMES S. CLARK, Second Vice-Pres.

HENRY L. THORNELL, Secretary.

LOUIS G. HAMPTON, Assistant Secretary.

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D. WILLIS JAMES,
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JOHN HARRIS RHOADES,
ANSON PHELPS STOKES,
JOHN CROSBY BROWN,
EDWARD COOPER,
W. BAYARD CUTTING,
CHARLES S. SMITH,
WM. ROCKEFELLER,
ALEXANDER E. ORR,
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GUSTAV H. SCHWAB,
FRANK LYMAN,
GEORGE F. VERTOR,
WM. WALDORF ASTOR,
JAMES STILLMAN,
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STOCKS AND BONDS BOUGHT AND SOLD
FOR CASH AND CARRIED ON MARGIN.

COLONIAL TRUST COMPANY.

ST. PAUL BUILDING.

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Capital and Surplus, \$1,500,000.

Legal Depository for Court and Trust Funds.
TRANSACTS A GENERAL TRUST BUSINESS.

Acts as Executor, Administrator, Guardian, Committee, Trustee, Receiver, Assignee, Registrar, Transfer and Fiscal Agent.

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Subject to check, payable at sight or through the New York Clearing-House and on Certificates of Deposit.

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EDMUND L. JUDSON, Secretary.
PHILIP S. BABCOCK, Trust Officer.

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Roswell P. Flower, Perry Belmont,
Lowell M. Palmer, Wm. T. Wardwell,
John E. Horne, Henry N. Whitney,
Richard DeLafield, Theo. W. Myers,
Daniel O'Day, L. C. Dossar,
Perceval Kehne, Geo. Warren Smit
Frank Curtiss, John S. Dickerson,
Vernon H. Brown, James V. Tappin,
Seth M. Milliken, Geo. W. Quintard,
W. Seward Webb.

DO YOU WANT More than Savings Bank Interest?
To Sell Land or Mortgages?
If so, write MEXLEY INVESTMENT CO., TACOMA, WASH.

Guaranty Trust Co. of New York.

NASSAU, CORNER CEDAR STREET.

CAPITAL, - - - - - \$2,000,000
SURPLUS, - - - - - 3,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS, AND INDIVIDUALS AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS
subject to check or on certificate.

DRAFTS ON ALL PARTS OF GREAT BRITAIN, FRANCE AND GERMANY BOUGHT AND SOLD.
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TRAVELERS' LETTERS OF CREDIT AVAILABLE IN ALL PARTS OF THE WORLD, AND COMMERCIAL LETTERS OF CREDIT ISSUED.

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J. NELSON BORELAND, Asst. Treas. and Sec.
JOHN GAULT, Manager Foreign Dept.

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George F. Baker,	Adrian Iselin, Jr.,
George S. Bowdoin,	Augustus D. Juillard,
August Belmont,	James N. Jarvis,
Frederic Cromwell,	Richard A. McCurdy,
Walter R. Gillette,	Alexander E. Orr,
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Buys and sells exchange on the principal cities of the world, collects dividends and coupons without charge, issues travelers' and commercial letters of credit, receives and pays interest on deposits subject to check at sight or on notice, lends money on collateral, deals in American and other investment securities, and offers its services as correspondent and financial agent to corporations, bankers and merchants.

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BANKERS,

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WESTERN MORTGAGES

and Western Land Bought for Cash.
CHAS. E. GIBSON. 45 Milk St., Boston, Mass.

ANNUAL MEETING.

CANADA SOUTHERN RAILWAY CO.
The Transfer-books of this Company, will be closed at 8 o'clock P.M. on Monday, May 8, 1899, preparatory to Annual General Meeting of the shareholders, to be held June 7, 1899, and will be reopened on Friday, June 9, 1899.
CHARLES F. COX, Treasurer.

DIVIDENDS AND COUPONS.

The American Exchange National Bank.
123 Broadway, New York, April 21st, 1899.
At a meeting of the Board of Directors, held this day, a dividend of THREE AND ONE-HALF (3 1/2) PER CENT. on the capital stock was declared, payable May 1st proximo.
Transfer books will close this day and reopen May 7th proximo.
EDWARD BURNS, Cashier.

Office SOUTHERN PACIFIC COMPANY, 23 Broad Street, (Mills Building.)

Coupons due May 1, 1899, from the following bonds will be paid on and after that date at this office: Galveston, Harrisburg and San Antonio Railway Co. (Western Division) first mortgage 5s. Southern Pacific of Cal. first consol 5s.

N. T. SMITH, Treasurer.

Minneapolis & St. Louis R. R. Co.

Coupons due May 1, 1899, from Consolidated Mortgage 5 per cent. bonds, and from Minneapolis and Duluth bonds of this Company, will be paid on and after that date on presentation at the office of the Central Trust Co., 54 Wall Street, New York.

F. H. DAVIS, Treasurer.

The United States Leather Company.

The coupons of the debenture bonds of this Company, due May 1, 1899, will be paid on and after that date at the National Park Bank, New York.

JAMES R. PLUM, Treasurer.

INSURANCE.

1891 1899

THE MASSACHUSETTS MUTUAL LIFE

INSURANCE COMPANY

OF
SPRINGFIELD, MASS.

JOHN A. HALL, President.
HENRY M. PHILLIPS, Secretary.

ASSETS, Jan. 1st, 1899.....	\$22,035,448 27
LIABILITIES.....	20,073,945 11
SURPLUS.....	1,959,503 16

Massachusetts Laws protect the policy-holder

New York Office, Empire Building, 71 Broadway,
GEO. J. WIGHT, Manager.

STATE MUTUAL

LIFE ASSURANCE COMPANY,
OF WORCESTER, MASS.

A. G. BULLOCK, President.

January 1st, 1899.

ASSETS.....	\$14,713,892 96
LIABILITIES.....	13,245,410 00
SURPLUS (Massachusetts Standard).....	\$1,468,482 96

Cash Surrender values stated in every policy, and guaranteed by the Massachusetts Non-Forfeiture Law.

NEW YORK OFFICE, 218 Broadway.

C. W. ANDERSON, Gen. Agent.

1850 THE 1899

United States Life Insurance Co.

IN THE CITY OF NEW YORK.

All Policies now issued by this Company contain the following clause:

"After one year from the date of issue, the liability of the Company under this policy shall not be disputed."

During 1898 the Company made material increase in Income, assets and surplus, and can thus claim a substantial gain in the most important elements of safety and progress.

All Death Claims paid WITHOUT DISCOUNT as soon as satisfactory proofs have been received.

Active and successful Agents, wishing to represent this Company, may communicate with RICHARD E. COCHRAN, 86 Vice-President, at the Home Office, 261 Broadway, New York.

OFFICERS.

GEORGE H. BURFORD.....	President
GEO. G. WILLIAMS.....	Vice-President
C. F. FRALEIGH.....	2d Vice-President
RICHARD E. COCHRAN.....	3d Vice-President
A. WHEELWRIGHT.....	Secretary
J. L. KENWAY.....	Asst. Secretary
WM. T. STANDEN.....	Actuary
ARTHUR C. FERRY.....	Cashier
JOHN F. MURN.....	Medical Director

FINANCE COMMITTEE.

GEO. G. WILLIAMS.....	Pres't. Chem. Nat. Bank
JOHN J. TUCKER.....	Butler
E. H. PERKINS, Jr.....	Pres't. Importers' and Traders' Nat. Bank
JAMES H. FLUM.....	Leather

New England Mutual Life Insurance Co.

Post Office Square, - - Boston, Mass.


ASSETS Dec. 31, 1898	\$28,169,073.59
LIABILITIES	25,816,738.19
	\$2,292,335.40

All forms of Life and Endowment policies issued. ANNUAL CASH distributions are paid upon all policies. Every policy has endorsed thereon the cash surrender and paid-up insurance values to which the insured is entitled by the Massachusetts Statute.

Particulars, rates, and values for any age sent on application to the Company's Office.

BENJ. F. STEVENS,	ALFRED D. FOSTER,
President.	Vice-President.
S. F. TRULL,	WM. B. TURNER,
Secretary.	Asst. Sec'y.

AMERICAN FIRE Insurance Company,



PHILADELPHIA.
Eighty-Ninth Annual Statement

Cash capital.....	\$500,000 00
Reserve for re-insurance and all other claims.....	1,705,994 25
Surplus over all Liabilities.....	604,788 42
Total Assets, Jan. 1st, 1899.....	\$3,710,787 67

THOMAS H. BIONTGOMEY, President.

Industrial Life Insurance.

The Metropolitan Life Insurance Co. of New York transacts both an industrial and life insurance business and is one of the largest companies in the field. It is ably managed, is prompt in the payment of losses, its rates are low and it is a popular company with insurers. It will send its literature to any address.

... OFFICE OF THE

ATLANTIC...

Mutual Insurance Company

New York, January 24, 1899.

The Trustees, in conformity with the Charter of the Company, submit the following statement of its affairs on the 31st of December, 1898:

Premiums on Marine Risks from 1st January, 1898, to 31st December, 1898	\$3,056,555 08
Premiums on Policies not marked off 1st January, 1898	1,238,340 83
Total Marine Premiums	\$4,294,895 91
Premiums marked off from 1st January, 1898, to 31st December, 1898	\$3,327,340 67
Losses paid during the same period (assalvages, etc.)	\$1,507,565 36
Returns of Premiums and expenses	\$659,421 05

The Company has the following Assets, viz.:

United States and City of New York Stock:	
City Banks and other Stocks	\$7,437,030 00
Loans secured by Stocks and otherwise	1,167,000 00
Real Estate and Claims due the Company, estimated at	800,531 65
Premium Notes and Bills Receivable	650,161 43
Cash in the hands of European Bankers to pay losses under policies payable in foreign countries	229,793 36
Cash in Bank	184,997 78
Amount	\$10,874,933 22

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next.

The outstanding certificates of the issue of 1893 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Forty per cent is declared on the net earned premiums of the company for the year ending 31st December, 1898, for which certificates will be issued on and after Tuesday, the second of May next.

By order of the Board.

J. H. CHAPMAN, Secretary.

TRUSTEES.

GUSTAV ANSINCK	JOHN D. HEWLETT
JOSEPH AGOSTINI	CHARLES D. LEVETT, CH.
VERNON H. BROWN	LEANDER N. LOVELL,
WILLIAM P. BROWN	W. H. MOORE,
LUDWIG B. BOULTON,	CHARLES H. MARSHALL
FRANCIS M. BACON,	GEORGE H. MACE,
GEORGE COPPELL,	LEVI F. MORTON,
JOSEPH H. CHAPMAN,	FREDERIC A. PARSONS,
JAMES G. DEFOREST,	GEORGE W. QUINTARD,
WILLIAM E. DODGE,	JOHN L. RIKER
EVERETT FRAZAR,	A. RAVEN
EDWARD FLOYD JONES,	S. DENTON SMITH,
HORACE GRAY,	LAWRENCE TURNURE,
ANSON W. HARD,	GUSTAV H. SCHWAB,
CLIFFORD A. HAND,	WILLIAM C. STURGES,
HENRY E. HAWLEY,	WILLIAM H. WEBB

A. A. RAVEN, President.

F. A. PARSONS, Vice-Pres't.

CORNELIUS ELBERT, 2d Vice-Pres't.

THEO. P. JOHNSON, 3d Vice-Pres't.

BINDERS for THE INDEPENDENT, to hold 13 copies of the new form, can be furnished by us at the rate of 35 cents each, postage included. The Independent, 130 Fulton St., New York.

THE UNIT

1850

LIFE INSURAN

IN THE CITY

All Policies now issued by this Company from the date of issue, the liability of the Com

During 1898 the Company made material thus claim a substantial gain in the most impor
Claims paid **WITHOUT DISCOUNT** as

Offi

GEORGE H. BUR

GEORGE G. WILLIAMS,	- -	Vice-President
C. P. FRALEIGH,	- - - -	2d Vice-President
RICHARD E. COCHRAN,	-	3d Vice-President
A WHEELWRIGHT,	- - - -	Secretary

Finance

GEO. G. WILLIAMS,	- -	Pres. Chem. Nat. Bank
JOHN J. TUCKER,	- - - -	Builder

Active and successful Agents, wishing to represent this
— RAN, 3d Vice-President, at the Ho

ED STATES

CE COMPANY

1899

OF NEW YORK

contain the following clause: "After one year
pany under this policy shall not be disputed."
increase in income, assets and surplus, and can
tant elements of safety and progress. All Death
soon as satisfactory proofs have been received.

cers

FORD, President

J. L. KENWAY,	- - - -	Assistant Secretary
WILLIAM T. STANDEN,	- - - -	Actuary
ARTHUR C. PERRY,	- - - -	Cashier
JOHN P. MUNN,	- - - -	Medical Director

Committee

E. H. PERKINS, Jr.,	Pres. Imp. and Traders' Nat. Bank
JAMES R. PLUM,	- - - - - Leather

Company, may communicate with RICHARD E. COCH-
me Office, 261 Broadway, New York.

THIRTY-SECOND ANNUAL STATEMENT

OF THE

UNION CENTRAL LIFE INS. CO.,

OF CINCINNATI, O.

ASSETS.

Cash on hand and in banks.....	\$ 351,568.07	
First Mortgage Loans on Real Estate.....	15,468,620.75	
Home Office and other Real Estate.....	582,336.43	
Cash Loans on Company's Policies.....	2,240,699.18	
United States Bonds—market value.....	587,281.25	
Premium Notes and Loans on Policies in force.....	934,158.33	
Deferred Premiums, Accrued Interest and all other Items.....	1,059,593.61	
Gross Assets, Jan 1, 1899.....		\$21,048,198.80

LIABILITIES.

Reserve Fund, Four per cent. Actuaries.....	\$17,892,542.00	
Unpaid Death Claims and all other obligations.....	813,438.74	\$18,211,945.74
Gross Surplus Four per cent. Standard.....		\$2,836,252.56

The Record of Business for the Year Shows:

Total income.....	\$ 5,274,074.28
Total Payments to Policy-Holders.....	1,601,059.51
Policies issued and Revised in 1898—17,699—Insuring.....	37,115,989.00
Total Policies in Force—66,119—Insuring.....	120,573,677.00
Gain in Assets in 1898.....	2,343,068.09
Gain in Surplus.....	256,875.67
Gain in Amount of Insurance.....	14,066,933.00

OFFICERS:

JOHN M. PATTISON, President.

R. S. RUST, Vice-President.

J. R. CLARK, Treasurer.

E. P. MARSHALL, Secretary and Actuary.

W. L. DAVIS, Cashier.

CLARK W. DAVIS, M. D., JOHN L. DAVIS, M. D., Medical Directors.

MAXWELL & RAMSEY, Counsel.

FIRE INSURANCE.

Every CONTINENTAL policy is issued under the "Safety Fund Law" of the State of New York, and all policy holders obtain the additional security provided by that law. A CONTINENTAL policy is "Conflagration Proof."

RENT INSURANCE.

A lease is usually terminated by a partial or total destruction of the building by fire. The owner not only suffers loss on the building, but also on rents. At small cost you can insure against such loss. Ask for CONTINENTAL rent circular.

TORNADO INSURANCE.

Any Insurance broker. Agents everywhere.

CONTINENTAL FIRE INS. CO.,

46 Cedar Street, New York.

Rialto Building, Chicago, Ills.

"Insure in an American Company."

BUSINESS MEN

NEED A POLICY OF

LIFE INSURANCE

—low cost, large indemnity—
as best adapted to their practical wants,
such as is issued by the

Provident Savings Life Assurance Society.

E. W. SCOTT, President,

346 BROADWAY, NEW YORK.

THE

BERKSHIRE LIFE

Insurance Company

Pittsfield, - - Massachusetts

INCORPORATED 1851

The definite surrender values in cash, or paid-up insurance, guaranteed by the MASSACHUSETTS NON-FORFEITURE LAW, in accordance with which all policies of the BERKSHIRE are issued, the solid financial condition of the company, its large surplus, its handsome dividends, its liberal policies, and its promptness in paying all legitimate claims, make the BERKSHIRE a most desirable company for the policyholder and the agent. For circulars and rates address:

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DEFINITIVE.

An economic federation in which the single individual is protected by the combined many—a practical illustration of “Bear ye one another’s burdens”—a scientific method of money-saving that soon grows as pleasant as from the start it is laudable—an organization for the encouragement of thrift and the increase of the wealth of the nation—these definitions will each and all apply to life insurance. In a greater or less degree of accuracy and appreciation, all intelligent men in this enlightened age know something about life insurance, but the subject is so far-reaching in its influence, and touches life at so many points, that a farther definition and understanding cannot but prove of intimate and real value. It is a system which may be briefly characterized as an arrangement by which, in return for certain yearly premiums, a company of men guarantee to pay a certain capital sum, at a stated period, or at any time on the death of the insured, for the benefit of those for whom the assured designed it; and while, like every other good thing, it has had its probationary testing, and while an occasional degenerate may still cry out, “Thou shalt not insure!” even as some fanatic may declare, “Thou shalt not marry!” yet bench and bar, college and clinic, pulpit and press have combined with exceptional unanimity to commend that great system of beneficence to the patronage of all lovers and protectors of home and kindred.

The very foundation of the whole superstructure of the system of life insurance is laid in the unselfish love for home and kindred, which obtains with all civilized beings and which manifests itself in a desire for the protection of wife and children against possible want. Life insurance, by the binding together of multitudes in financial association, tends to become one of the world’s great peacemakers, deprecating civil wars and conducing to international good-fellowship.

The most perfect exemplification of all the beneficent provisions of life insurance, and in the best combination, is found to-day in the Mutual Life Insurance Company of New York, Richard A. McCurdy, President.

1899 FIRE INSURANCE 1899
NATIONAL OF HARTFORD,
 CONNECTICUT.

STATEMENT JANUARY 1st, 1899.

Capital Stock, all cash.....	\$1,000,000 00
Re-insurance Reserve.....	1,732,419 20
Unsettled Losses and other claims.....	366,381 78
Net Surplus.....	1,529,707 75
Total Assets, Jan. 1st, 1899.....	\$4,642,499 73

JAMES NICHOLS, President.
 G. RICHARDS, Vice-Presi^d and Secy.
 R. H. SMITHMAN, Assistant Secretary.



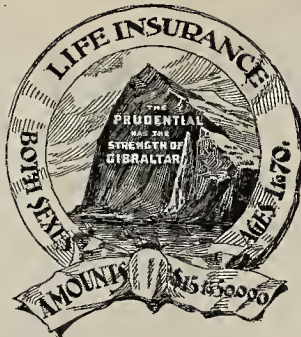
J. M. ALLEN, President.

W. B. FRANKLIN, Vice-President.

P. B. ALLEN, 2d Vice-President.

J. B. PIERCE, Secretary and Treasurer.

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PAY wish to know the truth, send for
POST- “How and Why,” issued by the
AGE. PENN MUTUAL LIFE, 921-3-5
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 J. L. COYLE, Supt., Nos. 644-646 8th Av., New York City.
 J. T. MCKENNA, Supt., 3d Av. and 68th St. N. Y. City.
 PETER EGENOLF, Supt., Nos. 127-133 4th Av., N. Y. City.
 R. C. ALLEZ, Supt., No. 147 E. 125th St., New York City.
 T. H. BIGGLOW, Supt., 3d Av. and 142d St., N. Y. City.
 J. C. DEBELL, Supt., No. 20 East 1st St., Mount Vernon,
 N. Y.
 J. B. RITTEGERS, Supt., No. 415 Richmond Terrace, New
 Brighton, Staten Island.
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Cash in Banks and Office	1,311,107 03
Interests and Rents, due and accrued	308,243 00
Loans on Collateral Securities	30,000 00
Loans on Policies	225,570 52
Deferred Premiums in course of collection	632,097 95
Total	\$28,887,196 42

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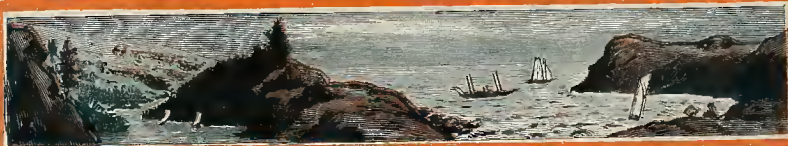
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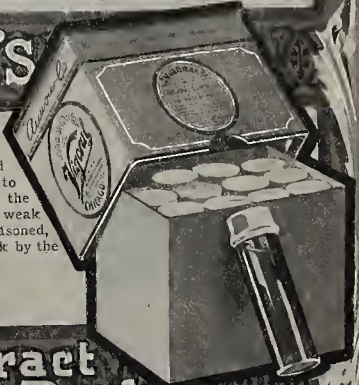
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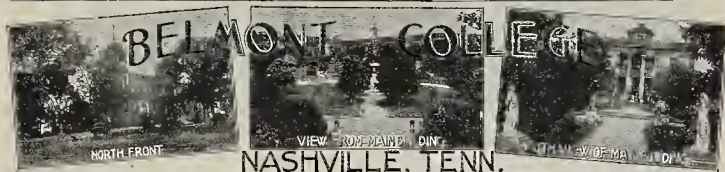
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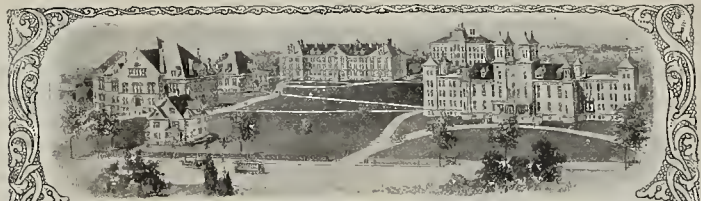
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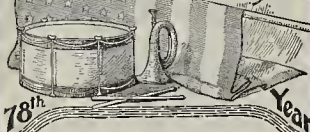
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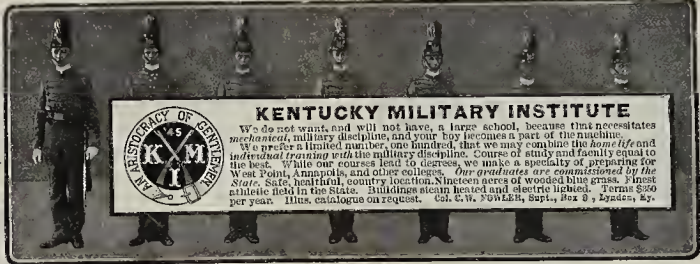
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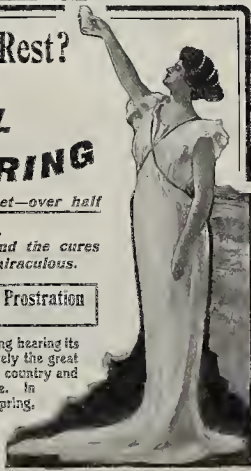
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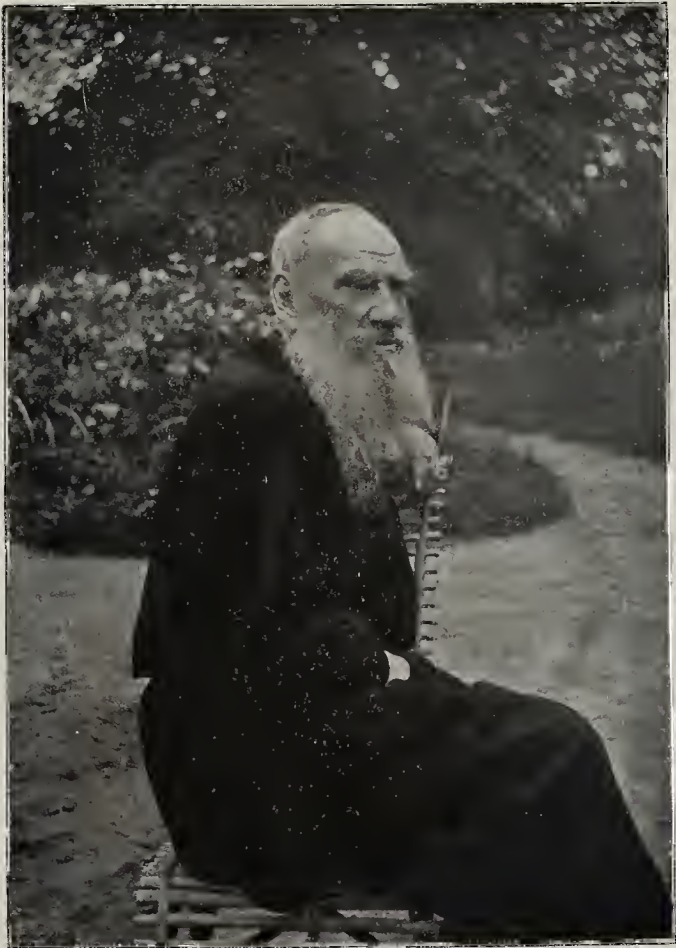
THE AMERICAN MONTHLY REVIEW OF REVIEWS.

EDITED BY ALBERT SHAW.

CONTENTS FOR JULY, 1901.

Count Tolstoy.....	Frontispiece	Count Tolstoy in Thought and Action.....	33
		By R. E. C. Long.	
The Progress of the World—		With portraits of Count Tolstoy, Countess Tolstoy, and the members of Count Tolstoy's family.	
Another Great Crop Year.....	3	Preserving the Hudson Palisades.....	49
Prosperity and the Economic Trend.....	3	With portraits of Edwin A. Stevens, William A. Linn, George W. Perkins, J. Du Pratt White, Ralph Trantmann, Abram S. Hewitt, Nathan F. Barrett, D. McNeely Stauffer, Franklin W. Hopkins, and Abram De Ronde, and other illustrations.	
An Unprecedented Trust-Making Season.....	4	The Washington Memorial Institution.....	56
Some Large Companies of 1901.....	4	By Nicholas Murray Butler.	
A Philadelphia Instance.....	5	With portraits of Arthur T. Hadley, Nicholas Murray Butler, William R. Harper, Charles W. Dabney, Daniel C. Gilman, Henry S. Pritchett, Mrs. Phoebe A. Hearst, Cyrus Northrop, Edwin A. Alderman, George M. Sternberg, Carroll D. Wright, Charles D. Walcott, and Alexander Graham Bell.	
Where Are the Anti-Trust Leaders?.....	5	The Russian Problem in Manchuria.....	60
Iron and Steel Monopoly.....	6	By G. Frederick Wright.	
British Discussion of American Industry.....	6	With map of Manchuria, and other illustrations.	
Our Growing Seaports.....	8	New Phases of Polar Research.....	67
Volume of Our Foreign Trade.....	8	By Cyrus C. Adams.	
Enormous Growth in Four Years of American Capital.....	9	With maps of the north-polar and south-polar regions.	
The Supreme Court and the Insular Cases.....	9	The Twentieth Century Club of Boston.....	73
Ours a Sovereign Nation.....	9	By Howard A. Bridgman.	
Questions of Policy, Not of Organic Law.....	10	Leading Articles of the Month—	
An Inevitable Conclusion.....	10	Mr. Frederic Harrison's Impressions of America.....	77
Our Extended Horizons.....	11	Mr. Carnegie on England's Industrial Future.....	78
Improvement in the Philippines.....	12	Is England Handicapped by Her Railroads?.....	80
Other Philippine Notes.....	12	By Rail to India.....	80
Porto Rico's Outlook.....	13	The Future of Russia.....	82
The President's Rejection of a Third Term.....	13	Servia—a Kingdom of Peasants.....	83
The Mild Politics of an Off Year.....	13	England and France.....	84
Cuba's Acceptance of Conditions.....	15	The Future of the Triple Alliance.....	85
Hard Winter in South Africa.....	15	The German Emperor and His Hobbies.....	86
Victory by Depopulation.....	16	"How Will King Edward Govern?".....	87
Milner's Honors,—For What?.....	16	The Prospects of Irish Home Rule.....	89
The Mines and the War Bills.....	16	Germany's Population.....	90
The Chinese Settlement.....	17	The New Census of the United Kingdom.....	90
An Unpleasant Prospect.....	17	Chinese Finance.....	91
Famine and Its Relief.....	17	Did the Buddhists Discover America?.....	91
Germany in the Center of the Stage.....	17	President Cassatt of the Pennsylvania Railroad	93
French Topics of the Month.....	18	General Booth, of the Salvation Army.....	94
A Daughter to the House of Savoy.....	18	How Pictures are Painted.....	95
In Russia, Spain, and the Balkans.....	18	The Typhoid Bacillus and the Blood.....	97
Mr. Carnegie's Scotch Gift.....	19	Problems of Modern Astronomy.....	97
A New President at the Johns Hopkins.....	20	The Flora of the Arctic Regions.....	99
The Washington Memorial Institution.....	21	Is There a Dramatic Profession?.....	101
Other Educational Notes.....	21	With portrait of William Booth, and cartoons.	
Obituary Notes.....	22	The Periodicals Reviewed.....	103
With portraits of Samuel R. Callaway, Morris K. Jesup, Charles T. Yerkes, David J. Brewer, Rufus W. Peckham, John M. Harlan, George Shiras, Jr., Melville W. Fuller, Edward D. White, Horace Gray, Joseph McKenna, Henry B. Brown, Lord Milner, Ira Remsen, the late Hazen S. Pingree, and the late Sir Walter Besant, cartoons, and other illustrations.		The New Books.....	116
Record of Current Events.....	23	Index to Periodicals.....	124
With portraits of Viscount Katsura, the late James A. Herne, and the late Robert W. Buchanan.			
Topics of the Month at Home and Abroad in Caricature.....	27		
With reproductions from American and foreign journals.			

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COUNT TOLSTOY.
(From a recent photograph.)

THE AMERICAN MONTHLY

Review of Reviews.

VOL. XXIV.

NEW YORK, JULY, 1901.

NO. 1.

THE PROGRESS OF THE WORLD.

Another Great Crop Year.

The harvesting of the wheat crop began about the middle of June along the southern line of our vast cereal-growing area. A splendid crop is reported from California, and the Kansas yield, if not so prodigious as had been hoped for in April, proves highly satisfactory. As the army of harvesters has moved steadily northward to the chief regions of spring-wheat production, it has become certain that the aggregate crop of this particular cereal would be the greatest in acreage, and probably in aggregate yield, in the entire history of the country. The weather of spring and early summer was not favorable to the growth of the maize crop, although the high price of corn in the market has this year induced farmers to plant more acres by far than ever before. It is too early to make any predictions or estimates about this year's production of corn; but it is likely that the wheat crop of the United States will exceed 700,000,000 bushels, and surpass that of the record year, 1898, which was about 675,000,000. Last year's (about 550,000,000 bushels) was the largest crop ever produced, except that of 1898. The reports of the Department of Agriculture at Washington have been watched with keen interest by the business world, and their favorable character has been reflected in a tone of renewed confidence all along the line. While American trade and industry have become so vast and varied that the agricultural conditions are no longer in any given year the supreme factor that they formerly were in the prosperity of the railroads and in the nation's business life at large, it remains true that farming is at the very basis of our wealth-production, and that a high average yield of the three great staple crops,—wheat, corn, and cotton,—must for years to come be regarded as the most important and vitalizing element in our economic life. And with the scientific methods that are coming into use, American farming has a better prospect before it than ever.

Prosperity and the Economic Trend.

Prudent and careful management through a period of several years in which good crops and good prices have very generally prevailed, has wrought a marked transformation in the farming States of the Mississippi Valley. Mortgages have been so generally paid off that what was once the immense business of loaning Eastern money on Western farms has been almost entirely eliminated. The West itself has an ample amount of free capital; and nowadays when farmers wish to anticipate the future by borrowing money to make improvements they can find plenty of money in their own neighborhoods to be loaned at easy rates on good security. One result of these prevailing and favorable conditions of agriculture and business has been to dull the keen edge of popular interest in subjects related to the financial and industrial policy of the country. Great consolidations of railroad systems are going steadily forward under these prosperous conditions without exciting the amount of opposition from so-called anti-monopolists that movements of a far less significant and even revolutionary character were accustomed to provoke only a few years ago. The Wall Street panic of the early part of May seems not to have disturbed the actual business life of the country to any extent whatever. It checked for a time the spirit of wild speculation on the stock exchanges, and such a result was desirable rather than otherwise. More lately, the principal causes of speculative activity have been the reports that one railroad or another was about to be purchased for amalgamation with some larger system. In our next number our readers may expect to find from one or more especially competent contributors a summing-up and review of what has actually taken place in the United States in the last two years in the direction of railroad consolidation. Each month, moreover, adds new chapters to the record. The re-making of the railroad map of America marks a great epoch in the history of transportation.

The year 1901 promises to surpass very greatly, indeed, the wonderful record of 1899 in the matter of forming great combinations of capital. The so-called trusts of this year will probably average larger in the amount of their capitalization than those of last year or the year before. The average would, of course, be brought very high by the fact of the immense capitalization of the United States Steel Corporation, which is \$1,100,000,000. The recent combinations have covered widely different fields. At Salt Lake City, for example, early in the year there came together a great number of cattle-raisers, who formed the American Cattle Growers' Association. This we do not understand to be an outright consolidation of interests, but a union that might well lead in the future to a unified corporation. The pineapple-growers of Florida, in like manner, formed a combination for the sake of controlling the marketing and transportation of their product. In New England there has been a great consolidation of brickyards. In the South the Planters' Distributing Company, so called, has brought together sugar-cane interests. A great many flour mills in Pennsylvania and Maryland have come under unified control this year, and there have been several other recent combines that are concerned with the production of supplies of food, one of the important ones being that which is to control the greater part of the salmon fishing and canning industry. Among these combinations having to do with food supplies may be mentioned one to control the market

and price of eggs that come from the southwestern part of the country by way of Kansas City; another is a union of companies making oatmeal and other cereals; and another is a new packing, or meat-supply combination, the Canadian salt industry also having been firmly consolidated. In March the American Can Company, commonly known as the "tin can trust," was incorporated in New Jersey with a capital stock of \$88,000,000. This corporation now controls a very great part of the business of making tin cans in all parts of the country. In coal-mining, in the electric and gas supply business, and in other enterprises of a local-service nature, it is scarcely necessary to say that the tendency toward consolidation goes steadily on throughout the country, and every month supplies new instances.

One of the most important new combinations is known as the "machinery trust," its title being the Allis-Chalmers Company, formed about the beginning of May with a capital stock of \$50,000,000. The firms that have gone into this union were large manufacturers of steam-engines, mining machinery, and the like, and one object of the corporation is both to keep and to extend the foreign market that has been found for heavy American machinery, such as that needed by the mines in South Africa and other parts of the world formerly supplied, in general, from England. There seems to have been some delay in carrying out the plan of consolidating various shipyards, as mentioned in these pages a month or two ago, but it is understood that the project is not abandoned, and that it is to be taken up at an early day. Another very important movement relating to the future of American machinery is the new locomotive combine, of which Mr. Samuel R. Callaway is to be the head, and on account of which he has resigned from the presidency of the New York Central Railroad, to be succeeded by Mr. W. H. Newman, an active and successful railway administrator who comes to the New York Central from the presidency of the Lake Shore road. Mr. Callaway's American Locomotive Company has a capital of \$50,000,000, and it includes, it is stated, most of the locomotive works of the country excepting the Baldwin works at Philadelphia and a company at Pittsburgh. It is reported that several independent competitors of the Standard Oil Company in Ohio have surrendered and are to be absorbed in the great combination. It is also understood that much of the best of the new oil-producing property in Texas and elsewhere will pass into the hands of the Standard. The lighting companies of Cincinnati are said to be consolidating with a



THE "OCTOPUS TRUSTS."
From the Journal (New York).

combined capital of \$28,000,000; and among various other places where electric power and transit companies are being amalgamated may be mentioned Omaha and Council Bluffs, where a great project is on foot to combine various interests with a capitalization of about \$20,000,000, the necessary motive power to be supplied from the Platte River for electric lighting, street railways, etc.

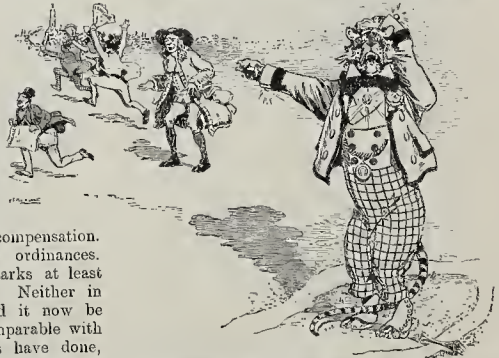


MR. SAMUEL R. CALLAWAY.
(President of American Locomotive Company.)

One ^A Philadelphia of Instance. the largest of the street-railway projects is that which, according to reports, is to combine the traction companies of Philadelphia and Pittsburg, and to have a capitalization of \$65,000,000. Tremendous excitement was caused in Philadelphia last month by the granting of franchises for the additional street-railway lines on many miles of streets. According to the best public opinion, the local authorities made these grants with scandalous disregard of the interests of the taxpayers and the public treasury. Before the mayor had signed the ordinances conferring these grants, the Hon. John Wanamaker, by way of making his protest emphatic, offered to pay \$2,500,000 for the privileges, depositing \$250,000 as a guarantee of good faith. In a letter to the mayor, Mr. Wanamaker stated that the amount he was offering was only a fraction of what the franchises were really worth, although the city authorities were granting them to favored private interests without compensation. The mayor, however, signed the ordinances. The agitation in Philadelphia marks at least a great advance in public opinion. Neither in Chicago nor in New York would it now be possible to do anything at all comparable with what the Philadelphia authorities have done, although eight or ten years ago exactly such transactions would have been perfectly easy in almost any city in the United States. Some of

us, indeed, who ten or fifteen years ago were trying to persuade the average American business man to believe that valuable municipal franchises were public assets, and ought not to be parted with except for a suitable consideration, were held up as dangerous characters seeking to instill principles of revolutionary socialism, or something worse, in the public mind. The people of the United States have learned a great deal in the past ten years, and these things are no longer a question of intelligence, but one of public morals. Philadelphia business men, for some reason which Philadelphians alone are competent to explain, do not take the effective interest in municipal finance and kindred topics that such bodies as the Chamber of Commerce and the Merchants' Association take in New York. And Boston now has a new record in these respects.

As we have already remarked, the new movement toward consolidation and the creation of great corporations has been going forward of late with almost none of that bitter antagonism toward it which was so manifest even a year ago. It is a striking fact that some of the most intense of the former anti-corporation leaders are themselves going actively into the company-promoting business. Ex-Senator Pettigrew, of South Dakota, is said to have been both active and successful in the stock market of late, and in various projects not precisely compatible with the position he had been understood to hold for some years toward the modern financial world. Mr. Towne, of Minnesota, who was the most prominent of



THE TAMMANY TIGER: "I am only an amateur compared with those Philadelphia fellows."

From the Herald (New York).



OIL ON THE TROUBLED WATERS.

From the *Journal* (Minneapolis).

Mr. Bryan's oratorical supporters, is out of politics, and is associated with such other great Bryan leaders as Governors McMullin of Tennessee and Hogg of Texas in promoting oil companies in the new Texas fields. It is said in various political quarters that Mayor Tom L. Johnson of Cleveland, Ohio, is the coming man in the Democratic party, and Mr. Johnson is himself a great street-railway man and company-promoter. One might have expected the huge steel company to arouse a great deal of public antagonism, but very little as yet can be discovered. It is not to be supposed that there will always be such smooth sailing for the corporations; but at present the skies are clear and the breezes are equable.

Iron and Steel Monopoly.

There have been some further important movements in the iron and steel business, among which has been the purchase of a controlling interest in the Pennsylvania Steel Company on behalf of the Pennsylvania Railroad system, and the acquisition by Mr. Schwab, president of the great steel corporation, of the control of the steel plant at Bethlehem, Pennsylvania. Apart from the details of these two and some other transactions in the iron and steel world, which it may take some time to complete, it is only to be said that these latest steps have probably increased, rather than diminished, the prospect of stability and harmony in

that particular industry. All these American developments continue to be looked upon in England and Germany with no small degree of consternation. Some of the foreign observers show true appreciation of the facts, and give wise counsel; others take a narrow and petty view.

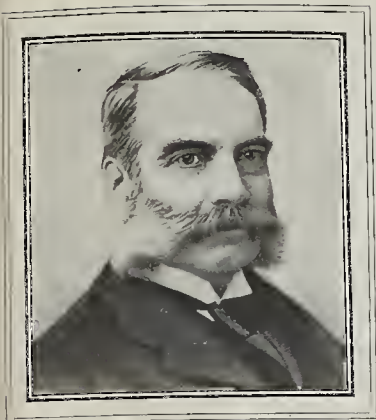
For example, certain British interests have in the past month been making a most violent attack upon the quality of the American locomotives supplied to railways in India; but such attacks will have very little effect, because the statements are so easily disproved. Until English firms can make and deliver promptly a type of locomotive that can fairly compete in quality and price, nothing will be gained by the policy of a concerted disparagement of the American article. A good many Englishmen, taking a more philosophical view of the situation, have already reconciled themselves to the fact that the United States is henceforth to surpass all other manufacturing nations, and they are calmly investing their money in the shares of the American industrial companies. Thus, there seems to be a large and steady demand in England for the stocks of the United States Steel Corporation. The great interest now felt abroad in American industry and finance was



MR. MORGAN AS THE NEW ATLAS.

ATLAS: "Well, that takes a load off my shoulders, and how easily he seems to handle it!"

From the *Journal* (Minneapolis).



MR. MORRIS K. JESUP.

(President of New York Chamber of Commerce, and prominent in London last month.)

reflected in the attention that was shown to the members of the New York Chamber of Commerce who recently visited England on special invitation of the London Chamber of Commerce. They were received by the King and Queen at Windsor, and were gorgeously entertained by the Lord Mayor of London. Although they themselves are not aware of it, the English are far more materialistic in their views and aims than the Americans, and much more eager to get money. Their prevailing idea of the typical American business man is as inaccurate as possible. It is true that the titled aristocracy sets the standards in England; but it takes a great

deal of money to maintain those standards, and it is not in practice at all difficult for men who have money—by making themselves useful to the Tory party and the Church of England—to break their way into the aristocracy. As gradually reconstituted under modern influences, the British aristocracy is rapidly becoming one based upon money. In America, where no class distinctions are recognized, money will not buy social consideration, other things being equal, nearly so readily as in England. Mr. Carnegie and Mr. Morgan being in London, and both of them prominent members of the New York Chamber of Commerce, the prevailing English idea was that all of the visiting American delegates were multi-



MR. CHARLES T. YERKES.

(Who is to control underground transit in London.)

millionaires; and the attention paid to them was by no means so much a mark of British affection for America as of England's natural and eager tribute to the power and desirability of money. The attentions that were shown to American business men could not disguise the real bitterness of feeling in various quarters in England on account of the immense progress of the United States as a manufacturing and trade competitor. One of the most notable American achievements abroad has been that of Mr. Charles T. Yerkes and his associates, who have succeeded in getting control of the district and metropolitan underground railroad systems of London, with a view to substituting electricity for steam, and thoroughly modernizing what have been wretchedly



COLUMBIA: "Really, Mr. Bull, you flatter one so."

From the *Herald* (New York).



OUR SECOND GREATEST SEAPORT,—COTTON SHIPS LOADING ON THE NEW ORLEANS WHARVES.

antiquated and mismanaged properties. The opportunity was a great one; and, moreover, it had been so obvious for a number of years that it is incomprehensible why English energy and capital were not equal to handling it.

*Our
Growing
Seaports.*

The general development of our export trade has had the interesting effect of increasing the relative activity of several of our seaports, and thus reducing somewhat the too heavy proportion of the foreign business cleared through the port of New York. We were doing a large export business in the spring and early summer of last year; but the gain of this year over last, as indicated in the statistics of the last few weeks, are nothing short of startling. The greatest gains have been in cotton and cattle, with a good gain also in breadstuffs. As the result especially of the great export business in cotton, aided by the increased movement of cereals through Southern ports, New Orleans has for the first time taken a place next to New York as respects the value of its export trade, thus displacing Boston. In the year 1900, New York was credited with only 47 per cent. of the total foreign commerce of the country, as against an average of more than 50 per cent. for several previous years. New York still continues to receive considerably more than 60 per cent. (in value) of the country's imports, but last year it handled only about 37 per cent. of the exports. Boston and Philadelphia have been comparatively stable in the volume of their foreign trade, while Baltimore, Newport News,

New Orleans, and Galveston have made great gains,—as also have the Pacific coast ports, owing to the progress of our Oriental trade.

The fiscal year ending June 30 will probably have shown a total export trade exceeding \$1,500,000,000. The figures for eleven months of the year, as announced in the middle of June, showed nearly \$100,000,000 gain over the corresponding period of the previous year, with every prospect that the remaining month of the year would show the same rate of gain. The imports for eleven months of the present fiscal year were valued, in round figures, at \$755,000,000, this being \$34,000,000 less than for the same period of the previous year. At this rate, the so-called "balance of trade" in favor of the United States for the fiscal year now ending would have reached the colossal sum of about \$700,000,000. No mistake should be made as to exactly what this implies. While it may justly be regarded as a mark of great prosperity on our part, it is also evidently enough an indication of vast purchasing power—that is to say, of great accumulated wealth—in the countries which take our meats and breadstuffs, our cotton and petroleum, and in increasing quantities our machinery and other manufactured goods. Colossal sums of European capital are still invested in the United States; and the amount of interest and dividend money that we are obliged to earn and pay over out of our gross product represents a large part of this great sum that we call the balance of trade in our favor. The real

balances as between nations can never be properly shown until some reasonably accurate estimate is made of what is due to invested capital.

Enormous Growth in Four Years of American Capital. It is to be noted, on the other hand, however, that the interest account of Europe against the United States is steadily diminishing, because Americans have been using their surplus wealth during recent years to buy back their own securities. The process by which this comes about is, of course, indirect and not perceived by the average man. It represents, none the less, one of the strongest currents in the financial and business world, for four years past. The great railroad corporations in particular are observing the fact that, whereas their payments of interest on bonds and of dividends on shares of stock a few years ago went in large proportion to foreign holders, they now go in the main to people living in the United States. The absorption of our best American railway and other standard securities by American investors has been quite widely distributed, but it has been particularly noticeable in the case of great financial and fiduciary institutions like the principal insurance companies. Furthermore, the very process and policy of railway amalgamation has of itself created a large and determined demand for railway securities in this country on the part of the interests seeking to control specified properties for the sake of bringing about their absorption, or else their operation in harmony with other companies. Our trade balances for the past four years have ag-

gregated about \$2,400,000,000,—a sum about equal to the total of the balances in our favor for the preceding twenty years. Nothing could better illustrate the almost revolutionary nature of the change in America's financial and economic relations to Europe.

The Supreme Court and the Insular Cases. The Supreme Court of the United States interprets the Constitution only incidentally, as practical cases arise which involve constitutional questions. Thus, the recent decisions in the so-called insular cases have not by any means directly and finally settled all the various questions which have been raised respecting the status of Porto Rico, Hawaii, and the Philippines. Some of the cases that have been pending still remain in the hands of the court for future decision. Those that have now been decided, while sustaining what has always seemed to us the only reasonable and tenable position, have, unfortunately, lacked the full support of the court itself, five justices sustaining the main conclusions and four dissenting. The court has, after all, merely decided that the term United States has more than one meaning. So far as foreign countries are concerned, Arizona and New Mexico are a part of the United States, and so also now are Porto Rico and Hawaii; but so far as we ourselves are concerned in our own strictly domestic governmental organization, Arizona and Hawaii are not a part of the United States, because they have never been admitted to the union of States, but are merely territories subject to the jurisdiction of the United States, and to be governed by Congress as directed by the Constitution. The Constitution does not extend of itself to the possessions of the United States, but it extends over Congress, which must be controlled in its treatment of territory belonging to the United States by any directions or limitations contained in the Constitution. Thus, Congress may not authorize or permit slavery in the territories, because the Constitution expressly forbids it to do so, but it may make any tariff arrangements it likes between the United States and the territories.

Ours a Sovereign Nation. The confusion of mind that has prevailed in many quarters from the beginning seems to be due largely to the failure to grasp the nature of a written constitution, and its relation to the exercise of general powers of sovereignty by a government. There is no nation in the world, and probably has never been one, in which any generation supposed that it could devise a written instrument of organic law which would effectively prevent its successors from availing themselves of opportunities that



THE BALANCE OF TRADE.
From the Tribune (Minneapolis).

might arise to extend their territorial jurisdiction. The primary object of the American Constitution was to arrange an effective and permanent scheme of partnership and union for a group of associated States which were not suitably organized under the old Articles of Confederation. It was taken as a matter of course from the very beginning that this partnership should constitute an authority capable of acquiring and governing outside territory. If, indeed, the great expanses of territory that were acquired one after another were for the most part somewhat rapidly formed into States which in quick order were accepted as members of the partnership, this course of proceeding was not in the least due to any constitutional obligations, but solely to the fact that it accorded with the interests and inclination of the American people to follow just that line of action. In other words, the United States, quite apart from any obligations incurred by treaty, or agreements of any other sort, rested under no temptation whatever to hold the great North-western Territory or the lands of the Louisiana Purchase in political subjection and bondage. The gentlemen who have been using the word empire so freely as a term of reproach to the present administration, and to the Supreme Court on account of its recent decisions, do not seem to have kept in mind the essential nature of governmental and political institutions.

The people of the United States are not aware of the slightest temptation to hold any other people in subjection. They have not hitherto kept Arizona and New Mexico out of the Union through any pleasure or profit they can obtain from the existing status of those territories, but simply because Arizona and New Mexico have not as yet become sufficiently developed in population, resources, or stable institutions to entitle them to an equal place in the Senate with the great States of the Union. Meanwhile, for all practical purposes, they exercise self-government as unrestrainedly as their people could in reason desire. They are not separated by tariff walls from the United States, for the plain reason that it would be in every way inconvenient and useless thus to separate them, and no sane person could advance any common-sense argument for doing anything of the kind. According to the prevailing views of the people of the United States, the burden of proof must rest altogether with those who would interpose any kind of obstacles to freedom of commerce between different parts of the territories under the jurisdiction of the United States. Because, therefore, the Supreme Court has now sustained the view that there may be tariff

charges upon commerce between Porto Rico and the United States proper, it does not follow that the natural policy of the country will be affected in the slightest degree. All the arguments of a more general sort remain, as heretofore, in favor of the policy that had already been decided upon—namely, that of unrestricted trade relations. As to the Philippine Islands, the commercial policy will simply have to be worked out on its merits as the situation develops. One of the infirmities of the American mind is its unbridled eagerness to rush to ultimate conclusions. While, on the one hand, there can be no common sense in advocating the present admission of Porto Rico to the Union, there could, on the other hand, be small common sense in attempting to prove that at some future time under changed conditions Porto Rico ought not to be admitted and given its due quota of representation at Washington. Several of the cases before the Supreme Court dealt with questions of a temporary nature, having to do with the status of Porto Rico before the treaty of peace with Spain was signed and its status after the treaty, but before Congress had acted. These questions have only a slight importance. The main thing that has been decided thus far is that the Constitution of the United States is not a document that is going to interfere with the people of the United States in their proposal to do the very best thing that they can from time to time in providing for the government, development, and true progress of the territories that they have acquired by recent annexation.

The Supreme Court takes a long summer vacation, and these decisions handed down on May 27 came at the end of the term. With Justice Brown, who an-



THE STRING TO THE CONSTITUTION.

The Constitution will follow the flag when Congress says so.—From the *Herald* (Boston).



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Justice Peckham.
Justice Brewer.

Justice Harlan.

Justice Shiras,
Chief Justice Fuller.

Justice White,
Justice Gray.

Justice McKenna,
Justice Brown.

THE SUPREME COURT OF THE UNITED STATES.

nounced the decision of the court on the main question, were Justices Gray, White, McKenna, and Shiras, while dissenting were Chief Justice Fuller, and Justices Harlan, Brewer, and Peckham. In the decision that the President had no right to maintain the tariff with Porto Rico in the brief period between the treaty of peace and the passage of the Foraker act, Justice Brown was sustained by the four who had not agreed with him in the other case,—that is to say, the view that had been presented by Attorney-General Griggs on behalf of the Administration was steadily supported by Justices Gray, White, McKenna, and Shiras, Justice Brown being with them on the main issue. Chief Justice Fuller's dissenting argument was highly ingenious, and it was strengthened by some of the early decisions of the Supreme Court. The fact is that the precedents have not been consistent, although the general trend of things has been toward the position that has now become completely established as the result of the Spanish War. The conflict of theories was really settled a generation ago, not by the arguments of constitutional lawyers, or the interpretations of the Supreme judiciary, but by the arbitrament of civil war. It may be true that Mr. Calhoun's views of the Constitution be-

fore the Civil War were more strictly justifiable in pure logic than those of the opposing nationalistic school; but the Civil War forever destroyed the strict and narrow theory of the Constitution and the Government, and made us in the full sense a modern nation. In connection with the very instructive and readably presented opinions of the court in these latest cases, we beg to suggest the reading of two new books. One of these is Mr. Winston Churchill's masterly novel "The Crisis," in which one finds a true setting forth of the culmination of the struggle between the rival theories. The other is Dr. Curry's little volume on the "Civil History of the Confederacy," which begins with an authoritative account of the old Southern view.

Our
Extended
Horizons.

Now it was inevitable that after a period of two or three decades spent in readjusting ourselves in our domestic political life to the new order of things, and in acquiring, moreover, the full mastery of our own industrial markets, we should begin to extend our horizons, both of politics and of trade. Thus, the decision of the Supreme Court, which means that we are not to be hampered in our serious policies by the ingenious use of logic in

interpretation of an ancient document that was never intended to hamper posterity, has had a reassuring effect upon trade and industry, and has lent its influence to the steadying of agricultural prices and the encouragement of all kinds of business enterprises. It means that our prestige in Europe is not weakened by the disclosure of embarrassing limitations upon the nature and scope of our Government that would put us at a disadvantage in the legitimate rivalry for commerce and world-wide influence.

On the strength of these decisions the Administration has felt encouraged to redouble its efforts to establish normal conditions in the Philippines. Even while men were continuing to ask one another how we were ever to get out of our desperate predicament in those islands,—with its prospect of ten years more of dreary warfare, and the certainty of an ever-growing hatred on the part of the Filipinos toward the very name of America,—the terrors of the problem had been disappearing like a morning mist before the rising sun. The work of the Taft Commission is probably unprecedented in the entire history of public administration. In the face of what seemed the most discouraging conditions, this commission—composed of men of unimpeachable honesty and high-mindedness, well qualified to deal both with men and with difficult questions of government and civil society—proceeded to the islands and laid hold of its work in a manner that was bound

to compel—first, the attention of all intelligent men; second, their respect; third, their confidence; and, finally, their allegiance and cooperation. Among other important things, the commission has completed a new code of laws, has arranged a judiciary system, and has appointed the judges and law officers. While the intention has been, in appointing judges, to give the preference to Filipinos, it has also been decided that efficiency must be the first consideration; and thus, while the Chief Justice, Arellano, is a native, four out of six of the associate justices are Americans. The Attorney-General is an American, while his assistant is a Filipino, as also is the Solicitor-General. Five out of eleven judges of the so-called Courts of First Instance are Filipinos.

It is reported that the promptness and directness with which American legal procedure dealt with the persons guilty of frauds in the commissary service of the United States has had a favorable impression upon the intelligent natives. Some of the former insurgent leaders have been appointed to responsible posts, and thus General Trias is now Governor of the Province of Cavite, while Flores is Governor of the Province of Rizal, this name having been given to a jurisdiction composed of Manila and Morong. A modern American fire department is about to be established for Manila; and this item is merely an illustration of the spirit of progress that the Americans are introducing with the establishment of peace. One of the most important things to be noted is the sending of several hundreds of American teachers, who are to reach Manila by the middle of August, the great majority of these being men. They are all of approved qualifications, and they will be used for a widespread reorganization of elementary education. Several Congressmen, including Mr. Hull, the chairman of the House Committee on Military Affairs, are visiting the Philippines, and a number of officials connected with the War Department or staff bureaus at Washington are to make the journey this summer, these including Adjutant-General Corbin, Surgeon-General Sternberg, General Greely (Chief Signal Officer), and Inspector-General Breckenridge. Secretary Root has been obliged to give up his plan of accompanying these officers. General Chaffee, who is to assume command, arrived at Manila last month, and General MacArthur was announced as expecting to sail for home by way of Japan on July 1. Few casualties to the American troops have been reported, while on the other hand the insurgent bodies have continued to surrender and give up their arms. The policy of releasing insurgent prisoners has been con-



EGGY WEATHER IN PHILIPPINE WATERS—TRUST THE PILOT.—From the *Inquirer* (Philadelphia).

tinued, and not many are now detained in custody. The full establishment of civil authority as superior to the military is to be postponed until September, by which time it is expected that the work of pacification will in a general way be complete, except, of course, for brigands and small bands of guerrillas. Archbishop Chapelle, of New Orleans, and Cardinal Gibbons, of Baltimore, have been in conference with the Vatican authorities at Rome over the various questions involved in the claims of the Philippine friars. Gen. Frederick D. Grant has returned to the United States after much active experience in the archipelago.

Porto Rico's Outlook.

The situation in Porto Rico is taking the turn that might well have been expected. Thoroughly competent men had been sent there by President McKinley, and the Foraker act represented an enlightened attitude on the part of Congress. The tariff feature of the Foraker act supplied Porto Rico with a temporary revenue by authorizing the collection of a duty equal to about one-seventh of the rates under the general Dingley tariff. This was to last merely while Porto Rico was creating a system of internal taxes that would supply ordinary needs and make it feasible to establish entire free trade between that island and the United States. On July 4 an extraordinary session of the Porto Rican Legislature is to be convened, and it is expected that the Hollander tax plan will be found adequate. In that case President McKinley will promptly announce the removal of all tariff barriers. It has been a useful experience to the Porto Ricans to have to work their way, so to speak, to a position of free access to American markets by providing otherwise for their domestic expenses.

The President's Rejection of a Third Term.

Although it is much too early to interest the country in a serious discussion of Presidential candidates for 1904, the politicians themselves are always scheming for points in the great game; and the buzzing of the Presidential bee has been louder in their ears this summer than the roar of industrial prosperity or the whirr of the reaper in the yellow wheat fields. There can be no doubt of the fact that a large number of influential Republican politicians had set on foot a movement to secure the renomination of President McKinley for a third term. Interviews advocating it had been given to the press by prominent men. The movement had gone so far that the President felt it necessary to take the matter up with his Cabinet, and to issue to the public over his own name on June 10 the following statement:

I regret that the suggestion of a third term has been made. I doubt whether I am called upon to give it notice. But there are now questions of the gravest importance before the Administration and the country, and their just consideration should not be prejudiced in the public mind by even the suspicion of the thought of a third term. In view, therefore, of the reiteration of the suggestion, I will say now, once for all, expressing a long-settled conviction, that I not only am not and will not be a candidate for a third term, but would not accept a nomination for it, if it were tendered me.

My only ambition is to serve through my second term to the acceptance of my countrymen, whose generous confidence I so deeply appreciate, and then with them do my duty in the ranks of private citizenship.

WILLIAM MCKINLEY.

Executive Mansion, Washington, June 10, 1901.

The gentlemen who launch third-term movements are, as a rule, not thinking so much either of the country or of the President himself as of themselves and their own plans and objects. But the McKinley movement was in a large degree patriotic. Mr. McKinley's announcement was universally commended. It removed all possible doubt, and it will have the good effect to keep the spirit of partisanship at low ebb during the remaining years of the Presidential term. The whole country rejoices with the President in the good news that Mrs. McKinley's health is improving. It was expected that the President and his wife would go to their Ohio home before the 1st of July. Mrs. McKinley's protracted illness made it necessary that the President should give up his plan of spending the Fourth of July with Secretary Long in Massachusetts, although he had not abandoned the idea of attending the Harvard commencement late in June, on which occasion he was to receive the honorary degree of LL.D.

The Mild Politics of an Off Year.

The politicians are amusing themselves with a long list of possible Republican candidates, the most conspicuous of which are Vice-President Roosevelt and Governor Odell, of New York; Senators Hanna and Foraker of Ohio, Senator Lodge of Massachusetts, Senator Fairbanks of Indiana, Senator Cullom of Illinois, Senator Spooner of Wisconsin, and last, but not least, Senator Allison of Iowa. Two of these men are said to be assiduously at work as determined candidates. Only four months of Mr. McKinley's second term have expired, and the country at large will not bother itself much about politics for three years to come. It is not likely, even, that any broadly defined issues will mark the Congressional elections of next year. In an interview, Senator Jones, chairman of the Democratic National Committee, stated last month that in his opinion the Democratic party would take up the Philippine ques-

tion as its principal issue. He pointed out the obvious fact that the decision of the Supreme Court does not fix American policy one way or the other, but merely leaves Congress free to decide what action it will take. The Democrats, according to Senator Jones, will oppose the policy of retaining the Philippines, and will advocate the establishment there at the earliest possible moment of an independent republic under the guarantee and protection of the United States. Mr. Jones also declared that it would be the general Democratic policy to oppose the ship-subsidy bill as against the Republican plan of resurrecting it. The Senator remarked that the transcontinental railroads would have issued their orders to Republican leaders to smother the Nicaragua Canal bill, and that the Republican Ways and Means Committee would also prevent the reporting back to the House of the Babcock tariff bill, aimed at trusts,—both of these topics presenting an opportunity to the Democracy. But it is not at all clear that the Democrats are



SENATOR M'LAURIN SEEMS TO BE RIGHT " IN IT."
From the Tribune (Minneapolis).

really in harmony upon any one of the subjects outlined by Senator Jones as constituting a party programme. The great debate as to what really constitutes a Democrat which was to have been carried on all summer in South Carolina by Senators Tillman and McLaurin has been abandoned.

Senator McLaurin had been accused of too much sympathy with the broad plans and policies of territorial and commercial expansion for which the McKinley administration stands. Tillman had proposed to McLaurin that they should both resign their seats in the Senate, and then appeal to the Democratic voters of South Carolina to decide at a primary election which of them should be accorded the full Senatorial term as South Carolina's typical and representative Democrat. They were subsequently persuaded to withdraw their resignations; but it is undoubtedly true that Mr. McLaurin represents a growing element of Southern and Western business men of Democratic affiliations who are tired of the moral domination of the Democratic party by its Populist allies. Under



RUSHING THE BABY SHOW.

UNCLE SAM: "You're altogether too early, ladies; the show doesn't open for a good while yet."—From the Journal (New York).

these circumstances it does not seem likely that the Democratic party can rally itself for a victory in the Congressional elections next year. The future of the Philippine question as a party issue will be determined almost entirely by the course of events. If complete peace should be secured at an early date, as now seems probable, and if rapid progress begins to be shown in civil government, educational work, settlement of the church and land questions, and the growth of commerce, so that the army can be reduced and the expense of holding the archipelago brought to a comparatively low point, the Philippine question will not be likely to assume the paramount place in our party contests.

The Cubans now expect to launch their independent republic early next year. The original acceptance by the convention at Havana of the scheme set forth in the so-called Platt amendment as respects the future relations between the United States and Cuba was in a form that could not be indorsed at Washington. Secretary Root, on behalf of President McKinley, had offered the visiting Cuban committee frank and elaborate explanations of all the points set forth in the Platt amendment, in order to reassure their minds and make plain to them the honorable intentions of the American Government. The Cuban convention thereupon availed itself of the committee's report to make official incorporation of Mr. Root's remarks in that part of the Cuban consti-

tution which covered the subject of relations with the United States. The promptness with which the Administration at Washington conveyed to Havana its disapproval of the method that had been pursued caused some surprise, but had a very wholesome effect. While Secretary Root's explanations had undoubtedly been both lucid and sound, they could not be made a part of the enactment to which they had reference. The Cuban convention on June 12 very wisely voted that the Platt amendment, just as it stood, should be made a part of the constitution. A good many influential people in Cuba had hoped that the amendment would be defeated, for the reason that they desired outright annexation. The constitution as a whole will doubtless soon be re-offered to President McKinley for his approval, and meanwhile the convention has been drafting an electoral law, with a view to the holding of an election a few months hence. When Congress convenes early in December, it will presumably be given an opportunity by the President to pass upon the whole situation, and it may reasonably be expected that the new Cuban government will be inaugurated and our troops wholly withdrawn at some early date next year. So far as our own Government is concerned, this expeditious solution is doubtless a cause of congratulation; and the Cuban politicians are naturally happy in the prospect of getting things into their own hands. But the plain and serious truth is that it is unfortunate for the Cuban people in all their best interests that the withdrawal of the United States could not be postponed for two more years, or, at the very least, another twelvemonth. Cuba needs American energy and experience in the work of getting a school system created and established, as well as in other branches of administration.



CUBA MAKES A DISCOVERY.

THE YOUNG NAVIGATOR: "Why, this isn't a collar after all; it's a life-preserver!"—From the *Journal* (Minneapolis).

While we have reduced our forces in the Philippines to about 40,000 men, nearly all of whom are engaged in quiet and comfortable garrison duty, with little if any higher rate of mortality than if they were stationed at military posts in the United States, it is far otherwise with the British in South Africa, who still maintain there an army of about 250,000 men, greatly worn and fatigued, suffering from the hardships of what is now midwinter in those regions, and constantly baffled by the astonishing persistence and mobility of the enemy. The British Government has at length ceased to repeat its assertion that the war is over. The leaders of the Boers themselves declare that they have not the slightest intention of giving up, and that they are in a position to keep the guerrilla warfare going on for an indefinite time. It is

supposed that there are from 15,000 to 20,000 Boers still in the field, operating ordinarily in very small commandoes, a number of which occasionally unite, however, to form a column equal in numbers to a full European regiment. There was more fighting and there were more British losses last month up to the time of our going to press than for several months previous; and the advantage seemed in the majority of cases to be on the side of the Boers. The attempt of General Kitchener to keep them cornered in the north-eastern part of the Transvaal proved wholly unsuccessful, for—divided into small companies—the Boers easily broke through the British cordon and carried the war into Cape Colony itself. It is not necessary to recapitulate here the engagements in detail, the most important of which was on May 30, at Vlackfontein, fifty miles from Johannesburg, in which the British lost more than 50 killed and about 120 wounded.

Victory by Depopulation. The Boers, of course, are not in a position to hold prisoners; and they are therefore obliged to release as many as they capture. The British, on the other hand, have now no prospects whatever of success apart from their careful sequestration of all the men they can possibly capture, in order to bring the male fighting population to the vanishing point. All the Boers in existence would not populate an average ward of New York or Chicago. If only there were Boers to populate two such wards instead of one, they would defeat the British in the end. But as matters stand it is probable that the Boers must in a few months give up through lack of men and ammunition. Prisoners are being deported to Ceylon, St. Helena, Bermuda, and elsewhere, in great numbers. Lord Kitchener reported that in the month of May 2,640 Boers were either killed or captured. Weyler's Cuban policy of concentrating the non-combatant Boer population in specified camps has been put into force by Lord Kitchener, with the result of a deplorable amount of disease and suffering. In due time the British will win through the grim policy of depopulation.

Milner's Honors.—For What? Sir Alfred Milner, Governor of the Transvaal and Orange River Colony, seeing no prospect of any immediate work for a civil governor to do in those regions, came home to England for a vacation in May, and was received with calculated ostentation by Lord Salisbury, Mr. Chamberlain, Mr. Balfour, and the other leading members of the government. He was, furthermore, immediately conducted to the King, who raised him to the



LORD MILNER, OF CAPE TOWN.

peerage under the title of Lord Milner of Cape Town,—all in recognition of his alleged great services to the empire. The rest of the world has been looking on with curiosity and wondering what these services can have been. It is the prevailing opinion outside of England that Milner's unfortunate conduct of the negotiations with President Krüger did more than almost any other one thing to bring upon England this inglorious and disastrous war, which can now have no possible outcome that would justify it as a profitable or fortunate thing for England. Undoubtedly, Milner is an excellent and upright gentleman, full of honest zeal for the extension of the British empire everywhere and by all means. He has served his masters to the best of his ability. But he has cut an unenviable figure in the eyes of the world; and his elevation to the peerage at this particular juncture was probably as remarkable an instance of trying to put a good face on a bad matter as history has ever recorded. Lord Milner is booked to return to South Africa in August.

The Misses and the War Bills.

Much discussion in England has followed the report of Sir David Barbour, head of the Transvaal Tax Commission. This commission had been appointed to study financial conditions and resources, with the special object of advising as to the abil-

ity of South Africa to pay the cost of England's devastating war. It is proposed, among other things, by Sir David to levy a 10-per-cent. tax on the net profits of the gold mines. This is not very agreeable to the English holders of mining stocks, and it is even less pleasant news to the French, German, and other Continental investors who own a great part of the shares of the mining companies of the Rand. The general work of the parliamentary session is not proving very productive of results, although there have been floods of fruitless talk and plenty of evidence of discord in the ranks of both British parties.

The Chinese Settlement.

With the amount of indemnity practically agreed upon, and also the details of the scheme by which China is to raise the money and pay it over, the great episode of the international expedition to Peking is rounding out the second chapter. Four hundred and fifty million taels, equal to \$315,000,000, is the sum that is said to have been fixed upon. The method adopted, it seems, is an issue of Chinese 4 per-cent. bonds which will be received at par and distributed among the powers in such proportion as they will themselves determine. The United States and England successfully resisted the proposal urged by Russia and Japan that these bonds should be jointly guaranteed by the group of creditor powers. An increase of the tariff duties at the treaty ports, and the income from certain other specified taxes, will provide money enough to pay the yearly interest charge and to accumulate a sinking fund for the ultimate liquidation of the principal. Thus, China will have paid very heavily in the end for the folly and villainy of the high officials who encouraged the Boxers.

An Unpleasant Prospect.

It is not reassuring to think of the withdrawal of the European forces with the atrocious old Empress Dowager still exercising absolute power; and it would seem as if China's worst troubles were only beginning, rather than ending. It will be strange, indeed, if formidable revolutions against the Manchu dynasty do not occur in the early future. Count von Waldersee, the commander-in-chief, left Peking on June 3, and the British, French, and Germans are retaining in the disturbed region of China, chiefly around Tientsin, only about 3,000 troops each, the Italians leaving 1,200. We have no American troops in China except a legation guard at Peking of about 150 men. The Russian troops left Peking months ago, but of course a great Russian army is maintained in Manchuria, without the slightest prospect of withdrawal either now

or at any future time. The Imperial Chinese court is not expected to return from Singan-fu until September.

Famine and Its Relief.

Famine and pestilence usually follow war, and China affords no exception to that rule. Starvation prevails in some extensive regions, particularly in the province of Shansi. The *Christian Herald*, of New York, always so energetic in relief work, is raising a large fund, and has already sent \$20,000. In helping the suffering Chinese women and children in this time of their great emergency, we are not only showing kindness to a gentle and patient people who have never done us any wrong even in thought,—for these people were not Boxers,—but we are also doing something to insure good relations between this country and China, a consummation much to be desired. The distribution of the *Christian Herald's* fund is intrusted to a committee of leading missionaries than whom no men could possibly handle it more wisely. The brother of the Emperor is to visit Berlin to apologize officially for the murder of the Baron von Ketteler, and a statue of the ambassador is to be erected by the Chinese Government in Peking on the spot where he was slain a year ago. Our special commissioner, Mr. Rockhill, who has been representing us in China during the visit of Mr. Conger to the United States, will soon return; and Mr. Conger, on the other hand, has announced that he will sail early in July to resume his duties as United States minister at Peking. It is regarded as possible that Mr. Conger may be nominated for the governorship of Iowa in September, in which case he would presumably resign his diplomatic post.

Germany in the Center of the Stage.

Berlin is now the great center of European influence and activity, and our American newspapers ought to have a much better and fuller news service from Germany than they are now giving their readers. By far the most energetic and conspicuous figure in all Europe is the Emperor William; and his movements and utterances alone each month comprise a large proportion of the month's current history. The Emperor has of late been in a pacific mood, and he continues on all occasions to declare that the joint expedition to China has cemented Europe for years to come in the bonds of comradeship and mutual esteem. In connection with one or two fresh incidents carefully managed, the Kaiser has paid compliments to the French army that have pleasantly affected the Gallic susceptibilities. It is the studious policy of Germany to cultivate the friendship of Holland in all possible ways, and every attention



THE NEW BISMARCK STATUE AT BERLIN.

was shown Queen Wilhelmina and her German husband last month on the occasion of their visit to Berlin. The most explicit denials have been officially made in Germany of the rumors about the proposed purchase of Margarita Island from Venezuela. It is declared that Germany is under no temptation whatever to seek an acquisition that would arouse antagonism in the United States; nor has Germany, it is added, any use for an island in those waters. On June 16, the great Reinhold statue of Bismarck, which has been placed in front of the Reichstag building in Berlin, was unveiled in presence of the Emperor and Empress and a vast and imposing array of notabilities and visiting delegates. A very eloquent address was delivered by Chancellor von Bülow. The statue represents Bismarck in military dress, helmeted and stern. While bountiful harvests are general throughout the United States, serious crop failures are reported in Prussia, and the government departments have been ordered to provide state aid in one way and another.

*French Topics
of the Month.*

The spirit of France is illustrated in the fact that a greater popular interest was aroused by the election last month of two "Immortals" to fill vacancies in the Academy than by any current events of a political, industrial, or financial nature, although there were many passing public topics of a considerable

degree of importance. One of the places in the Academy that had to be filled was that of the late Duc de Broglie; and the Marquis de Vogüé, though obliged to make a hard fight, was chosen after a number of ballots. The public was most concerned, however, with the contest for the remaining seat, the leading candidate being the popular young poet, M. Edmond Rostand, whose "Cyrano de Bergerac" had made him widely known throughout the world. Against him was pitted the serious historian, Frederic Masson. The situation was deadlocked until M. Paul Deschanel, the most fastidious and popular of all the younger school of French scholars in politics, had to leave the Academy to take his place as presiding officer of the Chamber of Deputies. He was persistently against Rostand. M. de Freycinet, to break the deadlock, changed his vote, and the young poet was successful, to the great joy of Madame Bernhardt and the Parisian public. The general parliamentary elections of France do not come off until May of next year, but every sign points to a determined struggle. The monarchical parties are dead, and the most significant phenomenon is the rapid rise of the Radicals and Socialists as against the Moderate Republicans. Domestic questions, rather than foreign, are engrossing the French mind. The anti-Semitic leader Drumont has been expelled from the Chamber of Deputies; and mutual accusations of the other leaders of the so-called Nationalist movement have brought to light much that has tended to the discredit of that dangerous menace to the republic.

*A Daughter
to the House
of Savoy.*

On June 1 there occurred the birth of the first child of the young King of Italy. The arrival of a daughter instead of a son was a keen disappointment, chiefly because the Salic law excludes all women from succession to the throne. The young son of the Duke of Aosta, cousin of the King, thus remains heir presumptive for the present. In spite of the large and constant immigration from Italy, the population of the peninsula continues to increase substantially. The statistics of the recent census give the total population as 32,449,754. The last census was taken twenty years ago, and disclosed a total of 28,460,000. Italy, like most other European countries, especially France, Spain, and Russia, has been the scene of protracted and very disturbing labor strikes, with riotous accompaniments.

*In Russia,
Spain, and the
Balkans.*

Other matters that were of concern to the Russia were for the moment forgotten in the news that on June 18 the fourth daughter was born to the Czar. A son

had been ardently hoped for, and Dr. Schenck's theories are again discredited. Little Anastasia will not be neglected, however, and will doubtless be as carefully and wisely reared and taught as her sisters, who are: Olga, now six years old; Tatiana, now four, and Marie, aged two years. The Grand Duke Michael, the Czar's brother, is still the heir apparent. It is a pity that Salic laws should stand in the way of the accession of women to several European thrones, for they make quite as useful sovereigns as men; and there ought not to be any ground for unhappiness over the birth of royal daughters. England's experience is in everybody's memory, and Holland would not exchange Wilhelmina for a veritable paragon of the other sex. The Queen Regent of Spain is a better ruler than any of her Peninsular statesmen, and it is to be regretted that she is so soon to retire. New Spanish elections have been held, the Ministerialists winning by a considerable majority. On the 11th of June the Queen Regent opened the Cortes for the last time, inasmuch as the young King will have attained the legal age of sixteen next year, and the

regency will terminate. It is reported, by the way, that he witnessed his first bull fight on a certain Sunday last month. Speaking of disappointments in the matter of royal heirs, the one that has made the most extraordinary sensation pertains to the unhappy reigning house of Servia. The accompanying cartoon from a German paper shows the woe-begone face of King Alexander as he turns his back on the paraphernalia that had been provided for the expected son and heir. It is reported that an arrangement has been made between this same King Alexander of Servia and the Russian Government by which Russia is to resume the overshadowing influence of twenty years ago. Ever since the Russo-Turkish War, there has been intense and incessant rivalry between Austro-Hungary and Russia for the virtual domination of the Balkan states.

Mr. Carnegie's bestowal of \$10,000,000, announced in our issue of last month, upon the four Scottish universities is the largest outright and completed gift to education ever made by any individual.

Mr. Rockefeller's successive gifts to the University of Chicago—that institution having just now celebrated its tenth anniversary with great éclat—have now amounted in less than a dozen years to about as great a total; and statements made by Mr. Rockefeller himself last month made it clear that his giving is not at an end. But the Scotch universities were poor, and they were in danger of falling far behind the new standards of university life and work. As finally arranged after much discussion, the proceeds of Mr. Carnegie's gift, which will be \$500,000 a year, will be divided into two parts, one of which, according to the deed of gift itself, is to be applied as follows:

One-half of the net annual income is to be applied toward the improvement and expansion of the universities of Scotland in the faculties of science and medicine, also for improving and extending the opportunities for scientific research and for increasing the facilities for acquiring a knowledge of history, economics, English literature, and modern languages, and such other subjects cognate to a technical or commercial education as can be brought within the scope of the university curriculum; by the erection of buildings, laboratories, class-rooms, museums, or libraries, the providing of efficient apparatus, books, and equipment, the institution and endowment of professorships and lectureships, including post-graduate lectureships, and scholarships—more especially scholarships for the purpose of encouraging research in any one or more of the subjects before named, or in such other manner as the committee may from time to time decide.

It was at first Mr. Carnegie's idea to use his endowment for the sake of making tuition free



ALEXANDER OF SERVIA GOING OUT OF BUSINESS.

Closing out, on account of circumstances, a finely assorted stock of infants' furnishings.—From *Ull* (Berlin).



DR. IRA REMSEN, PRESIDENT-ELECT OF THE JOHNS HOPKINS UNIVERSITY.

to all Scotch students in the universities. This idea was greatly modified, however, and it is now arranged that the universities will continue to charge such tuition fees as they like, but that the trustees of the Carnegie fund will pay the whole or a part of the tuition of such deserving students as may thus be enabled to obtain a higher education. The trustees have the right also in their discretion to use a part of this second half of the fund to promote university-extension lectures, and other educational objects.

Fresh interest has been aroused in the affairs of the Johns Hopkins University by the completion of twenty-five years of its marvelously successful career, and by the election of a new president to succeed Dr. Gilman, who had determined to retire. Prof.

A New President at the Johns Hopkins.

Ira Remsen had been at the head of the department of chemistry ever since the university was opened, and in absences of Dr. Gilman on various occasions he had served as acting president. Dr. Rowland, whose death we noted last month, and Professor Gildersleeve, like Dr. Remsen, had been associated with President Gilman for a quarter of a century in the brilliant work of creating the most widely famed of all American universities. Although even then a distinguished specialist and professor, Dr. Remsen was only thirty years of age when he organized the department of chemistry at Baltimore, and his reputation at home and abroad has steadily grown. He is still in his prime at fifty-five. As we have said more than once before, there is no one institution for higher education in this country where at the present time a large increase of endowment would be so pro-

ductive of results. Post-graduate study and research literally began in this country at the Johns Hopkins University; and what has been done elsewhere has been chiefly owing to the initiative and leadership of that institution.

President Dahney of the University of Tennessee, in speaking of the Washington Memorial Institution last month, assured us that in his opinion it would be a greater educational agency ten years hence than the University of Berlin. Dr. Dabney was jubilant, and was expressing his enthusiasm rather than attempting exact forecasts. Yet he would be ready, doubtless, to make a serious defense of his prediction. Elsewhere in this number, Dr. Nicholas Murray Butler, of Columbia University, has at our request explained to our readers just what the Washington Memorial Institution is designed to do. It was a happy coincidence that as President Gilman was retiring from a meeting of the board of directors of the Johns Hopkins University, in which he had been participating in the choice of his successor, he was met by a committee of the trustees of the new Washington Memorial Institution, whose object it was to inform him that he had been unanimously chosen as the man to initiate and direct its work. The new institution will be under the auspices of the leading universities and higher technical schools of the country, with the active aid and participation of all the departments and bureaus at Washington, including not only the scientific and technical establishments and agencies of the Government, but also great institutions

like the Congressional Library, the Smithsonian Institution, and the National Museum. It will enroll hundreds of students in the coming year, and thousands in the near future. The plan, as finally worked out, has come quite as much from experienced heads of the Government's scientific work as from the university leaders outside. The advisory board will include the President and Cabinet, and other high officials. President Gilman is to be congratulated upon the great national opportunity for usefulness that lies before him.

Other Educational Notes. Apart from the organization of the Washington Memorial Institution, the most significant new undertaking in the educational world is perhaps the founding of the Rockefeller Institute for Medical Research. This enterprise is not to be carried on in rivalry with existing medical colleges, but is to cooperate with them all in the field of special and extended investigation. Its headquarters will be in New York, but the president of the board of directors is at present Dr. William H. Welch, of the Johns Hopkins University, of Baltimore, the secretary being Dr. L. Emmett Holt, of New York. The other members of the board are men of like prominence in New York, Philadelphia, and Boston. Mr. Rockefeller has advanced \$200,000 for immediate or early expenditure, with more to come. President Schurman announced at Cornell on June 19 that Mr. Rockefeller had offered that university a gift of a quarter of a million dollars on condition that an equal amount should be subscribed by others. Brown University has received the equivalent of more than a million in the form of the famous John Carter Brown Library, with money for building and endowment. Many smaller gifts to various universities and institutions have been announced from the commencement platforms. The Rev. Dr. Richard D. Harlan, of Rochester, N. Y., has accepted the presidency of Lake Forest University, near Chicago. He is one of the sons of Justice Harlan of the Supreme Court. The principal colleges for women are showing exceptional growth, and the graduating class at Smith College numbered 254, which is the largest class ever graduated from any woman's college. Vassar's largest class, numbering 142, also graduated last month. American colleges and universities were never before in such close relation to the practical life of the country, and the great army of new graduates will find plenty of good work to do, and will be the better fitted for that work, as well as for all the opportunities, duties, and pleasures of life, by reason of the superior educational advantages that they have enjoyed.



THE COLLEGE GRADUATE OF 1901: "The world is mine!"
From the *North American* (Philadelphia).

Obituary
Notes.

In our obituary record occur the names of several American public men of prominence. Of these, the only one who died in office was Gov. William J. Sanford of Alabama. Former Governors Pingree, of Michigan, and Tanner, of Illinois, had



THE LATE EX-GOVERNOR PINGREE, OF MICHIGAN.

only recently retired from official station. Mr. Pingree was born and grew up in Maine, and served through the Civil War, after which he removed to the West and made his home in Detroit. For a time he worked at his trade in a shoe factory, and soon became a shoe manufacturer on his own account, building up a very large business. As a man of rugged energy and great independence of character, his entry into politics as a candidate for the mayoralty of Detroit marked an era in the history of the State. He served four successive terms as mayor and two as governor, and, quite apart from specific achievements, he lifted public life out of mere party ruts and gave a forcible example of the influence that a successful business man may wield in public office. Ex-Representative Boutelle, of Maine, had been for several years incapacitated by illness for service in Congress, and, in fact, had never taken his seat in the Fifty-seventh Congress, to which he had been elected. Mr. Boutelle's record at Washington had been a long and honorable one. Mr. Edward Moran, the artist, and Mr. James A. Herne, the actor and playwright, had won distinction in their respective professions, and were still in active life. Two well-known Eng-

lish literary men, Sir Walter Besant and Robert W. Buchanan, passed away early in June. Each of these writers had visited the United States, but the American public is probably more familiar with the work of Sir Walter Besant, especially his famous story, "All Sorts and Conditions of Men," than with the poems and criticisms of Mr. Buchanan. In recent years, Sir Walter had been more actively occupied with his great work of studying and recording the history of London, section by section, than in the writing of fiction. On the day when the Bismarck statue was being unveiled occurred the funeral of Count William von Bismarck, the second son of the Iron Chancellor, in the fiftieth year of his age. The Rev. Dr. Joseph F. Tuttle, who died at Crawfordsville, Ind., in his eighty-third year, had in his day been one of the most influential and useful educators of the Mississippi Valley, and was for thirty years



THE LATE SIR WALTER BESANT.

president of Wabash College. The Hon. Hiram Price, of Iowa, who lived to be eighty-seven years old, and who had served many years in Congress and as a commissioner of Indian affairs, was an excellent type of the useful citizen and honorable man of affairs.



RECORD OF CURRENT EVENTS

(From May 21 to June 18, 1901.)

POLITICS AND GOVERNMENT—AMERICAN.

May 22.—The Alabama Constitutional Convention meets and effects a permanent organization.... Five cadets of the graduating class at the United States Military Academy are dismissed, and six suspended, for insubordination.

May 23.—The election of members of the Virginia Constitutional Convention results in the return of a large Democratic majority.

May 25.—Senators Tillman and McLaurin, of South Carolina, resign their seats as the result of a joint debate, and demand reelection.

May 27.—The United States Supreme Court renders its decision in the insular test cases, declaring that duties collected prior to the passage of the Porto Rican tariff law were illegal and must be refunded, but that the law itself is constitutional.

May 28.—Ex-Governor Oates, in the Constitutional Convention of Alabama, offers an ordinance on the suffrage question.... The city of New Orleans recovers possession of the wharves and public landings, controlled for the past twenty-five years by private corporations.... The United States Supreme Court adjourns until October.

May 30.—President McKinley and his party return to Washington after their trip to the Pacific coast.

May 31.—Governor McSweeney of South Carolina declines to accept the resignations of Senators Tillman and McLaurin.... The New York City Republican organization declares in favor of anti-Tammany union and for direct primary nominations.

June 1.—The Nationalist party elects Señor Miguel Gener Mayor of Havana, and a large majority of the Municipal Council.

June 3.—Senator McLaurin, of South Carolina, agrees to withdraw his resignation of his seat.

June 4.—The Havana Municipal Council unanimously rejects the Dady bid (approximately \$14,000,000) for the sewerage and paving contract.... The United States Treasury Department issues an order forbidding the entrance to the port of New York of immigrants afflicted with pulmonary tuberculosis, on the ground that it is a dangerous contagious disease.

June 5.—Senator Tillman, of South Carolina, withdraws his resignation, on the ground that the purpose for which it was tendered has been thwarted.

June 7.—Governor Stone of Pennsylvania signs the rapid-transit bills passed by the Legislature.

June 11.—President McKinley issues a statement declaring that he will not be a candidate for a third term under any circumstances.... The Alabama Constitutional Convention adopts the first part of the new constitution.

June 12.—The United States battleship *Illinois*, on her trial trip, makes a record of 17.31 knots an hour for four hours.... Fourteen ordinances granting valuable street-railway franchises are passed by the Philadelphia Council.

June 13.—The new United States mint at Philadelphia is accepted for the Government by Secretary Gage.... Although John Wanamaker offers to give \$2,500,000 for the franchises conferred by the Philadelphia street-railway ordinances for no consideration to the city, Mayor Ashbridge signs the ordinances as passed by the Council.... William D. Jelks succeeds William J. Sanford, deceased, as Governor of Alabama.

June 15.—President McKinley reappoints Gov. Miguel A. Otero of New Mexico.... The United States Philippine Commission appoints seven Supreme Court judges, with Señor Arellano as Chief Justice.



VISCOUNT KATSURA.
(Japan's new premier.)

POLITICS AND GOVERNMENT—FOREIGN.

May 22.—The Russian loan is heavily oversubscribed at Paris banks.... It is announced that Arabi Pasha, the Egyptian rebel who was banished to Ceylon in 1882, has been pardoned.... The Swedish Parliament adopts the compromise on the army-reorganization bill of the government.

May 23.—The Canadian Parliament is prorogued.

May 24.—Sir Alfred Milner arrives in London from South Africa, is received by the King,

and is created a peer.... The recent rising in Algeria is debated in the French Chamber of Deputies.

May 25.—The Norwegian Parliament confers the franchise on women taxpayers.

May 26.—The Spanish elections result in the return of 120 Ministerialists and 30 members of the opposition.

May 27.—The Russian minister of the interior forbids the publication of the *Novoe Vremya* for one week.

June 1.—A daughter is born to the King and Queen of Italy.... In a British parliamentary by-election in Essex the Liberal candidate is returned by a greatly increased majority.

June 4.—Mr. Robert Reid consents to surrender his Newfoundland telegraph lines to the government and to revise his land-grants.... The Marquis de Sur-Saluces, a well-known French loyalist, is arrested at Paris.

June 5.—After considerable debate, the British House of Commons grants the sum of £15,779,000 to be expended by the War Office for transports and remounts.... The civil committee of inquiry into the business methods of the British War Office makes its report to Parliament.

June 11.—The Queen Regent opens the Spanish Cortes for the last time, as the regency terminates in 1902.

June 12.—The German battleship *Zachringen* is launched at Kiel, in the presence of Emperor William. . . . Many political arrests are reported from Poland.

June 13. The British Government's financial expert, Sir David Barbour, recommends that the Transvaal mines be taxed £450,000 yearly to help defray the cost of the war.

June 17.—It is announced that Russia has decided to renew the leases of the Commander and Tulery Islands in the North Pacific.

June 18.—A fourth daughter is born to the Czar and Czarina of Russia.

INTERNATIONAL RELATIONS.

May 28.—By a vote of 15 to 14, the Cuban Constitutional Convention adopts the Platt amendment, with certain explanatory additions, as an appendix to the Cuban constitution.

May 30.—Queen Wilhelmina of Holland and her consort arrive in Germany on a visit to Emperor William.

May 31.—The United States Government rejects the Cuban Constitutional Convention's acceptance of the Platt amendment and insists on an unqualified acceptance of the terms of the amendment.

June 8.—Austro-Hungarian hostility to Italian interests in the Balkans is discussed in the Italian Parliament.

June 10.—A special embassy from the Sultan of Morocco is received by King Edward and Queen Alexandra at London.

June 11.—Ambassador White, at Berlin, authorizes the statement that the United States and Germany have a full and amicable understanding concerning Margarita Island.

June 12.—The Cuban Constitutional Convention, by a vote of 16 to 11, 4 members being absent, accepts the Platt amendment without qualification.

June 14.—Signor Prinetti, Italian Minister of Foreign Affairs, explains in the Chamber of Deputies that Italy is seeking cordial relations with the Latin-American states and announces Italy's intention to open commercial negotiations with the United States and Russia.

June 17.—The Chilean Claims Commission announces its decision of the *Itata* case in favor of the United States. . . . United States Minister Loomis is transferred from Venezuela to Portugal; Herbert W. Bowen, recently appointed Minister to Persia, goes to Venezuela, being succeeded in Persia by Lloyd C. Grisconi.



THE LATE ROBERT W. BUCHANAN.
(A well-known English writer.)

June 18.—Russia gives notice to the United States of an increase in the duties on bicycles and naval stores; Secretary Gage protests.

THE CRISIS IN CHINA.

May 22.—Fighting takes place between German troops and the Chinese. . . . Two cases of smallpox occur among the Indian troops in China.

May 27.—The British indemnity proposals are viewed with increasing favor by the other powers.

May 28.—The German Emperor issues an order for the return of Count von Waldersee and the reduction of German troops in China. . . . Plague is serious at Hongkong, there being 187 deaths in one week.

June 3.—There is a great military display at Peking on the occasion of the departure of Count von Waldersee. . . . Nine companies of the Ninth United States Regiment return to Manila from China.

June 5.—General Chaffee arrives at Manila from China.

June 18.—The foreign ministers decline to permit Chinese soldiers in Peking.

MILITARY OPERATIONS IN SOUTH AFRICA.

May 22.—Plague breaks out at Port Elizabeth. . . . Five hundred Boer prisoners arrive at Bombay to be sent to Ahmednagar.

May 25.—The Boers attack the convoy of General Plumer's column and destroy half of it.

May 27.—The Boers near Cradock advance south toward Maralsburg; they capture a post of 41 British of the Midland Mounted Rifles.



THE LATE JAMES A. HERNE.
(Actor and playwright.)



"SHAMROCK II.," THE CUP-CHALLENGER, AS SHE APPEARED IMMEDIATELY AFTER THE ACCIDENT, ON MAY 22.
(King Edward VII. was on board the yacht, but escaped injury.)

May 28.—The Boers are active in the Tarkastad district.... Two farmers are tried by court-martial at Cradock.

May 29.—Delarey attacks General Dixon's brigade of the Seventh Battalion of Yeomanry near Vlakfontein; the British lose 6 officers and 51 men killed and 6 officers and 115 men wounded.

June 3.—Seven hundred Boers under Commandant Scheeper attack the town of Willowmore, Cape Colony, but are repulsed after a nine hours' fight.

June 6.—Colonel Wilson, with 240 of General Kitchener's scouts, surprises and routs 400 Boers belonging to Beyer's command, 34 miles west of Warm Baths; the Boers leave 37 dead, 100 prisoners, and 8,000 cattle, with wagons and supplies, in the hands of the British, who lose 3 men killed and 15 wounded.... General Elliot's column engages De Wet near Reitz, capturing wagons, rifles, ammunition, and cattle; British and Boers lose heavily.

June 13.—Boers surprise and capture 200 men of the Victorian Mounted Rifles in camp at Steenkoolspruit, killing 2 officers and 16 men.

OTHER OCCURRENCES OF THE MONTH.

May 21.—The Belgian glassworkers' strike terminates.... The *America's* Cup-defender *Constitution* has her first trial.

May 23.—Sir Thomas Lipton's yacht *Shamrock II.*, challenger for the *America's* Cup, has all her spars carried away in a squall on the Solent, while King Edward is on board.... The prisoner Bresci, assassin of King Humbert of Italy, commits suicide in San Stefano prison.

May 23.—The volcano of Keloet, in Java, is in eruption; great loss of life is reported.

May 24.—As the result of an explosion in the Universal Colliery, in the Aber Valley, South Wales, between 70 and 80 men lose their lives.

May 25.—Fire in a Prussian mine causes the death of 21 miners.

May 27.—The Presbyterian General Assembly at Philadelphia adopts a resolution providing for a committee to draft a statement of faith to be presented to next year's assembly at New York.... The Coöperative Congress opens at Middlesborough, England.

May 28.—The British expedition in Somaliland, East Africa, against the Mad Mullah fights a sharp action, capturing 5,000 head of cattle and cutting off the Mullah's base of supplies.

May 29.—L. F. Loree is chosen president of the Baltimore and Ohio Railroad to succeed John K. Coven, resigned.... The Socialist Congress at Lyons closes.

May 30.—The Hall of Fame of New York University is opened.

June 1.—Announcement is made of Mr. John D. Rockefeller's intention to establish in New York City the Rockefeller Institute for Medical Research.

June 3.—Prof. Ira Remsen is elected president of the Johns Hopkins University, to succeed Dr. Daniel C. Gilman, resigned.... W. H. Newman is elected president of the New York Central Railroad.

June 5.—The horse Volodyovski, leased by William C. Whitney, of New York, wins the English Derby.... Delegates of the New York Chamber of Commerce are entertained by the London Chamber.

June 7.—Andrew Carnegie transfers to trustees for the benefit of the Scotch universities \$10,000,000 in 5-per-cent. United States Steel Corporation bonds, half of the income to be used to increase the facilities of the universities in specified branches, and the other half to pay fees and assist students in other ways.

June 8.—A tornado destroys lives and property in Oklahoma Territory.

June 10.—In an engagement with Filipino insurgents near Lipa, in Luzon, Capt. Anton Springer, Jr., U. S. A.,

and Second Lieut. Walter H. Lee, Engineers, are killed; Capt. William H. Wilhelm dies later of wounds.

June 11.—Sixteen miners are killed by an explosion at Port Royal, Pa. . . . The Southern Industrial Convention is opened at Philadelphia.

June 12.—The four hundred and fiftieth anniversary of Glasgow University is celebrated.

June 13.—The London bank-rate is reduced from 3½ to 3 per cent.

June 15.—A statue of Bismarck is unveiled at Berlin.

OBITUARY.

May 21.—Gen. Fitz-John Porter, 78. . . . Hon. Wilbur F. Porter, Democratic candidate for governor of New York in 1896, 69. . . . Ex-Congressman Charles A. Boutelle, of Maine, 62.

May 23.—Ex-Gov. John Riley Tanner, of Illinois, 57. . . . M. Charles Boyssot, member of the French Chamber of Deputies, 84.

May 25.—George H. Cheney, a well-known piano manufacturer, 73.

May 27.—J. M. Brydon, a leading English architect, 61.

May 30.—Ex-Congressman Hiram Price, of Iowa, 87. . . . Gen. Thomas Wilson, a veteran of the Civil War, 75. . . . Count William Bismarck, second son of the late Prince Bismarck, 49.

May 31.—Daniel B. Robinson, a well-known railroad official, 54.

June 2.—Ex-Congressman Richard C. McCormick, of

New York, 69. . . . James A. Herne, the actor and playwright, 60.

June 4.—Georg Vierling, the Berlin composer, 81.

June 5.—Representative Robert Emmet Burke, of Texas, 54. . . . Edward Kimball, famous for his success in raising funds for churches, 78.

June 6.—Ex-Chief Justice Thomas Durfee, of Rhode Island, 75.

June 7.—Bishop William Rufus Nicholson, of the Reformed Episcopal Church, 79. . . . Mrs. Mary Ashley Townsend ("Xariffa"), writer of poetry, 69.

June 8.—Dr. Joseph Farrand Tuttle, president emeritus of Wabash College, 83.

June 9.—Edward Moran, marine and landscape painter, 72. . . . Sir Walter Besant, the English novelist, 63.

June 10.—Robert Williams Buchanan, English poet, critic, and novelist, 69. . . . Robert James Loyd-Lindsay, first Baron Wantage, one of the wealthiest landowners in the United Kingdom, 69.

June 11.—Gov. William J. Sanford, of Alabama, 56.

June 13.—Prof. Truman Henry Safford, of Williams College, the distinguished mathematician and astronomer, 65.

June 15.—Neil Warner, tragedian, 70. . . . Gen. Max Weber, a veteran of the Civil War, 77.

June 17.—Louis Aldrich, the well-known actor, 58. . . . Prof. Hermann Friedrich Grimm, the German art critic, 73.

June 18.—Ex-Gov. Hazen S. Pingree, of Michigan, 61.

FORTHCOMING EVENTS.

THE following conventions have been announced for this month:

EDUCATIONAL.—The National Educational Association, at Detroit, July 8-12; the American Institute of Instruction, at Saratoga, N. Y., July 5-8; the New York University Convocation, at Albany, N. Y., July 1-3; the International Kindergarten Convocation, at Buffalo, July 1-3; the American Library Association, at Waukesha, Wis., July 3-16; the American Philological Association, at Cambridge, Mass., on July 9; the Indian Educators' Congress, at Buffalo, July 15-20; the National German-American Teachers' Association, at Indianapolis, Ind., July 10-13; the National Music Teachers' Association, at Put-in-Bay, Ohio, July 2-5.

SCIENTIFIC.—The American Fisheries Society, at Milwaukee, Wis., July 19-20; the National Forestry Association, at Colorado Springs, Colo., July 12-15.

RELIGIOUS.—The Young People's Society of Christian Endeavor, at Cincinnati, Ohio, July 6-10; the International Epworth League Convention, at San Francisco, July 19-21; the Brotherhood of St. Andrew, at Detroit, July 24-28; the Baptist Young People's Union International Convention, at Chicago, July 25-28; the National Young People's Union of the United Presbyterian and Reformed Presbyterian Churches, at Winona, Ind., July 24-28; the Young People's Christian Union of the Universalist Church, at Rochester, N. Y., July 10-17; the Young People's Alliance of the Evangelical Association, at Buffalo, July 25-28; the Young Men's Christian Association Secretaries' and Physical Directors' School, at Lake Geneva, Wis., July 29-August 22; the World's Student Conference, at East Northfield, Mass., June 28-July 7; the Young Woman's Conference, at the

same place, July 12-22; the Pan-American Bible Study Congress, at Buffalo, July 17-31; Christian and Missionary Alliance meetings at Euclid Park, near Cleveland, O., July 19-28; and at Lancaster, Pa., July 12-21.

REFORMATORY.—A National Social and Political Conference, at Detroit, June 23-July 4; the National Reform Press Association, at Detroit, June 28-July 4; the Southern Negro Congress, at Jackson, Miss., July 1-6; the National Negro Industrial Convention, at the same place, July 12-13; the National Anti-Saloon League, at Buffalo, July 11-14; the International Anti-Cigarette League, at Buffalo, July 11-14.

COMMERCIAL.—The Trans-Mississippi Commercial Congress, at Cripple Creek, Colo., July 16-20; the Business Union of America, the West Indies, and Canada (colored), at Concord, N. C., July 4-7; the American Booksellers' Association, at Buffalo, July 10.

MISCELLANEOUS.—The Associated Fraternities of America, at Cambridge Springs, Pa., on July 16; the Ladies' Catholic Benevolent Association, at Detroit, on July 30; the American Association for the Advancement of Osteopathy, at Kirksville, Mo., July 2-5; the National Deaf Mutes' Association, at Buffalo, on July 3; the National Association of Colored Women, at Buffalo, July 8-13; the Armenian National Congress, at Worcester, Mass., on July 4; the International Convention of Swiss Turners of North America, at Pittsburgh, Pa., June 30-July 4; the National Turnfest, at the same place, July 16-18; Native Celebration of the Fall of the French Bastille, at Tahiti Island, Society Islands, on July 14; and the Alfred Millennium Celebration, at Winchester, England, the last week of the month.

TOPICS OF THE MONTH AT HOME AND ABROAD IN CARICATURE.

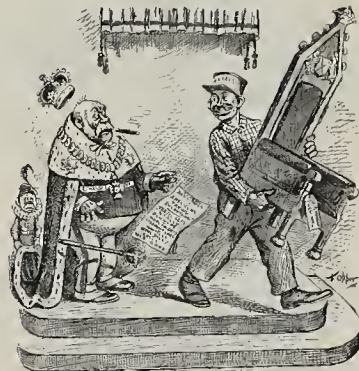


MR. CARNEGIE'S IDEA OF THE CLIMAX OF A THRILLING WORLD DRAMA.

"The time is coming when the powers will combine to smash Great Britain. The United States will step in and say, 'Don't!'"—ANDREW CARNEGIE.

From the *Journal* (New York).

IN one way or another, the position of Great Britain has had more attention from the cartoonists during the past month than any other group of topics. Those in American papers have expressed unbounded amusement over John Bull's state of mind respecting

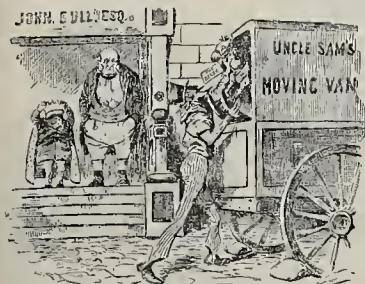


LIKELY TO HAPPEN ANY TIME.

"Why are you carrying away the throne?"
"Morgan's bought it, boss. He says it'll make a nice porch chair for his summer cottage."

From the *Journal* (New York).

the so-called American invasion of England. The cartoons on this page, particularly those by Mr. Opper, of the *New York Journal*, are typical examples. It was bad enough to have Americans buying up London railways and British steamship lines, but the climax was reached when an American actually won the Derby!



JOHN BULL: "Oh, I say, Ed'ard, Ed'ard!"

From the *World* (New York).



CARNEGIE: "When these chaps jump on you all at once, yell for your Uncle Sam."—From the *Journal* (Detroit).



GEORGE WASHINGTON: "Good boy, William!"—From the *North American* (Philadelphia).

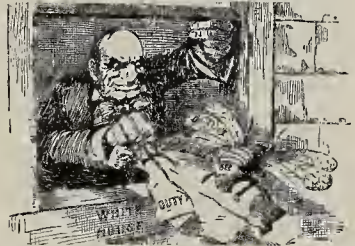


McKINLEY: "I guess that will do, judge!"
From the *Herald* (Boston).



WILLIE AND HIS PAPA.

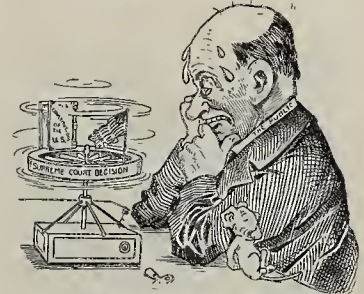
"No, Teddy, you haven't got a living show for that piece of pie; nurse has her eye on it."
From the *Journal* (New York).



shoo!!
THE BEE: "I may come back."
From the *World* (New York).

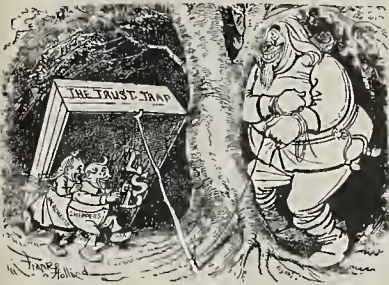


THE FUNNY BOY OF THE PLATTE.
From the *Pioneer Press* (St. Paul).



THE WORST PUZZLE YET.

Does the Constitution follow the flag, or does the flag follow the Constitution, or does the flagstittuti follow the const, or does the constitution follow the gag, or—where are we anyway?—From the *Tribune* (Minneapolis).



"And the big Ogre having heard it said
That children's hearts are set on gingerbread,
Constructs a trap, and, with the bread for bait,
For greedy girls and boys then lies in wait."
From the *Daily Express* (London).



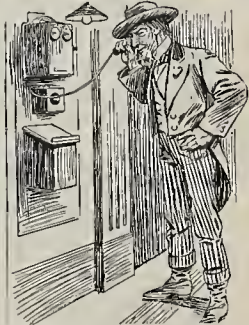
Come under de old Umbrella,
Come along, pickaninnies do;
Hark to Uncle Sam a-singing,
"There's room for all of you."
From the *Express* (London).



AS IT WILL BE.

HOUSEHOLDER BULL: "What's this, another rise in coal?"
THE COAL MAN: "Gone up, sir, on account of the Budget."
HOUSEHOLDER BULL (angrily): "This is too bad. I believe if there was no coal tax you'd still put up the price—and blame it on to sugar!"—From *Moonshine* (London).

The cartoons on this page, all of them from London sources, show the other side of the case. They reflect with much fidelity the real consternation of the British public on the subject of the all-devouring character of the American trusts. In times past, English public opinion has attributed everything that happened in America either to the influence of the Irish vote or else to the iniquitous advocates of a protective tariff. But now the trusts are supposed to be the moving cause of everything that England regards as detrimental in any manner to her own interests. Meanwhile, the combination movement has taken pretty firm root in British soil, and the British public will soon discover that it will have to give its attention to the trusts it has at home.



"RUIN STARING THEM IN THE FACE."

COAL OWNER: "That you, Sam? Yes—well, we're being ruined. Do you think a trust would save us from the workhouse?"
UNCLE SAM: "Guess you can afford the shilling. But if you like I'll buy up your old coal-mines as well as your ships." (Owner rings off, and thinks better of it.)—From *Moonshine* (London).



CHAMBERLAIN'S LITTLE BILL.
From *La Silhouette* (Paris).



KITCHENER IN THE GAVE.

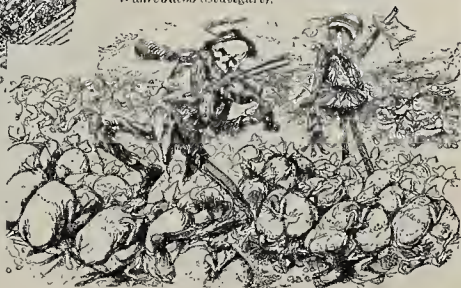
"Good heavens! I've forgotten the magic word and cannot escape with my gold."
From the *Lustige Blätter* (Berlin).

The four cartoons on this page are from typical Continental papers,—one French, two German, and one Austrian,—all of them expressing a bitter disapproval of British character and policy, and accurately illustrating the truth of England's unpopularity.



THE LORD OF THE TRANS-VAAL.

He wants to climb down, but his pride won't let him!—From the *Wahre Jacob* (Stuttgart).



THE DANCE OF THE ENGLISH MILLIONS WASTED IN SOUTH AFRICA.
From the *Figaro* (Vienna).



JOHN BULL: "Oly smoke. Hi thought that lid was nailed down."—From the *Journal* (Detroit).



THE ARMY-ORGANIZATION SCHEME—TO SUPPORT THE GENERALS.

BRODRICK: "You see we have six good generals, and we must give them something to do."

WINSTON CHURCHILL: "I suppose it is all right, but I have always thought that the generals were made for the army, not the army for the generals."

From *Judy* (London).



KING EDWARD MAKING ROOM FOR MILNER IN THE BRITISH STATE HOSPITAL.

From *Kladderadatsch* (Berlin).



OH! LET IT BE SOON.

From the *South African Review* (Cape Town).



A FROST IN SOUTH AFRICA.

De Wet opens up his winter campaign, and John Bull gets cold feet.—From the *Journal* (Minneapolis).



TOPSY-TURVY POLITICS.

CHINA: "You have stayed with me and destroyed all my furniture, and now I have to pay you for doing it!"—From the *Lustige Blätter* (Berlin).



WAR: "When this is all eaten up, the beasts must turn upon one another, or else they will eventually destroy me!"
From the *Nobelspäter* (Zurich).



THE MODERN PHENIX, AS DISCLOSED IN THE RECUPERATIVE ABILITY SHOWN BY THE CHINESE EMPIRE.

From the *Jugend* (Berlin).

COUNT TOLSTOY IN THOUGHT AND ACTION.

BY R. E. C. LONG.

IT is a very natural thing that the fortieth anniversary of the emancipation of the Russian serfs should be accompanied by disturbance. The "unfinished novel of 1861," as it has been called, has not only been left without its final chapters, but since the later years of the reign of Alexander II. it has been abridged and edited out of recognition. The discontent of the students is, of course, no new symptom. It is older even than the emancipation itself, and if its existence is explained by the general state of Russian society, the causes which force it into actual revolt are generally accidental. But the popular disturbances which accompanied the students' revolt are new phenomena. Hitherto Russia has produced martyred individuals in plenty. But, outside religious sectarianism, there have been few martyred causes. It is only now that we see the individual beginning to react upon the community. Thus we see the students supported by a working class whose fists and sticks were not long ago the chief instruments of repression, and a great number of educated Russians of all classes openly expressing their sympathy with both; and, finally, we see Count Tolstoy entering upon the scene as an advocate of practical reforms, and as the mouth-piece of a class with whom he has often expressed an entire lack of sympathy. For he has always made it quite clear that he regards all government based on force, whether by a minority as in Russia, or by the majority as in western Europe, with equal aversion. And he has certainly no more sympathy with forcible protest than with forcible repression. Yet under the stress of circumstances Tolstoy has suddenly appeared on the scene as a champion of Russian Liberalism, which is, no less than the Russian Government, an embodiment of every idea which he abhors.

There are other circumstances which bring Tolstoy's name more prominently before us than it has been for some time past. The first is his excommunication by the Holy Synod, and the second the news that he is engaged upon a new novel which is to embody all his moral and social doctrines. Tolstoy's excommunication was not unexpected. While maintaining Christianity, he had cut himself off from the Church and the Church, claiming after its kind that it alone was Christian, cut him off from itself. The form of excommunication of the Russian Church is a very mild one, and Tolstoy at first held his peace.

But it evoked very strong protests from his wife, who holds to the Church, and from the students, who have as little faith in the Church as Tolstoy himself, and much less faith in Christianity. The countess wrote a very vehement letter of protest to M. Pobyedonostseff, in which she showed plainly her concern at the step he had taken. The students behaved characteristically. They marched, to the number of five hundred, to the Kazan Cathedral, and demanded that they also might be excommunicated.

The excommunication was followed by a circular to the faithful, insisting that the count might still be saved if he repented. But Tolstoy was no longer thinking of his own salvation, but of the salvation of Russian society. His real reply to the Procurator was expressed in a letter to the Czar. It is one of the most notable of Tolstoy's productions, for it exhibits him publicly for the first time as an advocate of liberal reform. The measures which Tolstoy advocates have nothing whatever to do with the realization of Christian doctrine, which is the only social movement which he has hitherto expressed himself in sympathy with. They are measures which have been adopted long ago by other equally unchristian governments, and they do not mitigate in any way the underlying evil of reliance upon force which Tolstoy finds in all governments. The count's letter is a long one. But to show both its spirit and its practical nature, it is worth while to quote its most important passages:

Again murders, again street slaughters, again there will be executions, again terror, false accusations, threats, and spite on the one hand, and again hatred, the desire for vengeance, and readiness for self-sacrifice on the other. Again all Russian men have divided into two conflicting camps, and are committing and preparing to commit the greatest crimes. . . . Why should this be so? Why, when it is so easy to avoid it?

We address all of you men in power, from the Czar, members of the state council, ministers, to the relatives—uncles, brothers of the Czar, and those near to him, who are able to influence him by persuasion. We address you, not as our enemies, but as brothers who are, whether you will or not, necessarily connected with us in such a way that all sufferings which we undergo affect you also, and yet more oppressively; if you feel that you could have removed these sufferings and did not do so—act in such a way that this condition of things should cease. . . . The blame lies not on evil, turbulent men, but in you rulers, who do not wish to see anything at the present moment except your own

comfort. The problem lies not in your defending yourselves against enemies who wish you harm,—no one wishes you harm,—but in recognizing the cause of social discontent and removing it. Men, as a whole, cannot desire discord and enmity, but always prefer to live in concord and love with their fellows. And if at present they are disturbed, and seem to wish you harm, it is only because you appear to them an obstacle which deprives not only them, but also millions of their brothers, of the greatest human good—freedom and enlightenment.

In order that men should cease to revolt and to attack you, little is required, and that little is so necessary for you yourselves, it would so evidently give you peace, that it would indeed be strange if you did not realize it.

This little which is necessary may be expressed in the following words:

First, to grant the peasant working classes equal rights with all other classes of the population, and therefore to

- (a) Abolish the senseless, arbitrary institution of *Zemskie nachalniki* (who control the acts of the peasants' representative institutions).
- (b) Abolish the special rules which restrain the relations between workingmen and their employers.
- (c) Liberate the peasants from the necessity of purchasing passports in order to move from place to place, and also from those compulsory obligations which are laid exclusively on them, such as furnishing accommodation and horses for government officials, men for police service, etc.
- (d) Liberate them from the unjust obligation of paying the arrears of taxes incurred by other peasants, and also from the annual tribute for the land allotted to them at their emancipation, the value of which has long ago been paid in.
- (e) Above all, abolish the senseless, utterly unnecessary, shameful corporal punishment which has been retained only for the most industrious, moral, and numerous class of the population. . . .

Secondly, it is necessary to cease putting in force the so-called rules of special defense (martial law) which annihilate all existing laws, and give the population into the power of rulers very often immoral, stupid, and cruel. The abolition of this "martial law" is important, because the cessation of the action of the general laws develops secret reports, espionage, encourages and calls forth coarse violence often directed against the laboring classes in their differences with employers and landlords (nowhere are such cruel tortures had recourse to as where these regulations are in force). And, above all, because, thanks only to this terrible measure is capital punishment more and more often resorted to—that act which depraves men more than anything else, is contrary to the spirit of the Russian people, has not heretofore been recognized in our code of laws, and represents the greatest possible crime, forbidden by God and the conscience of man.

Thirdly, we should abolish all obstacles to education, the bringing up and teaching of children and men. We should:

- (a) Cease from making distinctions in the accessibility to education between persons of various social positions, and, therefore, abolish all ex-

ceptional prohibitions of popular readings, teachings, and books, which for some reason are regarded as harmful to the people.

- (b) Allow participation in all schools, of people of all nationalities and creeds, Jews included, who have for some reason been deprived of this right.
- (c) Cease to hinder teachers from speaking languages which the children who frequent the schools speak.
- (d) Above all, allow the organization and management of every kind of private schools, both higher and elementary, by all persons who desire to engage in keeping schools.

This emancipation of education from the restrictions under which it is now placed is important, because these limitations alone hinder the working people from liberating themselves from that very ignorance which now serves the government as the chief argument for fastening these limitations on the people.

Fourthly and lastly—and this the most important:

It is necessary to abolish all restraint on religious freedom. It is necessary:

- (a) To abolish all those laws according to which any digression from the Established Church is punished as a crime;
- (b) To allow the opening and organization of the old sectarian chapels and churches; also of the prayer-houses of Baptists, Molokans, Standists, and all others;
- (c) To allow religious meetings and sermons of all denominations;
- (d) Not to hinder people of various faiths from educating their children in that faith which they regard as the true one.

It is necessary to do this because, not to speak of the truth revealed by history and science and recognized by the whole world—that religious persecutions not only fail to attain their object, but produce opposite results, strengthening that which they are intended to destroy; not to speak of the fact that the interference of government in the sphere of faith produces the most harmful and therefore the worst of vices—hypocrisy, so powerfully condemned by Christ; not to speak of this, the intrusion of government into questions of faith hinders the attainment of the highest welfare both of the individual and of all men—i.e., a mutual union. Union is in nowise attained by the compulsory and unrealizable retention of all men in the external profession of one bond of religious teaching to which infallibility is attributed, but only by the free advance of the community toward truth.

Such are the modest and easily realized desires, as we believe, of the majority of the Russian people. Their adoption would undoubtedly pacify the people and deliver them from those dreadful sufferings (and that which is worse than sufferings, from those crimes which will inevitably be committed on both sides if the government continues to be concerned only in subduing disturbances while leaving their causes untouched.

So far as Tolstoy's publications go, this is almost the first admission that he recognizes existing governments, and even sees in them possibilities for good. To any one wholly ignorant of Tolstoy's life it might seem, indeed, that he had abandoned his path of detached denunciation and entered upon the ways of practical reformers,

differing from them only in that he is more fearless. But this view is really not in accord with Tolstoy's life. He has always been a very practical man, in whom the struggle between his own ideas and the immediate needs of the world around him has been very keen. In his letter to the Czar he is merely a practical liberal Russian who wishes, first of all, for an improvement in the present method of government. But it is certain that when the stress of present circumstances is past he will return to his rôle of academic denunciation. That he is able to personate both rôles without impairing his efficiency in either indicates a very strange dualism in his character.

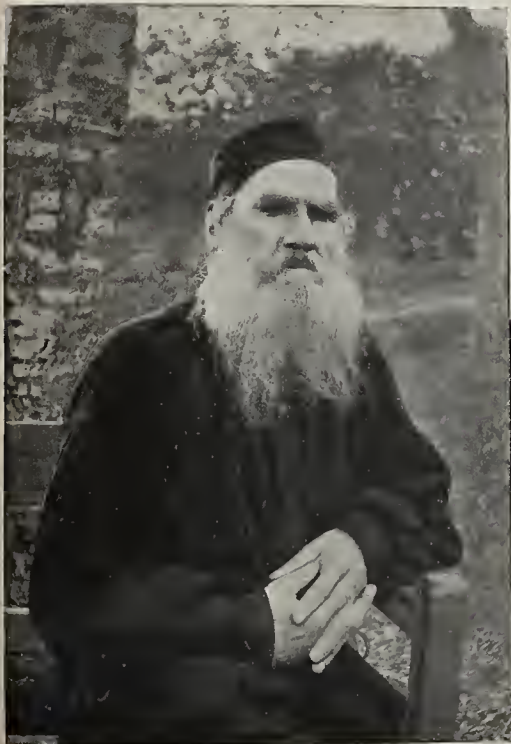
In view of the interest awakened, however, by the recent events which have centered chiefly around Tolstoy's name, some impressions gained during a number of visits to the count in his Moscow home may not be without value.

I.—COUNT TOLSTOY IN MOSCOW.

We have heard a great deal of Tolstoy as a practical sympathizer with the revolting elements of Russian society within the last few weeks. But what is the most general conception of Tolstoy and of his daily life? It is as a worker in the field, as he is depicted in Repin's sketches, plow-

ing on his own estate, or gathering in his crops, or helping his beloved peasants to gather in theirs. Tolstoy as a farmer is familiar to every one. Tolstoy as a townsman is quite an unfamiliar figure. The innumerable accounts which have been written of Tolstoy on his estate near Tula, the perpetual repetition of the words *Yasnaya Polyana* until they seemed to be an essential part of Tolstoy himself, and Tolstoy's own insistence upon the merits of the peasant, have given rise in most men's minds to an unchanging vision of Tolstoy the countryman, who avoids all towns as he would the pest, and regards the very purposes for which great cities exist as abominations. That Tolstoy for half the year is a more settled townsman than the Lord Mayor of London few people imagine. And so far as his own beliefs and inclinations are concerned, the picture is true. Yet it is equally true that the practical working Tolstoy is, a great part of his time, a dweller in cities.

It is a remarkable thing, considering the comparative accessibility of Moscow and *Yasnaya Polyana*, that so little has been written about Tolstoy in Moscow. Yet the cause is explicable. In Moscow, Tolstoy is only an abstraction and a shadow of himself. In the city he preaches, but it is in the country mainly that he practises. And Tolstoy the man who lives



COUNT TOLSTOY.

(From a photograph taken recently at *Yasnaya Polyana*.)

his own ideal life has always been a greater object of attraction than Tolstoy the mere preacher of ideas. The man of example is much rarer than the man of precept. So while we all are familiar with Tolstoy as a worker in the field, a herdsman, a shoemaker, and a schoolmaster, Tolstoy at rest from his labors, or laboring only at the perfecting of his own ideas, is a figure unknown to most.

Yet though Moscow is Count Tolstoy's home throughout the whole of the long Russian winter, Tolstoy is in it, but not of it. He forms no part of its common social or common intellectual life. The great mass even of educated Russians know little about the greatest man who has ever lived among them; and during the first months of my residence in the Russian capital I gleaned very little truth as to his way of life. The strangest and most contradictory reports were current, some attributing to him the wildest extravagances, and circulating perpetual rumors as to the intention of the government to expel him; and others declaring that the authorities regarded him with favor, as a useful corrective to the materialist ideas so popular among the Russian youth. Few knew more than that he lived on the outskirts of the town, that his address was Hamovnitsheski Lane, and was situated near the famous Devitche Polye, the Hampstead Heath of Russia's old capital, the scene on holidays of what is probably the bravest merrymaking in the world. It was with the object of learning the real facts, and of gaining the privilege of speaking to the greatest Russian of his time, that in the midwinter of 1898-99 I sought an introduction. To Russians, Tolstoy is not always accessible. His family know that if he were to receive the thousands who seek his acquaintance his time would be taken up with nothing else. But it is everywhere one of the privileges of foreigners that they are few in numbers, and therefore enjoy exceptional opportunities, quite apart from any personal claim. To Englishmen, I had been told, Tolstoy was especially indulgent; but whether this was due to their comparative scarcity or to any personal predilection, I have never heard. But, whatever be the cause, my request for permission to call upon him was favorably answered.

A drive of half an hour will take you from the center of Moscow to the street where Tolstoy lives. It is a wonderful half-hour—especially when made, as it must be, in winter—and a fitting road for such a pilgrimage. Moscow is always a city of marvel; but Moscow in winter, and by moonlight, is a miracle. And from the center of Moscow to the house of the Tolstoys, almost on the margin of the surrounding forests, is the most miraculous part of all. If you were

to sit in an exhibition and watch unrolling before you an historical and pictorial panorama of ancient and modern Russia, you would not find more compression of opposing elements than you actually pass on the road to the Devitche Polye. From the endless boulevards and brilliant streets you glide rapidly through frozen snow into the Parisian domain of the great Moscow arcade, across the Red Square, with its frightful associations and monstrous Oriental temple of Basil the Blessed, and then slowly up the hill through the sacred gate of the Kremlin. And once in the Kremlin, you traverse a spot where are concentrated all the associations of Russia—historical, official, and religious. It is the whole history of Russia written in stone and stucco, a microcosm of the country as it appears to a careless observer,—all royalty, religion, and police. The hideous orange-painted palacé of the Czars, the barrack offices of the administration, and the temples and monasteries crowded upon the hill-top seem to hold dominion over the town as assured as that of their occupiers over the whole of the Russian land. It is a magnificent picture. But it is a strange mental preparation for a visit to the man who has all his life waged unceasing war against the conditions which it symbolizes.

But the home of the Tolstoys is a long cry even from the westernmost walls of the Kremlin. There is much more religion and police before you reach Hamovnitsheski Lane. Outside its walls you flash past the great Rumantseff Museum, in the moonlight gleaming whiter even than the snow, and down the ill-named Prechistenka,—it signifies very clean, and indeed now in its winter whiteness it justifies the name. Then a few minutes more among the invading trees, and you reach the "House of the Countess Tolstoy," as it is ostentatiously labeled. Hamovnitsheski Lane differs very little from any of the other old-fashioned streets in the suburbs of Moscow, and the "House of the Countess Tolstoy" differs from the other houses not at all. In its external view it resembles closely the houses of the old-fashioned Russian traders on the south of the Moskva River. It is a two-storied house, shut in from view by a high fence enclosing a large door, with stables or outhouses facing the front. Nor is there anything very characteristic of its owner in the greater part of the interior of the house. On my first visit I was surprised to see a number of military and official uniform coats hanging in the hall. The door was opened by a man-servant, and generally the interior was that of a rather homely town-house of a Russian country gentleman. Count Tolstoy's room, where he does his work, receives his visitors, and practically lives, is on the upper story. As in most

Russian houses, arranged for the purpose of maintaining equable heat, all the rooms communicate with one another, and to reach Tolstoy's room you must first pass through a number of others. It is here you catch the first glimpse of the Tolstoy family as they are, their relations to one another, and their relations to life. It is in no way remarkable, and in many ways a real practical help to Tolstoy, that his family is not unanimous in support of his views. The division is admirably expressed in the economy of their Moscow home. The two rooms which you must pass through in order to reach the hermit's cell are in every way arranged as is usual among the class to which Tolstoy belongs. During my first and most of my later visits, they were thronged with people engaged chiefly in amusing themselves, and there was an air of tasteful luxury and worldly, if harmless, gaiety over all. It was a fraction of the great world of which Tolstoy forms no part, but with which,

for the sake of domestic union and practical efficiency, he has made a working compromise. The mechanism of the transformation which brings before you the scene of Tolstoy's real life is very simple. You descend a couple of steps, open a little door to the right, and the second scene appears. It is a little room, lighted by a single candle by night and by three small windows by day, simply furnished, but without any affectation of simplicity. Two tables covered with books and papers, a bookcase, a sofa, and a few chairs were all the furniture which it contained, but in the dim candle-light there was a general air of overcrowding and disorder. It was plainly the room of a man who held comfort for comfort as too natural a thing for ostentatious expression. But in all there was an air of contrast to the rest of the house, highly symbolical to those who have studied both Tolstoy's life and teachings. To such an observer



TOLSTOY AND HIS FAMILY.

it would seem that the house, even in its moderate luxury so repellent to his ethical principles, was like the world in which he lived. He could not ignore it; he could not even reach his own cell without passing through it. But he had made an excellent working compromise in his own house, living his own life, and bating not an inch of his principles, but recognizing, first of all, the fact that he could not force others to live by them. It was the actual compromise which he had made in the wider world between ideas and actions, which, in spite of all his academic dogmatism, has made him an exception among extreme thinkers by his capacity to adjust himself in action to things as they are.

The first sight of Tolstoy confirms this view. His appearance has been so often described that it is hardly necessary to say anything about it. It is the appearance of an intellectual fanatic, but not of a dreamer. He is of middle height, and the peasant's blouse puffed out behind his shoulders produces the impression of a distinct stoop. His expression, like that of Turgenieff, has been likened to the expression of a transfigured muzhik. But there is really nothing about him resembling the Christlike peasant at his best. His face is rude; his nose broad, with dilated nostrils; his mouth coarse and determined, and his forehead high, but sloping toward the top. His eyes, small, light gray, and deeply sunken, glitter out from underneath shaggy, projecting brows. The whole expression of his face is ascetic and irritable, with a dash of Tartar ferocity coming from the eyes. Trimmed and mustached, it might be the face of a Cossack officer, but it is never that of the dreamy and benevolent peasant. The general impression one would draw from a first glance is quite in accord with the glimpses which Tolstoy has given us of his past life. It is the face of a man with the moral instincts and moral inclinations of the ordinary man, but who differs from the ordinary man in that his whole being is dominated by a fanatical intellectual earnestness,—who, therefore, in the first struggle between instinct and conviction, would surrender immediately to conviction. But it is the face of a man who, while absolutely unshakable in his convictions, sees things as they are, and is under no delusion as to his ability to change them.

But Tolstoy was not in his cell when first I entered it. In a few minutes he came in, with a copy of the *Revue Blanche* and a great roll of papers under his arm, and after a few words of greeting threw himself into his armchair, and, with his general assumption that every one had read everything, began to condemn severely a story which he had been reading. He spoke in English, very correctly, but with a strong Rus-

sian accent, declaring that he had forgotten much from want of practice, but read as well as ever. Then he began to question me as to the purpose of my visit to Russia, and finding that I had some knowledge of his own language, he lapsed suddenly into Russian, asking innumerable questions. Indeed, my first impression of Tolstoy was that of a questioner, who asked somewhat naive questions, such as might be expected from an Oriental whose interest in things outside his own sphere was only just awakening. His own language he seemed to speak with remarkable simplicity and purity, avoiding foreign words, and invariably employing the popular *siudi* and *tudi* (hither and thither) instead of the correct *siudd* and *tudd*. But the intonation of his voice showed very plainly his peasant associations. The ordinary educated Russian speaks rapidly. Tolstoy spoke slowly, mouthing every word with a droning intonation only a shade removed from the peasant's whine. He seemed in excellent health, and moved nervously and energetically, waving a ruler with his right hand. But in reply to my inquiry as to his health he said: "Up till now I have been very well, but I am beginning to feel old age." Then for the first time he spoke of himself, saying that he wished to get out of Moscow, and that only consideration for his wife's health kept him in town. But I afterward learned that he was in the habit of spending all his winters in Moscow, and that he regarded, therefore, the winter-time as wasted. But as, instead of tilling the land, he was engaged in revising the manuscript of "Resurrection," few will share his regret.

From Moscow he turned suddenly to the subject of the Dukhoborts, the first and last subject of which I ever heard him speak. He told me that a number of them were emigrating from the Caucasus to Eastern Siberia, and that he was writing a letter to the captain of one of the Amur steamers, asking him to do what he could to insure their safety. He then began to speak of the condition of the Dukhoborts in Canada, complaining that they were terribly hampered by want of ready money, and that in order to obtain capital to clear the land granted to them by the Canadian government they had been obliged to take service on the railways, thus bringing about a dispute with the regular railway employees. They had been disappointed also by the climate, finding it difficult to grow fruit, as they were accustomed to do in their former homes. His eldest son was then on his way home from Canada, whither he had accompanied the emigrants, and Tolstoy evidently spoke from his son's reports. During the whole of the spring of 1899, the Dukhobor movement was the one practical

subject in which he seemed keenly interested, and he invariably glowed into anger or admiration when he spoke of them. "It is a wonderful work—a wonderful work," he said. "It is a great loss that more is not known about it in Europe." "But Europe could never give them any practical help. Their position in any European country would be no better than in Russia. If they had not to serve in the army, they must pay war taxes," I said. "That is so," he said; "but it is a great loss that so little is known about them."

Of the Dukhobor movement in general he spoke very often, and nearly always with admiration of the peasant Sutayeff, who he seemed to think was quite unknown outside his own circle. "It is the only attempt to realize Christianity that I can see," he said, and then mentioned the Quakers, of whom he had evidently read much. But in general his conversation was desultory, and when his eye fell upon some book or paper lying near, he would take it up, drop the first subject, and begin to talk of books. He seemed to receive large numbers of works in English, especially American works on social and theological questions, and spoke about some of them very warmly. But in regard to novels his attitude was almost invariably the same. He would begin by praising them for their literary skill, characterization, and knowledge of life, and end by saying that they lacked the only justification of art—its serious interest and moral import. Of his own writings, with the exception of letters and articles upon social questions upon which he was actually engaged, he never talked; and the general belief that he regarded his former novels as worthless prevented the question being raised. Only once he mentioned his writings, and then in connection with the translations done by Mrs. Maude, which he praised highly.

Tolstoy's speech in general was witty, placid, full of aphorisms and illustrations taken from popular life, many of which are very difficult for a foreigner to understand. Only when he spoke of oppression and wrongdoing did his manner change, and the change then was into anger, not compassion, even when dealing with misfortunes for which no one could be held responsible. He seemed a man in whom sensibility was replaced by an intense and hardly defined sense of right and wrong. Though indulgent toward differences of opinion and habits in individuals, he seemed in general impatient, irritable, and almost intolerant of opposition. Opposition on general principles seemed to annoy him. His language was the language of a man of warm, masterful temperament, to whom any attempt to subject himself to abstract rules of humility and forbearance



COUNT TOLSTOY AND HIS WIFE.

must be an intolerable strain. In repose his face was rigid, severe, and prophetic. He spoke with a sarcastic contempt of things which he disliked, and his laugh, even when caused by simple merriment, sounded ironical.

Of Tolstoy's manner of life in Moscow I saw little, my visits being always in the evening. It seemed much less varied than at *Yasnaya Polyana*. He worked all the morning in a chaos of unintelligible manuscripts, dined late, and rode or received visitors in the evening. Of visitors there were a great many, and all, whether strangers or relatives, were treated on the same basis of simple familiarity, intimacy in regard to his work, intentions, and opinions being observed with all. My first visit was cut short by the count announcing that he was going with his sons and another visitor to the public baths, and he invited me to accompany the party as if it were the most natural thing in the world. The *Banya* is of course one of the great embodiments of Russian communism, all with a minimum of privacy bath-

ing together in the hot air, and in the exhalations of their own bodies. The offer was a tempting one, and only fear of intrusion led me to refuse.

In Tolstoy's way of composition there is nothing very remarkable except his industry and the extraordinary care which he lavishes upon the correction and revision of his manuscripts. A corrected proof is often as difficult for the printer as the original manuscript, and the manuscript, even after copying and recopying innumerable times—a work which is performed by members of his family—is quite unintelligible at first glance. But in spite of all this elaboration, Tolstoy's style has none of the finish and limpidity of Turgeneff's. Letters and articles for the foreign press prohibited by the censor in Russia are reproduced by the cyclostyle process in violet ink. The Countess Tolstoy is his chief—not always an appreciative—critic. Though Tolstoy is rather impatient of objections against his teachings on general grounds, he is indulgent to criticism in detail, and he regards indiscriminate admiration with distrust. It is said that on one occasion when told of the raptures of critics over "Master and Man," he asked, "Have I written anything very stupid?" The remark is too epigrammatic to be genuine. But that the story should be told is significant of Tolstoy's deep distrust of the general tendencies of criticism in art and in life.

II.—TOLSTOY ON WAR AND PEACE.

It was inevitable that any one who visited Count Tolstoy in the winter of 1899 should hear his opinions of war and peace in general, and on the coming conference at The Hague in particular. The South African trouble had not then assumed an acute form, and the one great subject of interest in western Europe was the proposal of the Czar. In Russia, the interest was hardly as keen, for the students' riots overshadowed everything, and the Finnish trouble was growing bigger and bigger every day. But Tolstoy's interest, always acute in such matters, was greatly stimulated by appeals for his opinion from England and the Continent. At the time of my second visit, he had just completed a long letter in reply to a request for advice from some members of the Swedish Parliament. It was the first of a series of letters to societies and individuals, in all of which he condemned the Czar's proposals emphatically, and prophesied their failure. His Swedish correspondents had made, among others, what seemed an excellent practical suggestion,—that all persons who refused on conscientious grounds to undergo military training should pay their debt to the state by performing an equiva-

lent amount of useful work. But the idea, which appealed to Tolstoy at first on its merits, he rejected unhesitatingly. No conference called together by governments as they existed could do anything to abolish war or lessen its evils, he declared; and he read his letter aloud in Russian in his peculiar peasant's voice, punctuating every sentence with the words, "You understand?" When he had concluded, he said, emphatically: "That is what I think of the Emperor's conference!" Adding, angrily: "It is all baseness and hypocrisy—nothing more." These were his arguments:

The first reason why governments cannot and will not abolish war is that armies and war are not accidental evils, but are symptoms and essential parts of government as it exists itself. When I say, therefore, that the conference is hypocritical, I do not mean that it is essentially so. But when you declare your intention to do something which cannot be done without changing your whole life, and when you do not intend to change your whole life, you must be a hypocrite. Thus the Czar's proposal is a hypocritical proposal, and its acceptance by other nations is a hypocritical acceptance, without any faith in its success.

You see that the governments are proposing merely to conceal the symptoms of their own disease by diminishing the opportunities for war. By such means they think to turn the minds of people from the true remedy, which is only to be found in their own consciences. Yet they cannot succeed even in this attempt. A conference summoned by governments cannot in any way lessen the dangers of war or even diminish its evils. Because there can be no trust between two armed men who imagine that their interests are in conflict. They cannot agree to limit their armaments, because they have no faith in one another's promises. If they had faith in one another's promises, they would need no armies at all. And if it is not necessary to have a million men to decide a quarrel, why is it necessary to have half a million? Why not a quarter of a million? And if they really can decide to equalize their forces at a quarter of a million, why not at ten or one? The reason is that they do not trust one another. At the siege of Sebastopol, Prince Urusov, seeing that one of the bastions had been taken and retaken several times, and that its ultimate retention rested merely on chance, proposed to the general in command that the opposing forces should select an officer to play chess for the possession of the bastion. Of course, his proposal was laughed at. Because the commander knew that while each might consent to play chess on the chance of getting the bastion without any trouble, there was nothing to prevent the loser making a fresh attempt to capture it by force of arms. The reason why killing men instead of playing chess was adopted as a means of solving disputes was that it was the *ultima ratio*; and when you have killed sufficient men, your enemy must keep terms with you. But making war with limited armies is not the *ultima ratio*, and there is nothing to prevent the beaten side raising another army to continue the killing. It is quite true that a peace conference may lay down rules against this. But since every nation that goes to war justifies itself on the ground that its enemy has not kept faith, no nation in time of

war can regard the keeping of faith with its enemy as an obligation.

You tell me that the nations have already entered into agreements as to the way in which they will carry on war. This is quite true, though the so-called rules for the humanizing of war are never kept. But no nation has ever entered into an agreement with another to limit its ability to carry on war. And governments cannot in any case limit their armaments for another reason, because each rules by force over countries whose inhabitants desire their independence. The governments distrust not only one another, but also their own subjects. But as this is a necessary function of a government, no government can bring about peace. If all men were guided by their consciences, and trusted one another, there would be no governments and no wars.

But you tell me that if governments cannot stop wars they may make them less terrible. This is a delusion in most people's minds, and a hypocritical pretense on the part of those who are interested in maintaining war. It is hypocritical pretense, because it is used with the intention of making men believe that war is less cruel than it is. Thus governments prohibit the use of explosive bullets because of the injuries they inflict, and do not prohibit ordinary bullets, which in many cases inflict just as painful injuries. They prohibit explosive bullets for the same reasons as those which prevent them killing women and children—that is to say, because it does not serve their ends, and not because it is cruel.

Therefore, I do not wish that the Czar's conference may succeed any more than I believe in its success. Even if it did what it proposed to do, it would only divert men's minds from the true solution which is possible for every one. That is, for each man to be guided by

his conscience, which tells him that all war is murder. When every man is convinced of this, there will be no more wars, and no more governments to make them.

"But suppose," I said, "that a whole nation, or group of nations, were to be converted to this belief, and were to live together in ideal peace, it is still not to be expected that the world will be simultaneously converted. And suppose that an unconverted nation which maintained the old system were to threaten the lives and happiness of the converted nation. Would not the converted nation be forced into war again?"

"No; because if they were converted, they would be led by their consciences and by Christianity, and they would know that war is murder. They would know that Christianity did not prohibit them laying down their own lives, but that it prohibited them from taking the lives of others."

From the question of war and peace Tolstoy turned suddenly to an American book on theology which he was reading, and which he expressed great admiration for. But ten minutes later the question arose again under quite a different form. I had been reading a book just published by a well-known Russian writer, the object of which was to prove that war was an unprofitable speculation, and would no longer compensate any country for the sacrifices it involved. It was reported that this book had considerable effect upon the Czar in inducing him to call together the conference which Tolstoy condemned. On every page there was an insistence that moral and sentimental considerations had nothing to do with the abolition of war. War was a speculation, said the writer, and owing to changes in its nature and in the social composition of Europe, it could no longer pay. Therefore, no sensible power was likely to enter upon it. To support this view there was a great mass of material adduced as to military, financial, and social conditions of Europe. Upon this book I asked Count Tolstoy's opinion, although I was quite assured that he would answer that the author's point of view was immoral, that war was murder, and that those who did not murder merely because it was unprofitable were as blood-guilty as those who did. But to my surprise he answered: "It is a very interesting book. It is of great value. It will serve a great purpose if every one reads it."

It was my first revelation of Count Tolstoy's dualism as a theorist and a practical man. My subsequent talks with Count Tolstoy convinced me that while he judged all general questions from the point of view of literal Christianity, his method of dealing with individual problems was intensely practical. He was always ready to



COUNT TOLSTOY AT REST.
(From a painting by Repin.)

approve or condemn any institution or project according as it approached or receded from the accepted standard of right and wrong. That all human institutions were equally immoral when tested by his own principles never prevented him from discussing them individually on their merits, and being quite willing to accept installments of human improvement, even though the improvement served but to perpetuate the general system which he condemned. But, brought back to generalities, he was always unflinching. Governments, churches, institutions, and art were all unchristian, and no Christian could recognize them. Yet he repeatedly expressed admiration of workers and writers who, while supporting the existing system, used their powers to make its working easier for the people. He seemed a man who, had he had a wider sphere of action, would have been quite ready to postpone his personal faith to immediate necessities. In the narrow sphere of work which is open to him in Russia he actually does so to a considerable extent. Had he lived in a freer country, where intellectual revolt is not fed by repression, he might very well have been a practical statesman, or at least a practical revolutionary. That he would reject this view himself, there is no doubt. Yet Tolstoy essentially is not a dreamer, but a man who sees the world as it is, and knows very well that there is little chance of any immediate fundamental change.

III.—WHAT WOULD TOLSTOY DO ?

But what would Tolstoy do were he to become as dominant in action in Russia to-morrow as he has become in Russia's thought? It is an interesting speculation, and one upon which neither his works nor his life throws any real light. As a practical man he knows very well that his ethical abstractions could no more be realized in Russia to-morrow than in any other country. Yet he knows Russia, its needs and its failings, much better than any other man in his position, for he is practically the only educated man who has lived as an equal among the class which is in reality all Russia—that is to say, the peasants and the workmen. And as a practical man he is quite as ready to accept installments of reform and amelioration as any Liberal in the land, though it is quite certain that no reforms which imply the maintenance of existing governments, whether in Russia or in the West, will mitigate his abstract condemnation for one moment. But while he makes his primary distinction between the present system of government by force and the ideal rule of conscience, he is quite willing to draw a secondary distinction between good governments and bad

ones. What would, then, he do to save Russia, if given supreme power, while conscious of the impossibility of carrying his own extreme Christianity into effect?

The question was of especial interest to me as giving an opportunity for learning his outlook on the various rumors current a few years ago as to the establishment in Russia of constitutional government. Tolstoy was categorical on this point, and was plainly of the Slavophile opinion that Western institutions could never be more than an excrescence upon the body politic in Russia. I had asked him how the more intelligent of the peasantry and workmen regarded those constitutional reforms which the educated non-official classes demanded with almost one voice.

"What do you mean by reforms?" he interrupted.

"Western institutions generally—a parliament, liberty of the press, legal guarantees—"

"What on earth have we to do with legal guarantees and Western institutions?" he interrupted, seemingly astonished that any one should ask such a question. "Your mistake is always in assuming that Western institutions are a stereotyped model upon which all reforms should be based. It is this delusion that is at the bottom of half the wars and predatory aggressions carried on by Europeans against men of other races. If reforms are wanted in Russia, it is not either Western or Eastern reforms, but measures suited for the people, and not for other peoples. The assumption that reforms so called must be constructed upon Western models is a pure product of Western exclusiveness, and is opposed both to Christianity and to common sense."

"But surely the Russians do not differ more from other European races than the European races differ from one another, and a policy which suits all the other races is therefore, *prima facie*, applicable to Russia."

"I do not admit for one moment that any European policy is more suited to European races than Russian policy is suited to Russia. Both are bad and opposed to Christianity. (Like many other Russians, Tolstoy always spoke of 'Europe' as a distinct geographical unity, of which Russia forms no part.) But every nation has its own social spirit, which is as clearly defined as its religious spirit, and all this perpetual talk of modeling and remodeling has no more practical value than a proposal to reconstruct the religion of Confucius upon the religion of Christ. And what have we to do with legal guarantees? I answer that question by telling you that for the mass of the Russian people the law does not exist at all. They either regard the law, as I do, as a matter wholly external to them, with which they



TOLSTOY DURING THE WORKING SEASON IN THE COUNTRY.

(Sketch by L. Pasternak.)

have nothing to do, or despise it actively as a fetter which retards the development of their internal life. Western life differs from Russian in being rich in outward manifestations, civic, political, and artistic. The law is necessary to it, and it regards the law as the crown and safeguard of its being. The life of the Russian people is less expansive, and they do not regard the law as an active factor."

"But surely Russians submit to their own laws as much as we?"

"They submit to them, but they are not guided by them. It is not their submission, but their neglect of the law, which makes our people so peaceful and long-suffering. And that neglect of the law is also what makes our officials the greatest knaves in the world. You ask why? Because the mass of the people, while they despise external restrictions, are guided by their consciences. But our educated officials continue to neglect the law, and they have emancipated themselves from their consciences. They have neither principle nor restraint, and in consequence become what they are.

"When I say that the Russians are led by conscience, I do not mean to say that there is less crime and preventable misery among them than in Europe. I merely say that conscience plays

here the part played by law in the West, and just as your law fails to secure freedom from crime, so conscience here, through ignorance and error, is not infallible. The difference in practice is that the Russian peasant is quite incapable of feeling contempt or anger against a criminal. He reasons that the criminal is a man who has gone astray either from failure of judgment or through passion. This is the truth about all so-called uneducated Russians. The lower officials in Siberia, in direct defiance of the law, permit homeless convicts to pass the night in the public baths. Whatever government regulations may lay down in regard to the treatment of criminals, their general treatment is sympathetic and kindly."

"But surely Russian history shows cases of gross cruelty toward criminals?"

"Gross cruelty does take place, and when it does take place it is even worse than the cruelty of European officials, for the same neglect of the law manifests itself here. But the systematic treatment of criminals as inferior beings is unknown here and inconceivable. Your prison officials may break the law by ill-treating their charges. But they never break it by indulging them. Ours break it both ways, according to the state of their consciences."

I asked the count if he could define what, then, he regarded as the essential difference between the Russians and western Europeans.

"The difference lies in this," he answered, emphatically, "and it is quite evident to those who know them. It is that they are more Christian—more Christian. And that distinction arises not from the fact that they are of lower culture, but from the spirit of the people, and that for centuries and centuries they have found in the teachings of Christ their only guide and protection. Your people, from the time of the Reformation, have read their Bibles intelligently and read them critically. Ours have never read them, and are only beginning to read them now. But the Russian people have preserved the tradition and the teaching of Christ, and in the absence of protective laws and institutions, such as have always existed in the West, where else should they seek for guidance of their lives? It is this element, this reliance upon conscience and Christianity as opposed to law, which forms the great gulf between Russia and western Europe. Between Western countries there has always seemed to me very little difference. The conception of the French as vain, of the Italians as excitable, of your own countrymen as cold and calculating, may be very true. But to a Russian they are but sections of a general empire, in essentials the same, but all differing from Russia by their material spirit and their legal basis. In

Russia, Christianity and conscience play the part which material considerations and legal formalities play in western Europe."

"Then do you think that the Russians are capable of producing a really higher civilization than western Europeans?"

"That I cannot say. If you mean by civilization Western civilization, there can be no question of relative highness and lowness. I only say that an essential difference exists."

"But admitting, as you do, that Russian conditions are very imperfect, on what do you rely to improve them?"

"Certainly not upon what you call Western reforms. Because, having decided that there is nothing in common between Russia and Europe, there is not even a ground for experimenting with Western reforms in Russia. The Western system fails to insure real morality in the West, and why should it do better in a country for which it was not devised than in countries for which it was? The most we can do is to admit that Russian systems have failed equally. But I can simply repeat that it is only by developing the consciences and moral sense of mankind, whether in Russia or elsewhere, that you can look for any improvement in their condition."

Tolstoy spoke very much more in the same strain, always showing himself completely out of sympathy with ordinary Russian Liberalism, and particularly with Marxism, its most popular form among the younger men. Socialism in every form he seemed to regard as little better than autocratic despotism, saying, "Our government keeps one class in idleness by means of violence; the Socialists would keep every one at work by violence." But he spoke of coöperation with respect, though, in the abstract, condemning industrialism in all its forms.

IV.—TOLSTOY IN PRECEPT AND EXAMPLE.

The question how far Count Tolstoy applies literally his principles has been much discussed, and particularly in Russia, among those who do not know him personally. Owing to the lack of publicity, and the impossibility of free discussion, there is an intense vagueness even in the minds of educated Russians as to the personalities of their famous countrymen. I remember once, a short time before my first meeting with the count, discussing the subject with two students. As is usual, both these students were mature political thinkers, one a Slavophile and reactionary, the other the son of a small tradesman and a fanatical propagandist of all the new doctrines from Marxism to Tolstoyism. Neither

really knew anything about the count's life, but both were full of the astonishing fables so common in Russia.

"It is mostly hypocrisy," said my Slavophile. "When a man preaches poverty, lives in luxury, and keeps up two palaces with the millions of rubles he earns with his novels he had better—"

"He had better say nothing; and so ought your uncle, the Bishop of —, who preaches poverty also. But Lyeff Nikolaievitch does not live in luxury, and makes no millions. I have seen him myself near Tula walking barefoot to market with his daughter, and carrying baskets on his arm."

My friend had never been near Tula, but knew very well the value of a positive statement. He went on to give a very highly colored account of Tolstoy's work among the peasantry, declaring, among other things, that one day outside Moscow the count had walked home barefoot in the snow, having given his boots to a peasant woman who complained of chilblains. The argument continued, and gradually drifted, as most Russian arguments on literature do, into a discussion whether or not the author in question was or was not truly penetrated by the "Russian spirit." For all Russians, like their Western critics, agree that a very distinct Russian spirit exists, and may be discerned both in their art and their social organization. But what the Russian spirit is, is a matter of eternal dispute.

"If there were anything really Russian in Tolstoy's novels they would not be so popular among foreigners," said my Slavophile. "Turgenieff is the only other Russian novelist read in the West. And Turgenieff was a Westerner. The only difference is that Tolstoy knows Russia better than Turgenieff, but he is no more a Russian. Real Russian literature is incomprehensible to western Europeans. Nobody in France or in England reads real Russian literature, but every one reads Pnshkin and Tolstoy, and thinks he knows everything about Russia. But atheism and German uniforms and anarchism are not Russian. Tolstoy is an atheist with a Western education; his sons are disguised in German uniforms. . . ." And my friend went on to give a highly imaginative account of the Tolstoy *ménage*, ending by giving his ideas of what a real Russian and a real reformer ought to be.

"Father John, of Cronstadt, for instance—he is a real Russian, and a really honest man. He is the really popular man in Russia. The mass of the Russian peasantry—even those who are his own neighbors, as he admits himself—distrust Tolstoy. But Father John? Who is it that gives every penny he earns to the poor? Who is it that receives hundreds of letters every day from

all parts of Russia asking for help and advice? Who is visited every year by thousands of pilgrims? That is a very different thing from two palaces and 'have all things in common.'

Views as distorted as these are very widespread among a certain class of Russians, who think that because Count Tolstoy does not go naked and starve to death, which would be the logical application of extreme Christianity, he is, therefore, a mere propagandist of rules of conduct which he knows it is impossible to observe. But to the question how far Tolstoy applies to his daily life the principles which he propagates the answer is really very simple. The dualism of Count Tolstoy's mental equipment, which is the first thing noticed by a stranger, serves him in good turn here, and relieves him of the necessity of compounding with his conscience. For if, as an ethical teacher, he professes doctrines which, in the present state of things, it is impossible to apply consistently with efficiency as a worker and reformer, as a practical man he sees at once the limitations which must be placed upon these doctrines. He is content to observe his abstract rule of life as far as is consistent with the highest efficiency as a worker and an example. He sees that if he were to observe his doctrines literally he might attain M. Pobyedonostseff's ideal of "the salvation of his own soul," but his value as a reactive force would be destroyed. And he prefers to risk the loss of his own soul by compounding with practical life rather than to destroy the special opportunities afforded by the position which he holds in the world. Thus we see him daily denying all government, yet approving or condemning on their individual merits the actions of governments; refusing to pay taxes, yet letting them be paid for him; despising industry, yet helping and sympathizing with industrial workmen; and rejecting the rights of property, yet sometimes taking for his own writings money which he knows he can employ to better purpose than those who would otherwise gain the profits, as he did with his novel "Resurrection," which was written for the purpose of raising funds to assist the emigrant Dukhobortsi. Everywhere the so-called teachings of Tolstoy are qualified by the necessities of his daily life. His rule of life is observed closely, but only when it does not diminish his power for practical good.

Thus Tolstoy as a practical man is quite ready to act as intermediary between the peasants on his property and the local officials, though he flatly denies the right of the first to resistance or of the second to existence. Indeed, it is plain that the root of his doctrine, "Resist not him that is evil," is with him little better than an ethical abstraction. The vituperative condemnation of

wrongdoing can hardly be a part of "Resist not him that is evil." But Tolstoy is bitter in condemnation; and while he declares categorically that resistance can never be justified, he is the first to express sympathy with righteous revolt. It is quite true that in his articles and published letters he seldom commits himself to such sympathy. But these letters and articles are devoted to the abstract exposition of the underlying cause of political and social troubles. In his private conversation, regarding all questions from the practical point of view, he judges them in the light of their immediate rights and wrong. Thus, if you ask Count Tolstoy's opinion on the subject of a particular war, he will unhesitatingly give a judgment as to which side is in the right, and even express satisfaction at any success they may gain. But ten minutes afterward ask him whether there is any exception to his doctrine, "Resist not him that is evil," and he will answer unhesitatingly, "No."

This capacity for compromise in the application of extreme opinions, the rarest of all qualities among really convinced social reformers, shows itself admirably in his family life. It is quite true that Count Tolstoy lives, if not in palaces, at least in houses which are infinitely better than those of ninety-nine out of a hundred of his countrymen. It is no less certain that primitive as is his dress, it is sufficient, and that cannot be said of the clothing of most Russian peasants, while his food, if simple, is certainly better and more regular. Black coffee is not a prime necessity of life, neither are bicycles, but I have seen the count drinking coffee after dinner, and he bicycles and rides on horseback in the Moscow suburbs without any qualms of conscience. The fact is that Tolstoy, while retaining his convictions, has long passed the first ardor of the reformer. "Leave all and follow me," he has learned is not a practical doctrine, or, if it is practicable, it is incompatible with the greatest usefulness. Even Shelley, who was the greatest embodiment of white-hot propaganda which the last century produced, sometimes ate meat, and married two wives. And Tolstoy is quite ready to sacrifice an ounce of perfection for a pound of practical good. He has none of the egoism which would lead him to strive after the absolute realization of his own doctrines. Posterity has justified the judgment of Henri Quatre that a kingdom is worth a mass. And Tolstoy knows very well that an occasional deference to convention and the occupation of an eight-foot cubicle in a family mansion is a small price to pay for the devotion and assistance of his family, and the possession of funds for carrying on his work. His position may not be logical, but in the strug-

gle between logic and usefulness logic has lost. So he spends his time in the summer at his country home, plowing and reaping in the fields, helping the widow to gather in her crops, bargaining with tax-collectors on behalf of the poor, and giving his peasants sound practical advice as to how best to carry on their work and resist extortion. The fact that he lives in a "palace" does not trouble his conscience in the least. And in his winter home at Moscow he does not consider it necessary to sweep the snow from the front of his house. He knows that it is better both for his gospel and for its propagation that he should spend his time to the best advantage with his pen; and that, if his health demands exercise and recreation, it is no sin to possess a bicycle and a horse, even though these are luxuries undreamed of by the majority of the human race.

All this is very characteristic, not only of Count Tolstoy, but of Russians in general. While the Russian is the very first to rush and put all his thoughts into immediate action,—a circumstance which makes the abstract revolutionary much more dangerous in Russia than elsewhere,—he is by no means a worshiper of absolute ideals either in thought or in action. As it is in Russian literature, it is very much in Russian life. The best Russian novels are distinguished from those of western Europe by the complete absence in the delineation of human character of absolute types of goodness or badness, beauty or ugliness. In all the writings of Tolstoy and Turgenieff there is not a single character personifying any absolute quality, whether good or bad. In the actions which they depict, there is the same deprecation of extravagance. The fanatic and the man of fixed ideas invariably come to a bad end. A rational compromise between ideas and facts is the essential in useful work. This characteristic of Russian ideas is admirably illustrated in Turgenieff's best-known novel, "Virgin Soil." The hero, Nezdanoff, the man of fixed ideas, breaks down when he attempts to apply them to life. But the same ideas, held in a less intense degree, and therefore more easily applicable to existing conditions, triumph in the hands of the practical factory manager, Solomin. It is said that one of Count Tolstoy's favorite books is Mr. Morley's work "On Compromise." It is probably true. His life is an admirable example of the application of extreme ideas to action. He lives as nearly according to the literal precepts of Christianity as it is possible for any man who values practical usefulness to do. But in the conflict between his ideas and the immediate needs of the world about him it is the practical side of his character which gains the victory.

V.—COUNT TOLSTOY AND THE RUSSIANS.

What is Tolstoy's real relationship to the people whom he serves and idealizes? What is the popular view of Tolstoy as an active social force? We know that the official classes distrust and fear him; and that as Marxism is the only gospel of educated non-official Russia, educated non-official Russia is content with admiring him as an artist and deriding him as a moralist and political philosopher. But Tolstoy himself puts his ethical teachings on the summit; his novels at best have been only instruments, and, as he has many times declared of late, unfit instruments. He is the last man to set any store upon his reputation as an artist, and he has condemned unhesitatingly the whole theory of art upon which his earlier works were constructed. So, if we eliminate distrustful officials, and an educated class which respects moral courage and intercession for the weak but regards the Tolstoyan gospel with contempt, we are brought at once to the bed rock of Russian society—the people. What do the people, what do the peasants think? The peasants are inarticulate, and that is the first difficulty. To solve it satisfactorily would therefore require a knowledge of Russia which few Westerners possess. Tolstoy has himself declared that many even of his own peasantry regard him merely as a horn of plenty and an intercessor in time of trouble. How the Russian peasant regards unexpected benefactors, he has shown in "Resurrection," where Prince Nekliudoff fails utterly to convince his peasants of his good intentions; and it is a fact that when at the emancipation of the serfs many enlightened proprietors wished to make a liberal distribution of their land the peasants drew back, fearing attempts at trickery. The legacy of distrust left by serfdom is strong among Russians to-day. I remember myself seeing a German traveler in Nijni Novgorod offering cigars all round to a group of barges from the Oka, and being repulsed with the incredulous grin to which one treats a thimble-rigger. There is, of course, no doubt whatever that the Russian peasant is highly responsive to kindly treatment when once he can be convinced that it is disinterested. But he requires convincing, and Tolstoy has not entirely escaped the fate which overtook his predecessor.

But how do the peasants regard Tolstoy as a reformer and propagandist? I made many efforts to solve this question. In Moscow he was well known, at least by appearance, and there were few whose attention had not been attracted by the sight of an aged peasant riding round the suburbs in the twilight, mounted on an excellent

horse, and sitting it with the air of a nobleman and soldier. But among the muzhiks—and Moscow, the Russians say, is “a city of muzhiks”—there was very little appreciation of the fact that a great man dwelled in Israel. The most appreciative answer which I ever received from a muzhik was that “he is a good *barin*.” This peasant had read “War and Peace,” and also a little pamphlet by the count on sobriety, which he condemned on the excellent ground, “Yes, but Gosudar Imperator drinks champagne.” Among most of the muzhiks there was a singular unanimity of suspicious fear. Some condemned him as a *besbozhnik*, or atheist, and others told the most absurd stories as to his relations with the government, one informing me coolly that he was paid by the authorities to encourage military service. In short, the great mass seemed utterly ignorant of everything except Tolstoy's name and his practice of wearing peasant's clothes.

There is no doubt that this lack of influence, combined with his celebrity abroad, accounts largely for the indulgence with which Tolstoy is treated by the Russian Government. As a philosopher, Tolstoy has certainly more disciples in the smallest of European states than in his own great country. From practical Tolstoyism the Russian Government has hitherto had little to fear. Anti-militarism is really the only applicable part of his teaching, and the anti-military sects of Russia are much older than Tolstoy, and in no way traceable to him, though he has certainly gained them much moral support by his writings in the foreign press. It is a very strange thing, and quite characteristic of Europe's outlook on Russia, that these sects are encouraged in countries where military service, or war taxes, which Tolstoy himself regards as precisely the same thing, are obligatory. The Russian Government, says Tolstoy, is entitled to the severest condemnation for upholding conscription; but this condemnation is equally deserved by every other country, whether it maintains a conscript or a volunteer army. But having once established conscription, Tolstoy recognizes that it is an absurdity for Westerners to condemn the Russian Government for refusing to recognize conscientious objections, no such objections being listened to for a moment in any other country. Tolstoy sees this more keenly than most persons, and pays scant attention to expressions of sympathy coming from abroad.

Tolstoy's influence certainly has tended to increase abroad; why has it not increased commensurately in his own country? The novelty and uncompromising character of his doctrines, when stated in the abstract, have attracted for-

eigners. But in Russia the novelty is not so great. Tolstoy is not a pioneer in Russia. The democratic faith in the people which, rather than Christianity, is the practical basis of his gospel, is many years older than Tolstoy. The great Russian social movement of the middle of last century, of which Tolstoy is but the heritor, produced a host of enlightened men and women such as he, who succeeded in doing for a time what he has done for a lifetime—in undergoing the process of *oproshchenie*, becoming first of all simple. These people were as well aware as Tolstoy that only through simplicity they could make themselves one with the people, and that only by sharing the burdens of their lives could they lift up out of the dust a people to whom all appeals from above would have been addressed in vain. Turgenieff, the historian of the movement, shows us how this movement ended in disillusion and disenchantment. It was too ardent to last, and too little in accord with actuality to succeed even for a time. Turgenieff's dreamer of high dreams, who could find community with the muzhiks only by drinking himself to intoxication in their company, was a characteristic type. Even the practical Bazarof, who admitted no dreams and no ideals, found that the muzhik could not understand his language. The emulators of Turgenieff's heroes in real life had no more success. Suicide, Siberia, and expatriation were the ends of most. But the first ardor of this reforming movement had been exhausted before Tolstoy came under its influence, and the one Russian who succeeded in showing how far identification with the people was practicable has therefore had few imitators in his own country.

It is very remarkable that Tolstoy should have succeeded so far where his predecessors have failed. He came of a family whose habits, we are told, were so luxurious that his grandfather sent his linen to be washed in Holland; his education was unfavorable; he was hampered by family attachments, and he began to change his views at a time when the old ardor for self-sacrifice had been killed by failure and disenchantment. Moreover, as a practical man, he had always a clear idea of the limitations of Russian popular life. The real explanation of his success seems to be that he was never led away by reformatory zeal. He had taken the peasant Suta-yeff as a model and master himself, and he regarded the peasant's life, not as something to be raised and lifted up to his own level, but as an ideal already materialized. The earlier reformers had regarded the Russian peasantry as so much valuable raw material, which would display its true value when impregnated with revolutionary moral and political ideas. Tolstoy never had any-

thing to do with revolution; and in morals he found a better standard among the peasants than anywhere else. He was convinced that culture had nothing to do with morality, and he became therefore a pupil rather than a master in the great peasant school.

It is plainly that which differentiates Tolstoy from the hundreds of other educated Russians who devote their lives to the people and earn in return nothing better than the reputation of "characters," and the benevolent contempt of peasants who do not understand them, and whom they do not understand. But Tolstoy found not only his ethical but also his æsthetic doctrines realized among the people. The common life, he says, is not only the basis of all true morals, but of all true art. What cannot be understood by the simplest, he argues again and again, is not true art. Art requires no commentary; it is ineffective in its nature, and if it is not, it is not true art. It is a "means of communion," "a condition of human life." The remark made by another celebrated Russian, that Turgeneff's "Recollections of a Sportsman" had exhausted the life of the people, awakened his wrath, and he asked, indignantly:

"The life of the people exhausted?—the life of the people with its manifold labors, its dangers on sea and land, its relations with employers, leaders, companions, with men of other faiths and nationalities, its travels, its struggles with nature, with wild beasts, its relations to domestic animals, its work in the forest, on the steppes, in fields and gardens, its family relations, its dealings with fellow-workers, its bearing to economical questions, to intellectual problems, all the problems of life for self and family, —all these interests, all permeated with religious sentiments . . . is this to be regarded as exhausted, and to make way for descriptions of how one hero kissed his lady's hand, another her arm, a third in some other way,—is this to be given up for that other art whose only objects are to flatter pride, dissipate *ennui*, and develop eroticism?"

This is not art, he says. As the life of the people is the best of all lives, the art which the people create, and which is created by students and imitators of the people, is the best of all art. Tolstoy's ideas of art and morals are thus complementary and mutually indispensable, and his productiveness as an artist, in the sense understood by himself, is multiplied by his mode of life. The work which he does in the fields, his long tramps from village to village, his visits to night-refuges and prisons, his teaching of peasants at his country home, his stories and fables written specially for the people, his popular works

on science and on morals, not only form a part of what he regards as the ideal life, but a part also of the necessary equipment of the true artist.

Yet it would be untrue to say that Tolstoy as a teacher enjoys a wide influence among any Russian class. What the future will do with his doctrines, no one can say. At present, the masses of the Russian people are far too susceptible to mystical emotions to find any attraction in a rationalistic guide still in the flesh. But if they remain in their present state of culture, fifty years hence they will be quite capable of reviving Tolstoyism as a religious cult, with its founder endowed with supernatural attributes somewhere in the background, and around his name a great tangle of traditions which Tolstoy would regard with horror. Meantime, Tolstoy as a man, in his immediate circle, enjoys much greater honor than a prophet in a wider sphere.

But if Tolstoy is not a great influence in Russia, what is his value as a representative of Russian ideas? The first thing notable is that his philosophy, even although he finds its germs more widespread in Russia than anywhere else, is a general human philosophy in its application, and is even more generally comprehensible than his art. Yet Tolstoy is really a very faithful representative of Russian life. If Tolstoy has never made a Russian sect, the Russian sects have made Tolstoy. He is a pupil, not a teacher, in his own country. It is only abroad that Tolstoy stands as a revolutionary apostle of novel moral ideas. His relation to his own countrymen is that he expresses, divested of mysticism, the practical religion which animates a large proportion of Russian sectarians, Dukhoborts, Molokani, Stundists, and Vagabonds. How far he is right in declaring that the masses of his countrymen are informed by the same spirit is another question. And even if he is right in this, is he right in regarding racial conditions as the determining factor, and not merely a low state of culture? Either view seems to strike at the general applicability of his doctrines. If the Russian peasant is really the spiritual salt of the earth by history and race, what of the other races? If he is merely a better man because he leads a primitive life, what of his future, and what of the future of the advanced races? For Tolstoy is no dreamer, and he knows very well that the machine even of "false civilization" cannot be stopped. The answers to these questions put to Tolstoy the practical man are given by Tolstoy the academic thinker, who replies that consequences matter nothing, as they mattered nothing to the preacher of asceticism in "The Kreuzer Sonata." Let each man settle with his own conscience. The rest may perish.



FACE OF PALISADES, FROM THE RIVER ROAD AT EXGLEWOOD.

PRESERVING THE HUDSON PALISADES.

THE preservation for public use and enjoyment of places possessing scenic or historic interest in an unusual degree is a matter about which the people of different sections of the United States might well vie with one another in showing intelligent and patriotic concern. Each good example ought to be widely heralded, in order to stimulate activity in other quarters. This magazine has on many occasions done what it could to further such work in general and in particular; and its pages are open from time to time for the record of projects accomplished or the encouragement of movements set on foot. It was with especial gratification several months ago that we were able to announce as a practical certainty that the famous Palisades of the Hudson were to be redeemed from all risk of further defacement, and that they were to be treated and developed in the future as an extended parkway, under the joint control of permanent commissions of the States of New York and New Jersey. The steps which remained to be taken to make the Palisades Park a legal as well as a practical certainty have now been completed.

It is nearly three centuries since Hudson and his men sailed up the river and discovered the

varied wonders of its unrivaled shores, and for more than two hundred and fifty years white men have been living on the summit of the great Palisades' escarpment, and also on the facing east bank. And yet until recently that notable region, like several others in the immediate vicinity of New York City, has been very much neglected. One might safely assert without fear of contradiction that of the New Yorkers who are accustomed to vacation travel and exploration, ten times as many have visited the rugged cliffs and precipices of mountain scenery in Europe as have made themselves at all familiar with the wonderful ridge of basaltic rocks that forms the west bank of the Hudson for a distance of some twenty-five miles,—at least a dozen miles of which lies opposite the territory now comprised within the actual municipal limits of the metropolis.

Yet although so few people have known the Palisades in an intimate way, the whole traveling world has been familiar with the great rocky wall, with its tree-covered slope of accumulated talus and *débris* at the base, and with the afforested sky-line at the top. This noble scene has been one of the charms of a steamboat ride on the Hudson, and one of the advertised attractions of travel on the New York Central

Railroad, which follows the water's edge on the east bank of the river. This year it is likely that more people will see the Hudson River and its beauties than in any previous season for a long time, by reason of the fact that much of the travel to the Pan-American Exposition will take the Hudson River route, whether by boat or by rail.

While undoubtedly the water's edge at the foot of the Palisades affords a very rare opportunity for a beautiful driveway, with attractive landscape treatment of the narrow strip of land of irregular width and character that has been formed at the base of the cliffs, there was no pressing reason for the creation of a Palisades Park until a very few years ago. Urgency in this matter was due entirely to the fact that there had come to be a market for the peculiar trap rock that constitutes the Palisades ridge; and accordingly there had come into existence several very extensive quarries, supplied with powerful modern machinery for converting the hard igneous rock into paving-blocks and broken stone for making macadamized roads. These quarries were operating on a large scale, using giant powder or dynamite to blast down huge masses of the rock with which to feed the crushers below; and the situation enabled them to load from their own docks into great scows and thus obtain cheap



PALISADES, FROM ABOUT ONE MILE SOUTH OF THE STATE LINE, LOOKING NORTH.

water transportation. The trap-rock formation, however, is of great enough extent and sufficient recurrence in the general vicinity of New York to supply the market for many centuries to come without the necessity of destroying one of the most majestic and beautiful stretches of natural scenery to be found in the whole world.

Thus there came about, some years ago, a very active and also very proper agitation against the blasting of the Palisades, particularly in the



PALISADES TRAP ROCK COMPANY QUARRY AT GUTTENBERG.



FACE OF PALISADES AT COYTESVILLE, FROM THE BULKHEAD.

neighborhood of Fort Lee, which is a Revolutionary relic on the Palisades just opposite Fort Washington, and about two miles north of Grant's Tomb. But agitation against the blasting, while useful in arousing public opinion to the desirability of some action for preserving the Palisades, did not seem to point out any effective remedy. The quarrymen owned the land and were within their legal rights in making commerce of the Palisades and disposing of them by the cubic yard. There were only two things that could be done by those who wished to stop the blasting and save the scenery. One was to buy out the quarrymen by private agreement, and the other was to secure legislation which would render possible the condemnation of the land for public uses.

The situation was rendered more difficult by the fact that whereas the more important part of the stretch of the Palisades lay within the jurisdiction of the State of New Jersey, it was visible only from the State of New York; and the question of preservation was of comparatively little concern to the great majority of the people

of the State of New Jersey. One possible solution that seemed hopeful for a time lay in the direction of the national government. It was proposed to persuade Congress to accept the cooperation of the States of New Jersey and New York in converting the Palisades, with the adjacent shore-line and riparian rights, into a national military and naval reservation. Bills to this effect were introduced in the legislatures and in Congress; but it was scarcely possible to advance any conclusive argument to show that the people of the United States had any actual military or naval reasons for taking up the project, and it was perfectly evident that the thing sought to be secured was not in fact the establishment of a military or naval reservation, but merely to find a way to put a permanent end to the devastations of a few quarrymen.

Gradually it became plain enough that round-about methods of that kind must be given up, and that the matter must be dealt with in a direct and businesslike fashion. The true method was found in the proposal to establish an interstate park reservation by joint or identical action of



Edwin A. Stevens. William A. Lynn. George W. Perkins. J. De Pratt White. Ralph Trautmann.

MEMBERS OF THE NEW YORK AND NEW JERSEY PALISADES COMMISSION.

the two States concerned. Friends of the project first decided what it was really necessary to do, and then worked out a plan by which to accomplish the results. In the spring of 1900 the two legislatures passed acts identical in their general provisions, "to provide for the selection, location, appropriation, and management of certain lands along the Palisades of the Hudson River for an interstate park, and thereby to preserve the scenery of the Palisades." The New York act authorized the governor to appoint ten commissioners, five of whom should be citizens of the State of New York. The New Jersey act in like manner authorized the governor to appoint ten com-

missioners, five of whom should be citizens of New Jersey. By a prearranged plan each governor appointed the five men selected by the other governor, and thus the two boards, each having ten members, were made up of the same individuals, although differently organized.

The general initiative has naturally and properly been taken by the New York board, under the presidency of Mr. George W. Perkins, of the New York Life Insurance Company and also of the firm of J. P. Morgan & Co. The New Jersey board is under the presidency of Col. Edwin A. Stevens, of Hoboken, a prominent member of a family far famed for public spirit and philan-



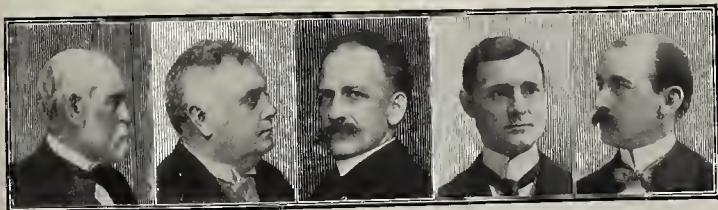
PALISADES, LOOKING NORTH, JUST SOUTH OF ALPINE.



THE PALISADES LOOKING SOUTH FROM COYTESVILLE, SHOWING CARPENTER BROS.' QUARRY.

thropy, and whose name will always be perpetuated in the Stevens Institute. One of the most valued and distinguished members of the board is the Hon. Abram S. Hewitt, who belongs to both States alike, but who serves as a New Jersey member of these two commissions. The New York members besides Mr. Perkins are Messrs. Ralph Trantmann, J. Du Pratt White, Nathan F. Barrett, and D. McNeely Stauffer; and the New Jersey members besides Mr. Stevens and Mr. Hewitt are Messrs. Franklin W. Hopkins, Abram De Ronde, and W. A. Linn. At the time when these boards were authorized, more than a year ago, no money was appropriated ex-

cept for expenses,—\$10,000 by the New York Legislature and \$5,000 by that of New Jersey. At that time the principal devastation was being wrought by a certain quarry near Fort Lee, and the immediate task of the commission was to get the work stopped. It was found that instead of beginning with condemnation proceedings the better way was to buy the quarry out; and it was resolved to use the \$5,000 contributed by New Jersey for the necessary work of making surveys and maps, examining titles, etc., while it was decided that the \$10,000 given by New York should be used as an initial payment to the quarrymen in consideration of a six months' option on



Abram S. Hewitt. Nathan F. Barrett. D. McNeely Stauffer. Franklin W. Hopkins. Abram De Ronde.

MEMBERS OF THE NEW YORK AND NEW JERSEY PALISADES COMMISSION.



THE NORDHOFF TOWER.

their property at an agreed price. This price was fixed at something more than \$130,000.

Thus the most objectionable quarrying was brought to an end, and the commissioners gained time in which to mature their plans. They consulted the principal property-owners along the Palisades line, and found most of them entirely ready to enter into the plans of the commission and to deed to the public without compensation as much as they owned of the face of the cliffs, on condition that they should be paid at the rate of \$500 an acre for the land that they owned at the base of the Palisades, and a uniform price of \$10 per lineal foot for such riparian rights as some of them possessed,—that is to say, the adjacent land under water. This uniform arrangement having been accepted by the owners of the greater part of the stretch of the Palisades that it was proposed to acquire, it would evidently be feasible for the commissioners in the future to make use of their powers of condemnation to secure the remaining tracts.

When the legislatures convened last winter, the commissioners were prepared to report that if the two States would make appropriations sufficient to insure the purchase of the edgewater lands from Fort Lee northward to Huyler's Landing, a distance of some three or four miles, certain private individuals would contribute the sum of approximately \$125,000 necessary to complete the purchase of the particular quarries that had been doing most harm. The State of New

York was asked to give \$400,000, and the State of New Jersey \$100,000. Not to go farther into financial details, it suffices to say that Governor Odell of New York took the same broad and generous interest in the subject that his predecessor, Governor Roosevelt, had shown, and the Governor of New Jersey manifested a like spirit. Both legislatures made satisfactory appropriations, and the private funds that had been promised for the purchase of the quarry were promptly forthcoming. The giver proved to be Mr. J. Pierpont Morgan, whose benefactions are not much heralded and are greater and more numerous than most people suspect.

The commissioners have large discretionary powers; and, while they will not try at once to accomplish much more than the acquisition of the absolutely necessary land and the construction of a driveway at the foot of the Palisades, it will be possible in the years to come to do many interesting things, one after another, by way of detailed development of the natural and artificial possibilities of the tract which has come under their control. As projected at present, the Palisades Park will include something more than a thousand acres of land. Most of the park, obviously, is vertical rather than horizontal, and does not therefore add appreciably to the acreage. There are now ferries from One Hundred and Twenty-fifth Street to Fort Lee, and from Yonkers to a point known as Alpine. It is hoped by the commissioners that when the road improvements are made there will be additional ferries.

There are various localities of historic note, and some surviving houses and relics also that possess interest of a personal or historical character. All these things must, of course, add their touches of attraction to the development of the park. Some information of an especially interesting



ROAD AT ALPINE.

character has been supplied to us by Mr. Cady, the distinguished architect of New York, who has long had a beautiful summer home on the Palisades, and who is conversant with all the history and tradition of the region. The paragraphs that follow have been derived wholly from Mr. Cady's fund of information.

The earliest settlers of the Palisades, so far as can be ascertained, were a few straggling Dutchmen who had deserted the manors of Westchester and found a rude refuge upon the cliffs. At certain points there came in time to be very tolerable roads down the mountain, to enable market gardeners of the valley (west of the Palisades) to get their "truck" to the river, from which it could be floated to the markets of Manhattan.

A road of this kind existed at Fort Lee, another at what is now known as Alpine, opposite Yonkers, which was then known as "Closter Landing." At the foot of this road, by the river, were three taverns or road-houses, one of which is still standing. These three houses were in active service while as yet there was not a house in what is now known as Yonkers.

During the Revolutionary War, several English battleships anchored off "Closter Landing," and on one occasion sent a band of men ashore to collect firewood. A party of Dutchmen in the valley getting news of it, organized, and stealthily descended and took the gang away prisoners, the war vessels not daring to fire on them lest they kill their own men. During the war, Cornwallis' army is said to have ascended this Alpine road, dragging their cannon after them, as they pressed on across Jersey.

As the war closed, many of the Frenchmen who had been associated with the foreign officers who aided Washington settled in these parts, and we still find the names Dubois, Tavanier, Chevatier, as well as a plenty of Dutch names,—Van Skiver, Van Valen, Van Buskirk, etc.



PALISADES, FROM THE ERIE DOCK AT WEERAWKEN.

For years, however, the region of the Palisades was as unknown to the general public as the heart of Africa.

One day in the early sixties, as Mrs. Charles Nordhoff (the wife of the eminent writer and journalist) was visiting a friend in Yonkers, she was seized with a keen curiosity to know what this region was like, and later, with two or three friends, rowed across the river and toiled up the mountain. She found that, instead of a flat platform of rock, it was a region beautifully diversified with hill and dale, well wooded with fine trees, and possessing points with views of the most charming and picturesque character.

One man of culture and leisure had already made his home there, Mr. Frank Miles, a most enthusiastic botanist, who found a remarkable flora on the cliffs,—owing, as he said, to the influence of the union of the two rock formations (the trap rock of the cliff and the sandstone of the valley). The Nordhoffs were so fascinated with this beautiful region that they settled there and gathered several intimate friends around them



PALISADES AT SHADYSIDE, FROM THE CHEMICAL WORKS.

as neighbors. Later, largely through their efforts, the stone church was built, which, with its pretty grounds, is the pride of the region.

The charm of this part of the country has drawn hither many people of artistic callings. Here are the homes of Howard Christy, the famous illustrator; J. Cleveland Cady, the architect; Frederick and Charles Lamb, mural decorators; and, until recently, J. Massey Rhind, the sculptor. The family of the late General Stryker have a picturesque place here, as wild as a bit of the Adirondacks. Franklin Hopkins, the banker, who has taken an active interest in the preservation of the Palisades, has a place a little west of the cliffs. William S. Opdyke, prominent in the affairs of the New York University, has a very complete and charming home. That of Mr. Cady is in quaintest old Dutch style, the furniture and fittings throughout being antique, many of them from Holland a couple of centuries back.

The Palisades, at Alpine, are some four hundred and fifty feet above the river. From the edge of the cliff to where the descent to the valley commences is a distance of three-quarters of a mile, more or less.

The view to the west as one gradually passes

down the mountain is very charming. The fertile valley of Overpeck, with the Shawangunk Mountains in the distance, and the river like a silver thread winding through it, form a scene, especially at sunset, not easily to be forgotten.

The proposed park embraces all the land at the foot of the cliff. In some cases this is a comparatively narrow strip; in others it spreads out, covering many acres of ground, as at "Cape Flyaway," the quaint fishing settlement under Mr. Cady's place, at Alpine. The charm of a fine road, sheltered all the afternoon from the sun by the great cliffs, with changing views of the broad river that flows alongside, will probably surpass that of any drive in the country. At certain points land is to be secured on the cliff, and electricity will make access to such points of observation easy. It is proposed that the roadway shall have a separate path for equestrians, and another for bicycles. It will extend from Fort Lee to Nyack, at the former point connecting with the fine Hudson County Boulevard, thus extending the drive to Bergen Point at the south. Fine roads are proposed from Tuxedo and other points which will connect with the river drive, opening up wonderful possibilities within easy reach of the great city.

THE WASHINGTON MEMORIAL INSTITUTION.

BY NICHOLAS MURRAY BUTLER.

THE vast educational activity of the Government of the United States is but little understood. In almost every Government department and bureau at Washington, prolonged scientific investigations are continually carried on, in order that governmental action itself may be more intelligent and more efficient, and the general welfare of the people promoted. The United States Geological Survey is a great scientific undertaking, fitted to rank with the universities of the world by reason of the scope and character of its researches. The Coast and Geodetic Survey, the Army Medical Museum and laboratories, and the Smithsonian Institution and its dependencies are constantly engaged in similar work. The Department of Agriculture is one vast school of pure and applied science. It has been estimated that the Government appropriates not less than three million dollars annually for scientific investigation and the application of its results. This sum would almost maintain the three great urban universities of the country—Harvard, Columbia, and Chicago—for a year.

As a consequence of this activity, many highly trained scientific men have been attracted to enter the Government service at Washington, and they constitute a very large proportion of the scientific investigators of the United States. Their positions are secure, and their work goes on without interruption from year to year, apart from public notice, and yet with results of the highest theoretical value and practical importance. While the Congress carries on this work for governmental purposes only, it indicated as long ago as 1892, in a joint resolution approved April 12 of that year, that the Government's large collections illustrative of the various arts and sciences, and its facilities for scientific and literary research, were to be held accessible to the investigators and students of any institution of higher education then existing or thereafter established in the District of Columbia. By an almost unnoticed but most important provision incorporated in the general deficiency bill passed at the second session of the Fifty-sixth Congress, and approved March 3, 1901, the privileges given by the joint

President Arthur T. Hadley,
of Yale.Professor Nicholas Murray
Butler, of Columbia.President William R. Har-
per, of Chicago.President Charles W. Dab-
ney, of Tennessee.

SOME OF THE TRUSTEES OF THE WASHINGTON MEMORIAL INSTITUTION.

resolution of April 12, 1892, to investigators and students of institutions in the District of Columbia were extended to "scientific investigators and to duly qualified individuals, students, and graduates of institutions of learning in the several States and Territories, as well as in the District of Columbia, under such rules and restrictions as the heads of the departments and bureaus mentioned may prescribe." This wise and generous provision of law at once opened the way for a new step in the development of higher education in the United States.

How were qualified students in Maine or New York, or Iowa or California, to know just what opportunities for study and research were open to them at Washington? To whom were they to apply for information, guidance, and direction? By whom was their work at Washington to be supervised and recorded in case they might wish to offer it to the university of their choice in partial fulfillment of the requirements for a higher degree? In what way were they to be brought together so as to develop the *esprit de corps* which is to be found in every genuine student-body? The Congress had made no provision for any of these things, and in the nature of the case could make none without a violent departure from all precedent. The new opportunities created a new need, and that need is to be met by the Washington Memorial Institution, incorporated on May 17, 1901, and formally organized on June 3.

The Washington Memorial Institution is the direct outcome of the activities of the Washington Academy of Sciences and of the George Washington Memorial Association, the latter body being an organization of women "to aid in securing in the city of Washington, D. C., the increase of opportunities for higher education, as recommended by George Washington, the first President of the United States, in his various

messages to Congress," and so forth. The plan has been worked out in consultation with representatives of the universities and other scientific bodies, and with their hearty cooperation and approval. It has the merits of simplicity and of not duplicating any existing form of educational effort.

The name, Washington Memorial Institution, is self-explanatory. It recalls to mind the insistent wish of Washington, expressed in his will, and in letters to Adams, Edmund Randolph, Jefferson, Hamilton, Governor Brooke of Virginia, and to the commissioners of the federal district, that proper provision for higher education at the capital itself should be made by the Government.

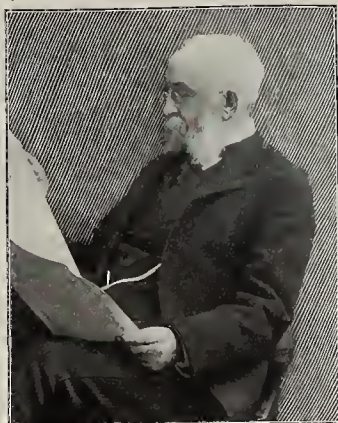
The object of the Institution is to utilize the scientific and other resources of the Government in Washington for advanced study and research, and to cooperate to that end with universities, colleges, learned societies, and individuals. In other words, it is to supply the need which has been pointed out above. It will ascertain, year by year, just what the opportunities for students are at Washington, and will publish them to the world; it will receive and enroll students who offer themselves, and direct them to the places which await them; it will record their work and its results, and, when requested, will certify these to any institution of learning. It will keep in touch with the universities, scientific schools, and colleges on the one hand, and with the departments and bureaus of the Government on the other. In this way it will, it may be hoped, promote the interests and the ideals of both.

The property, policy, management, and control of the Institution are vested in a board of fifteen trustees, composed as follows:

Edwin A. Alderman, president of Tulane University; Alexander Graham Bell, regent of the Smithsonian Institution; Nicholas Murray But-

ler, professor of philosophy and education in Columbia University; Charles W. Dabney, president of the University of Tennessee; Daniel Coit Gilman, president of the Johns Hopkins University; Arthur T. Hadley, president of Yale University; William R. Harper, president of Chicago University; Mrs. Phœbe A. Hearst, regent of the University of California; Mrs. Archibald Hopkins, president of the George Washington Memorial Association; C. Hart Merriam, chief of the United States Biological Survey; Cyrus Northrop, president of the University of Minnesota; Henry S. Pritchett, president of the Massachusetts Institute of Technology; George M. Sternberg, surgeon-general, United States army; Charles D. Walcott, director of the United States Geological Survey; and Carroll D. Wright, United States Commissioner of Labor. It will be seen that on this board the universities, the scientific schools, the land-grant colleges, the State universities, and the scientific work of the Government are all represented, and thereby the coöperation of all those important interests is assured. More significant still is the fact that Mr. Gilman, who has just retired from the presidency of the Johns Hopkins University after a quarter-century of eminent service, has been tendered and has accepted the directorship of the Institution, and will take up the duties of the office in the autumn. Under his guidance the new work will grow on sound lines and by wise measures, and will have from the outset, as it will deserve, the confidence of the country and of the officers of the Government. Mr. Gilman's fitness for his new post is unique, and it is a happy coincidence that just as he lays down the heavy burden of the presidency of a great university these lighter, though hardly less responsible, duties fall to his lot.

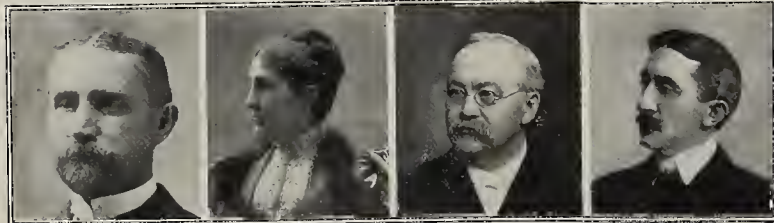
While the detailed policy of the Washington Memorial Institution is yet to be mapped out, some things are assured by the facts of the case



PRESIDENT DANIEL C. GILMAN.

(Who has been chosen as director of the Washington Memorial Institution.)

and by the character of the board of trustees. It is certain that the Institution will be independent of Government support or control, and that it will appeal for support to those men and women who are ambitious to aid the higher learning and the development of science. The Institution might well be made the agency through which to administer a fund for the endowment of general scientific research similar to that which Mr. Rockefeller has created for the endowment of research in medicine. The trustees would certainly be able to arrange that investigations supported by such a fund might be carried on in part at the universities and in part in the Govern-



President Henry S. Pritchett, of Boston.

Mrs. Phœbe A. Hearst, of California.

President Cyrus Northrop, of Minnesota.

President Edwin A. Alderman, of New Orleans.

SOME OF THE TRUSTEES OF THE WASHINGTON MEMORIAL INSTITUTION.

Surgeon-General George M.
Sternberg, U.S.A.

Hon. Carroll D. Wright.

Hon. Charles D. Walcott.

Hon. Alexander Graham
Bell.

SOME OF THE TRUSTEES OF THE WASHINGTON MEMORIAL INSTITUTION.

ment laboratories, as the necessities of each particular investigation might require. In this way the highest type of institutional cooperation would be promoted.

It may be assumed that the trustees of the Washington Memorial Institution will so shape their work as to carry out to the fullest extent the declared policy of the Congress, and therefore that the sole test for the admission of students will be capacity and fitness. The students will naturally be mature men and women, trained for the most part in existing colleges and universities, and capable of undertaking special investigations either under direction or independently. Not a few of the students will certainly be candidates for higher degrees at American or foreign universities who are carrying on their studies wholly or in part at Washington. Others will be those who have taken the highest degrees and are desirous of pursuing farther some special topic of investigation. There will be students of history, of diplomacy, and of social science as well as of the physical and natural sciences. No degrees will be offered or conferred by the Institution; it will be an aid and adjunct to universities, but not a new university or a torso of one. Through the existence of the Institution, the educational resources of the Government are practically added to those which are now possessed by the several universities of the country, the smallest and the largest alike. To that extent a new governmental endowment of higher education becomes available for students throughout the United States.

While the Washington Memorial Institution is in no sense a university, yet it meets all that is generally held to be reasonable in the demand for the establishment of a statutory national university at Washington, clothed with full degree-conferring powers. The movement for a national university of that type dates from Washington himself, and it has received respectable support

and called out not a little generous sentiment in its favor ever since. Meanwhile, however, conditions have entirely changed. Universities of a wholly new order have come into being, and the United States has its share of them. These great institutions, north, south, east, and west, are national in the very best sense,—national in their constituencies, national in their support, national in their policies, and national in their sympathies. They have sprung direct from the wishes and desires of the people, by that personal initiative which is the Anglo-Saxon's way of beginning to build his most characteristic institutions. They supply—and, taken together, far more than supply—the needed opportunities for higher study and research in the United States. To add to their number would not be to do the wisest or most necessary thing in the field of education, and to add to their number at public expense would be quite unjustifiable.

On the other hand, it is impossible not to realize the many opportunities for work at Washington of a genuine university character which the activities of the Government offer, and it is unwise not to make use of those opportunities. To bring into existence an additional full university organization for this purpose would be to raise more problems than would be solved. It was the part of educational statesmanship to devise an easier and a better way to accomplish the same result. This has been done, and the Washington Memorial Institution is the outcome.

Only the happiest results may be expected to follow from the establishment of these new relations between the universities and the Government scientists. Each has something to learn from the methods and purposes of the other, and neither can possibly lose through a broadening of outlook. Under Mr. Gilman's direction, the cause of scientific research and of the applications of that research to practical problems may confidently be expected to take a long stride forward.

THE RUSSIAN PROBLEM IN MANCHURIA.

BY PROFESSOR G. FREDERICK WRIGHT.

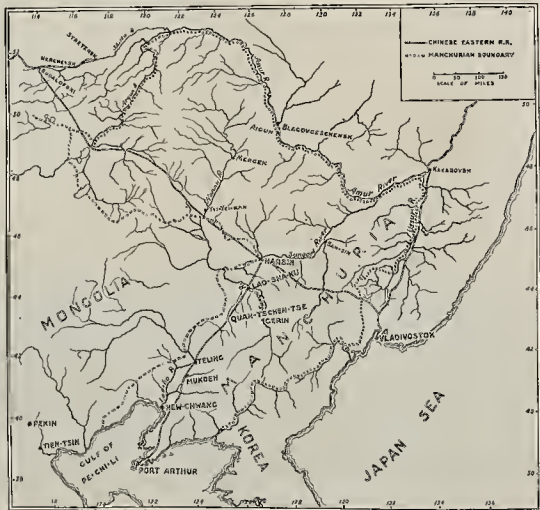
(Of Oberlin College.)

SO far as we can see, the United States is more interested in the future of Manchuria than any other nation is, except Russia, and possibly Japan; for we already have pretty largely a monopoly of the Manchurian trade. According to the last report of the British consul at Newchwang, two-thirds of the imports into China the year before the war were from America, the value of the cotton cloths alone from America amounting to nearly \$8,000,000. The Russians themselves were also among the best patrons of American trade, a large part of the material for the construction of the railroad being purchased in America. We rode out of Port Arthur on a train drawn by a Philadelphia locomotive, over rails made in Baltimore, which were laid on ties that came from Oregon. In Harbin almost all the vast stores of railroad material had been imported from America. We counted the names of no less than twelve American firms who had contributed to this stock. This trade is not likely to be affected soon by any regulations which may ensue from Russian control; for she is not yet prepared to supply the new demands which will be created.

THE LINE OF RUSSIA'S DEVELOPMENT.

Before the close of navigation in 1900, the Russians had upon the Pacific coast an army of 170,000 men. But evidently Manchuria will be a very poor investment if such a military occupation is demanded for any very great length of time. The manifest interest of Russia is to settle and develop the territory contiguous to her own borders in the valley of the Amur, and to secure a direct outlet by the shortest route to the open sea. The mouth of the Amur is too far north to be of service to commerce. Apparently, Russia will be

content with maintaining the condition of things provided for by treaty. Her interests are certainly on the side of peace. One has but to travel through the undeveloped part of Siberia to feel that the Peace Congress called by the Czar was a genuine effort in the line of the interests of Russia and of the world. Russia is developing along definite parallels of latitude into territory contiguous to her own, all of which, until reaching the Amur River, is upon the north side of the great plateau that separates her from English colonies. As Gladstone used to say, one has but to look at the map to see that there is no natural antagonism between the interests of Russia and those of England. Even if she should be compelled to retain Manchuria, it need not seriously affect the other interests in China. Manchuria is a country by itself, with vast undeveloped resources, forming a natural connection between Siberia and the open waters of the Pacific.



MAP OF MANCHURIA.



HEADQUARTERS OF THE RUSSIAN ENGINEERS AT TELING.

RUSSIANS IN MANCHURIA SURPRISED BY THE BOXER OUTBREAK.

Never was a great nation taken more by surprise than were the Russians last summer by the outbreak of hostilities in Manchuria. Of this I have abundant evidence of the most positive character. On June 5 of last year, which was ten days after the outbreak in Peking, from which city we had escaped but the day before, Vice-Admiral Alexieff heartily seconded our plan to go through Manchuria, and forwarded us on construction trains along the Chinese Eastern Railroad to Teling, as far as it was completed. This was thirty miles beyond Mukden, the capital, and about 450 from Port Arthur. If the admiral had had any serious apprehension of danger, he certainly would not have encouraged us as he did to make the trip. Arriving at Teling on June 10, we brought the news from Peking with us to the engineers who were constructing the railroad. As communication with Peking was still possible by telegraph, they received that morning an assurance that the Russians need have no apprehension of trouble from the Chinese, because it was believed that the uprising was mainly directed against the railroads that were built by English capital and were under English control. In view of this, we were requested to emphasize the fact that we were Americans, and not English.

CHINESE EASTERN RAILROAD PROTECTED BY COSSACKS AND CHINESE.

We then set out in Chinese carts for a journey 200 miles along the unfinished line of the rail-

road. During the entire part of this journey, which occupied ten days, we were entertained by the Russian engineers at their various centers of operations. We saw hundreds of thousands of Chinese cordially working under Russian superintendents. During this portion of the trip, also, we were provided with a military guard, which consisted a part of the time of two mounted Cossacks, and a part of the time of two mounted Chinese soldiers. The total Russian force along this whole line consisted of a single Cossack regiment, whose headquarters was at Teling. Mingled with these was an equal body of Chinese soldiers. The special need of the military force was not to protect the railroad against any organized body of Chinese, but to guard against the robbery of the large amount of treasure that was being shipped to the various points to pay the workmen, and of the more valuable material that was required in the construction of the road. We had occasion at one time to see the hazard to which these were exposed from the lawless desperadoes who infested portions of the country. One morning, when a few miles out from the station where we had spent the night, we overtook a train of teams that had started a little while before us, heavily loaded with silver coin. We were near enough to them to witness an attempt to rob the train by some desperadoes in collusion with the drivers, who stampeded the Cossack horses by lashing them with their long whips. On seeing this, our guard left us in the twinkling of an eye, and dashed on to the scene to give them support; and in less time than it takes to write this, the united guard of Cossacks occupied

a little knoll that commanded the situation, and, with gnns cocked and bayonets fixed, so terrorized the desperadoes that their plan was abandoned.

All along this route we found the engineers surrounded with their families and confiding implicitly in the faithfulness of their Chinese workmen, and of the Chinese soldiers where they were stationed. At Qnan-chen-tse, one-half way through the unfinished portion of the road, we spent a Sunday at the very flourishing Scotch mission of the place. The missionaries were engaged in large building operations, and saw no indications of unrest among the Chinese about them. At Lao-sha-ku, where first we struck the Sungari River, on June 20, we found the whole valuable property of the railroad guarded by a company of Chinese soldiers, who were spoken of in very high praise by the able and experienced engineer in charge. Along the entire route from Port Arthur to this point we had seen literally hundreds of thousands of Chinese workmen who apparently felt it a privilege to get work upon this great Russian enterprise.

RUSSIAN UNPREPAREDNESS FOR A CHINESE ATTACK.

On June 22 we reached Harbin, the principal point from which the Chinese Eastern Railroad was being constructed. This is almost in the exact center of Manchuria, being the point where the branch from Port Arthur intercepts the main line running from Siberia to Vladivostok. Taking advantage of the navigation up the Sungari River, the Russians had brought an immense amount of material to this point and were pushing the railroad out in three directions to meet those who were building in toward the center from the three ends. So important was this place that Mr. Yugovitsch, the chief engineer, made it his headquarters. We left Harbin on June 27 to go down the Sungari River 700 miles to Kabarovsk, on the Amur River. When we were half-way down, our steamer was ordered by telegraph to return, for the revolution had broken out in Manchuria. But as we had prominent Russian officers on board who were under urgent orders, our steamer was permitted to go on.

We afterward learned that, upon the taking of Fort Taku by the allies, and the formal declaration of war by the Chinese central government, the entire population of Manchuria

turned upon the foreigners with scarcely a moment's warning. Two weeks later, upon going up the Amur River, we found the Russian steamers thronged with fugitive women and children, a number of whom had hospitably entertained us in the center of Manchuria. A few days after our passage through the country, these had barely escaped with their lives. It is difficult to realize the suddenness with which this storm burst upon the Russians. To meet it there was no preparation. The engineers with their families were not adequately guarded, and the vast property of the railroad was everywhere exposed. To the extent of their ability, the Chinese destroyed this property, and it was only by the most hasty flight that any of the foreigners escaped. These facts ought definitely to dispel the impression that has prevailed in many quarters that the war in China was fomented by the Russians in anticipation of the great advantages which they were going to reap from it.

Upon reaching Kabarovsk, and visiting Vladivostok, we proceeded up the Amur River, on July 11, when we had ample opportunities to see the frantic efforts made by the Russians to repair their mistake and send a military force into Harbin for the protection of their property. With great haste the troops already in quarters had been forwarded from Vladivostok to Tientsin; and though the whole reserve force of the Amur district was mobilized as rapidly as possible, there was necessarily much delay. The desperateness of the situation was shown in the fact that the Russians brought down all their regiments stationed at Blagovyeschensk, numbering about five thousand men, and sent them up the Sungari River to protect the property at Harbin. This left Blagovyeschensk defenseless until other Russian troops could be brought down the river



A MANCHURIAN INN.



OUR COSSACK GUARD IN MANCHURIA.

from Transbaikalia, 700 miles to the west. But as the water was low, these troops were long delayed. Meanwhile, the Chinese, having quietly but rapidly brought up to the opposite side of the river a large force, with five cannon, and thrown up earthworks for a distance of about three miles, without a moment's warning began firing upon the city; while, a few miles below, the Chinese fort at Aigun had opened fire upon the Russian steamboats that were passing down.

RETALIATORY MEASURES.

What added to the difficulty of the situation for the Russians was that there were 3,000 Chinese living in the city, and 25,000 living in villages on the Russian side, from ten to twenty miles below the city. It was at once evident that these were a source of weakness to the Russians; and so like a thunderclap had this hostility of the Chinese burst upon them that they naturally felt that no Chinaman could under the circumstances be trusted. It was therefore a military necessity of the most urgent kind for the Russians to clear the Chinese away from their side of the river if they would protect their own households. In view of the exigencies of the case, we who were upon the ground could not see what else was left for the Russians to do. And what was done was not through

orders from the central government, but from a spontaneous impulse of self-preservation. It was a fearful sight to drive as we did through these burning villages, which the Cossacks were still setting on fire, and see everywhere the signs of utter desolation which prevailed. Not a Chinaman was visible. The disconsolate flocks of geese and herds of swine and clusters of subnded dogs huddling together in the open squares, with smoldering buildings all around, have left a picture on our minds that cannot soon be forgotten. The thousands of men, women, and children in these villages had disappeared, no one would ever know where. Probably few of them could escape from death. The fate of the 3,000 Chinese in the city of Blagovyeshensk is well known. In attempting to cross the river



ACROSS MANCHURIA UNDER GUARD OF CHINESE SOLDIERS.

to join their own countrymen they nearly all perished. Two days after the catastrophe, we could count hundreds of their bodies floating down the stream. But it is not so well known that the Russians made a *bona fide* attempt to give these Chinese a safe passage across the river. Rafts were provided for them, and they were started safely on their way; but the rafts were poorly constructed, and were overcrowded. Still, they might have got over, had not the Chinese themselves opened fire upon them and produced a panic which resulted in the drowning of almost the entire number.

RUSSIA'S OCCUPATION OF THE AMUR REGION.

To understand the situation in Manchuria, it is necessary briefly to recount the history of Rus-

the terror of their arms far up the Sungari River to the very center of Manchuria, the Russians were overpowered by the Chinese, who were at that time under the leadership of the then vigorous Manchu dynasty. In the year 1689, by the treaty of Nertchinsk, Russia relinquished all claims to the Amur, and for more than a hundred and fifty years made no further attempts for the occupation of the region. During this period, however, an active commerce between China and Russia was maintained over the caravan route crossing the Gobi desert from Kiakhta to Kalgan, the Russian Government meanwhile making a special point to keep on friendly terms with the Chinese.

The final annexation of the Amur region was one of the incidents growing out of the Crimean



OUR CHINESE GUARDS IN MANCHURIA.

sia's occupation of the adjoining territory across the Amur. About the middle of the seventeenth century (1644), Poyorkoff advanced from Yakutsk into the valley of the Amur, and explored a considerable portion of that majestic river. Five years later, a better-equipped expedition under Kabaroff was sent out for the permanent occupation of the region. But he found that the various races inhabiting the country were tributary to the Khan of Manchuria. These made such a determined opposition that the Russians failed to maintain permanent possession. After a struggle of more than a quarter of a century, in which the Russians had at times carried

War. In 1854, Muravieff (whose monument now stands in the most conspicuous place in Khabarovsk, the capital of the province of the Amur) undertook to convey a considerable force of Russian soldiers down the entire length of the Amur River to join the small fleet under Nevelskoy, who was defending the Russian settlements on the northeastern coast of Siberia. Owing to the fear of depredations upon English and French shipping in the Pacific, it was of great importance for the allies to destroy this Russian fleet. Muravieff obtained permission of the Chinese to descend the Amur River by urging the necessity of defending the Russian possessions near the



SCENE IN FRONT OF A MANCHURIAN FARMHOUSE.

month. Being successful almost beyond his expectations in 1854, a still larger expedition sought and obtained permission to descend the river the following year. Through the preparations thus made and carried out by the permission of the Chinese Government, Russia maintained her hold upon the Pacific coast, and by successes in that quarter made up, to some extent, for the reverses she suffered in the Crimea.

THE RUSSO-CHINESE TREATIES OF 1858 AND 1896.

An unexpected result of these expeditions of Muravieff was the discovery that there were practically no Chinese settlers north of the Amur, and few upon the south bank; so that there was but little opposition to the settlement on the north bank of so many Russian colonists as were necessary to promote the interests of Russian navigation up and down the river. In May, 1858, the treaty of Aigun was signed between the Chinese and Russians, giving to Russia all of the territory upon the north bank of the Amur and upon the east bank of the Usuri, China retaining that upon the south bank of the Amur down to its junction with the Usuri. The treaty also provided that the rivers on the frontier should be open to navigation only to vessels of the two empires, and that the few Manchus living on the north bank of the Amur should be allowed to remain under the Chinese authorities.

During the next forty years, the provisions of this treaty were carefully observed by the Russians. Meanwhile, a population of 350,000 Russian settlers had found their way into the newly acquired territory. But, notwithstanding their right under the treaty to navigate the Sungari River, the Russians refrained, on account of the native opposition, from asserting this privilege until it was secured in more definite form in connection with the treaty of 1896, which granted

the right to build the Chinese Eastern Railroad through Manchurian territory, and to occupy Port Arthur as a naval station. According to the stipulations of this treaty, the Russian Government was permitted to purchase the right of way across Manchuria, from the Siberian border at Badalofski, near Nertchinsk, to the border of the province of Usuri, near Vladivostok, and from Harbin on the Sungari River to Port Arthur on the Chinese Sea. The president of this road, however, was to be a Chinaman; the flag under which it was to be run was a combination of the Russian and the Chinese; and the military protection of the road was to be by joint forces of the Russian and the Chinese army. At the expiration of a certain period, also, the Chinese Government was to have the option of purchasing the road.

RAILROAD-BUILDING ACROSS MANCHURIA.

Upon the signing of this treaty, the Russians at once abandoned for the present the construction of the railroad along the circuitous route north of the Amur River, and concentrated all their force to complete as soon as possible the Manchurian division, for which the way was now open. With marvelous expedition, the surveys of the road, which is more than eighteen hundred miles in length, were effected, and work was begun at the three termini and also at Harbin. The prosecution of the work from Harbin necessitated the immediate navigation of the Sungari River. A fleet of twenty-four river steamers, made in sections in England, was launched upon the waters, and an incredible amount of material for railroad-building was speedily transferred to that center of activity.

When this road was about two-thirds completed, but before through connection had anywhere been established, the revolution of last summer suddenly swept over the province and caused the destruction of everything perishable



SCENE IN A MANCHURIAN VILLAGE.

in connection with the road, imperiled all the interests which had grown up under the treaty, and, so far as the Chinese could do, rendered nugatory all of its provisions. Clearly there was but one course to pursue. The Russians must temporarily rely upon their own arms for the protection of their property and for carrying out the provisions of the treaty. The situation was such as it would be with the United States in Nicaragua if, under the treaty, when the canal across the isthmus should be nearly completed, the government of Nicaragua should suddenly turn against the United States and attempt to destroy all that she had accomplished. There would be no question that the United States would immediately send an army to protect her rights and to carry out the provisions of the treaty. If any fault was to be found with Russia, it should have been brought forward at the time the treaty was made. But at that time Germany had just seized from China the most important harbor (Chai-chu) in the Shantung peninsula, and England had assented to Russia's action by speedily taking possession of Wei-hai-wei, which, as a Chinese naval station, was the counterpart of Port Arthur. As a natural result, these two countries could say nothing, and Japan alone was left to complain.

MANCHURIA'S RESOURCES.

Since, therefore, it is evident that when once this railroad is completed the Russians will have practical control of the province, it is important to notice its character and resources. Manchuria contains about 400,000 square miles, being one-third larger than Texas, but its shape is so irregular that fully 2,500 miles of its boundary adjoins Russian territory. The condition of the country is such that the population is distributed in a very irregular manner. The northern province of Tsi-tsi-kar, having 190,000 square miles, is largely mountainous, and is thinly populated. It contains unknown but probably vast mineral resources and extensive forests; while a fertile territory, now almost entirely unoccupied, extends for 1,000 miles along the south bank of the Amur and its principal tributary, the Aigun. Mr. Yugovitch was also enthusiastic when speaking to me of the undeveloped agricultural resources in the valley of the middle Nonni River and about the head waters of the eastern branches of the Aigun; while the valley of the Sungari River contains thinly inhabited prairies as extensive as those of the upper Mississippi and apparently as favorable to cultivation.

The province of Gerin is likewise largely a mountainous district, especially throughout the full extent of its southeastern border, but contains also a portion of the fertile plains along the

Sungari River. Its resources are similar to those of Tsi-tsi-kar, and its minerals, though largely undeveloped, are probably of great value.

The most populous province is that of Lao tung, which is penetrated by the branch line running from Harbin to Port Arthur. For a distance of 400 miles, extending from the Sungari River to Newchwang, the railroad passes through a level, well-watered region, densely crowded with population, and, as far as the eye can see, under the highest state of cultivation. In our journey through it we scarcely found an acre that was not planted and carefully freed from weeds.

The total population of Manchuria is variously estimated at from 10,000,000 to 25,000,000; but there seems little doubt that Lao-tung alone has a population of as much as 12,000,000, and that



TERMINUS OF THE RAILROAD ON THE SUNGARI RIVER.

the total cannot be much less than 20,000,000. These, however, are largely Chinese. The Manchus are a fading race, their success in arms having, as is often the case, led to their ultimate decay; for ever since the establishment of the Manchu dynasty at Peking, in 1644, they have been drawn in large numbers to Peking and to the garrisons stationed in all the principal Chinese towns. Here, living a comparatively idle life, and depending largely upon pensions from the general government for their support, they have become enervated; while the quality of those left behind in Manchuria has depreciated in character. The Chinese, on the other hand, have gradually invaded Manchuria till they carry on nearly all of its business, and swarm in all the centers of population. Gradually, they are bringing under cultivation the vast areas of fertile land which under the Manchus had been devoted to pasture or left to run to waste.

RUSSIA'S IMMEDIATE INTERESTS.

Even a hasty glance at this situation reveals the points about which Russian interests center in Manchuria. The first necessity is to keep an

open line of traffic from Central Siberia to the Pacific Ocean. The military advantage of this would amply compensate Russia for all the expense of building the road, even though it were not directly a financial success. This, however, it is likely to be. The export of coarse products from this center of Manchuria is, even under present conditions, immense. Of this the railroad will have almost a monopoly.

Secondly, the recent tragic experiences about Bragovyschensk show the importance of having both sides of the Amur River under the control of Russia. There is as much reason for the occupation of the vast extent of uninhabited fertile country on the south side of the Amur River by the Russians as there is for the United States to extend settlements into the region imperfectly occupied by the Indians in the West. A readjustment of the boundary between Russia and Manchuria is a necessity, unless the Chinese Government speedily improves in character.

Thirdly, the immediate and imperative duty of the Russian Government is to protect and complete the railroad upon which it has spent so much, in accordance with the provisions of the treaty of 1896. This she must do at all hazards. It is evident, therefore, that Russia is interested, above all other powers, in a speedy reinstatement of the Chinese Government, so that China can perform her part in carrying out the conditions of the treaty. Whether, in any event, the ultimate result may not be the possession of Manchuria by Russia depends upon the progress which China may make. If the Chinese should follow in the steps of Japan and become a military power of the first order, as it is quite possible she may do, it would be idle for Russia to attempt to wrench Manchuria from her grasp. On the other hand, if China continues long in her present imbecile condition, the interests of civilization will demand that Manchuria be completely under Russian control.

NEW PHASES OF POLAR RESEARCH.

BY CYRUS C. ADAMS.

IT will not be surprising if the North Pole is reached within the next two years. If fortune has smiled on Mr. Peary, he may already have planted his flag there. Ever since Nansen stood as near the pole as New York is from Boston, no Arctic authority has doubted that the long-sought prize is attainable. It is a question merely of a masterful leader, plenty of dogs, and three square meals a day. As sure as the sun rises, we shall know what is really at the northern apex of the world. It may be only a waste of ice-covered sea; but the truth, however dreary, will be golden treasure compared with the dross of Symmes' Hole, or the yarn evolved by Howgate from Eskimo legends of north-polar denizens living under a genial sun and making clocks and other New England knickknacks.

There is a revival of interest in polar research. Four Arctic expeditions are now in the field, or will soon reach it; one or two more are quite certain to follow next season. The carefully planned British and German expeditions to Antarctic waters, fitted out at an expense of about \$700,000, will soon be on their way, and will reach their destination late next fall, when the Antarctic summer begins. Two more expeditions are preparing to take part in south-polar work, but it is uncer-

tain if they will be ready to enter the field this season. It is doubtful if there was ever more money invested in polar enterprises at one time, except during the search for Sir John Franklin, than at the present moment. The reason for this is that there are still prizes to be won worth seeking; and explorers think the chances of winning them have increased many fold in view of the great improvements in methods and equipment that have shown brilliant results in the work of Nansen, Peary, and the Duke of the Abruzzi.

SUPERIORITY OF PRESENT-DAY EQUIPMENT.

Present methods and outfit have been evolved from three centuries of experience, just as the Brooklyn Bridge is the outcome of generations of progress in engineering science. It would be regarded as criminal to-day to send a vessel into polar ice so poorly equipped to battle with it as was the ill-fated *Jeannette*. The *Fram*, the *Discovery*, and the *Gauss* are believed closely to approximate the ideal type of vessel for ice-navigation. All the older hooks on Arctic exploration have much to say of the cramped quarters, poor ventilation, dripping ceilings, and overheated and underheated rooms on shipboard. There was almost a panic whenever a ship was nipped

between colliding ice-floes. The crew of the *Fram*, however, only two or three times permitted their game of cards to be interrupted by the battling ice around them. A safer, snuggler, more comfortable home for men in the polar pack than the *Fram* was never built, unless the *Discovery* and the *Gauss*, recently launched, surpass her. The problem of navigating polar seas in comparative safety has thus been solved. But the *Fram* played a little joke on Nansen. Her name means forward, but she made her way through the Arctic seas backward, like a crab. Her stern happened to be pointed northward when she was frozen in, and she backed her way for many hundreds of miles through the unknown Arctic waste of ice.

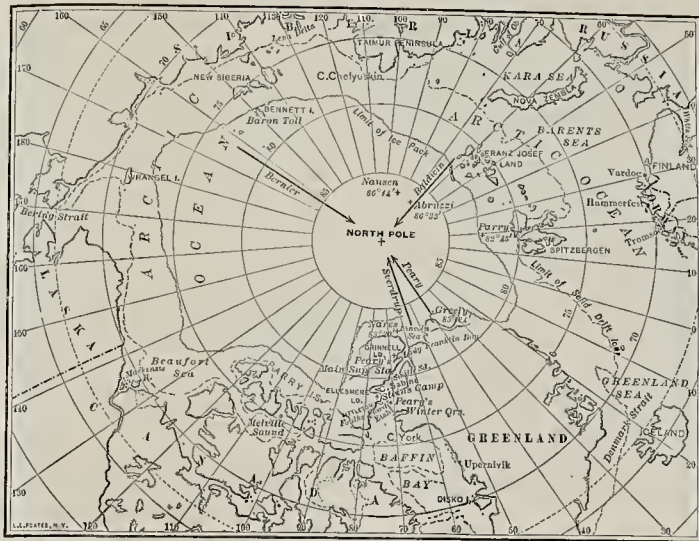
The Dutch have carefully preserved at The Hague the pathetic record of the sufferings of Willem Barents, who, with his men, spent on shore, in a house built of his ship's timber, the first Arctic winter ever experienced by an exploring party. This sad story has been duplicated by scores of expeditions since that time, but not in very recent years. For the first time in Arctic exploration Peary and his men at Red Cliff lived in a well-ventilated cabin, on whose inner wall frost found no lodgment, and in which a fairly equable temperature was maintained from floor to ceiling. The Peary, Jackson, and Nansen expeditions all enjoyed a fair degree of comfort through the darkness of winter, and there was not a case of serious illness among them. Thus the problem of comfortable and hygienic existence for white men in the polar regions has been solved.

In the Museum at The Hague is the diary found beside the bodies of seven whalers who had been left alone, 268 years ago, on the little island of Jan Mayen, and perished of scurvy during the winter. Scurvy, until quite recently, was the bugbear, not only of polar exploration, but also of unduly prolonged sea voyages. When Dana wrote his "Two Years Before the Mast," men were dying of scurvy on the trip around the Horn from Boston to San Francisco. To-day, nothing but the grossest negligence gives this dread disease a foothold. The art of selecting and preserving foods of healthful and great nutritive quality for use on polar expeditions has been reduced to a science. These facts have been selected from many others merely to show how it happens that the problem of the North Pole is again being attacked with so much confidence and enthusiasm. But improvements in methods of ice travel, and the utilization of Eskimos and their methods of living, and of the game, and of other resources of the far north are equally important factors.

SLEDGING WITH MEN AND DOGS.

Sir Francis McClintock brought the system of sledging with men at the ropes to perfection in 1851, and many thousands of miles were covered in this way among the islands of the archipelago north of our continent. The art of sledging with dogs has also made great advance, largely through Peary's faith in these animals and the improvements he introduced in sledges. Dogs are now the great reliance in sledge work. They may be made useful under circumstances where they were formerly thought to be useless. Nares said he could use dogs to advantage only for short journeys on fairly smooth ice. They have hauled Peary's sledges for hundreds of miles where deep snow made much of the journey very arduous work. Nansen found his dogs most useful even among the hummocks of the ice-pack. Dr. Hayes said he could as easily sledge across New York City on the housetops as over the ice between Littleton Island and Cape Sabine. Peary has repeatedly made that journey with his dog teams, hauling thousands of pounds of food supplies for the caches he planted along the Smith Sound channel to Lady Franklin Bay. He uses Greenland dogs, and in 1,250 miles of sledging on the inland ice, assisted to a small extent by sails, they supplied the entire motive force fully five-sixths of the time. He found that they will pull a load of 100 pounds each from ten to twenty miles a day, under almost any conditions, except where the snow is so soft that they sink deeply into it. Siberian and other dogs have been found to be most serviceable. One of the best trips with dogs was made by Weyprecht in Franz Josef Land with Newfoundlanders that he took with him from Vienna. Dogs are to-day a vital factor in the plans of all North Pole expeditions. There is no certainty that a ship will be carried by the currents nearer than within good striking distance of the pole; when a favorable land base for the polar journey has been secured, or when a ship has advanced far enough to make the ice journey feasible, then is the time to improve the first favorable weather by a dash to or toward the pole with dog-sledges.

Mr. Peary selected the Smith Sound route to the pole with direct reference to the helplessness he expected to derive from the natives. This is another point gained in Arctic exploration. Some explorers in the very region where Peary is at work reported that the natives dreaded field service, and were tempted to go with the sledges only by the promise of large presents. Dr. Hayes said that when he started up Smith Sound the natives told him they never thought of entering that region except to catch bears, and then only when



in danger of starving. Peary, on the other hand, has made them his faithful allies. They have helped him to move tons of supplies 200 miles up the channel which they were reported to shun, and have proved to be a very useful adjunct in all his enterprises.

FORMER SUCCESSES ENCOURAGING TO FURTHER EFFORT.

In view of such facts as these, it is not strange that the quest for the pole, long abandoned as almost hopeless, has been resumed by explorers of to-day with dauntless energy and enthusiasm born of confidence that the prize is within reach. It needed only the exploits of Nansen and Cagni to confirm them in this belief. Nansen, in twenty-four days from his ship, advanced to within 261 statute miles of the pole. At that point he had only a week's food for his dogs, and the stores for himself and his comrades were getting low. With larger supplies of food and many more dogs, a part of them to be killed and fed to the others, he might have maintained effective dog teams, and who knows but he might possibly have reached the pole? In April of last year, Captain Cagni, of the Duke of the Abruzzi's party, advanced over the ice north of Franz Josef Land twenty-two

miles farther north than Nansen's record, or within 239 miles of the pole. The best of the sledging season was still before him, but his supplies were so far exhausted that he was compelled to turn back. Some lucky man will combine fairly favorable conditions of ice travel with food and dogs enough to hold out, and he will win the race to the pole. Every man who has entered the contest hopes, of course, that his particular star is in the ascendant.

First on the list is Mr. Peary, who left home in 1898 on his latest expedition, made his winter quarters at Etah, near Smith Sound, and in the twilight of the winter established caches of supplies all the way up Smith Sound as far as Fort Conger, on Lady Franklin Bay. He was not so far disabled by the unfortunate frost-bite that partly crippled him as to lose any confidence in his ability to do full work on the road. This intrepid explorer had hardly recovered from his affliction when he crossed Grinnell Land to its west coast, and also made a new survey of the west shores of Kane Basin that completely changes their appearance on the maps. The later news from him is very meager, but we know that in the spring of last year he was at Fort Conger, with ample supplies, including dogs. He had with him his

physician, his colored man, Matt Henson, who has proved himself a first-class man in Arctic service, and a small party of Eskimos. He hoped soon to start on his journey over the ice-covered sea. It is reasonable to expect that the vessel of the Peary Arctic Club will return this fall with news of the explorer; and if all has gone well with him, we shall learn that he has accomplished a large amount of exploratory work, whether or not he has actually reached the pole.

Capt. Otto Sverdrup, who commanded the *Fram* on Nansen's famous journey, piloted that vessel from Norway to Smith Sound in 1898, with sixteen men on board, including six scientific specialists. His avowed purpose was definitely to settle the extension of Greenland toward the north and determine the configuration of its still unknown coast-line. He disclaimed any intention of making a dash for the pole, but the opinion is general that, if a favorable opportunity presented, he would send a sledge party north to beat Peary, if possible. At last accounts, however, he had not ascended Smith Sound, being unable to push the *Fram* through the ice-choked channel; but he had completed the admirable geographical work of surveying the coasts of Ellesmere Land, whose west side had never been visited.

ARCTIC POLAR EXPEDITIONS PROJECTED.

The project of Mr. E. B. Baldwin, of Illinois, who has had Arctic experience in Greenland and Franz Josef Land, has attracted much attention, because unlimited resources have been placed at his disposal by Mr. William Ziegler, of New York, who desires to promote the discovery of the pole. His base of operations, which he expects to reach this summer in a stanch Dundee whaler which he purchased and rechristened the *America*, will be the east side of Franz Josef Land, where he may easily be reached every year by an auxiliary steamer which will accompany him this season. He will also have the advantage there of a plentiful supply of Arctic game in the region where Jackson killed ninety-seven bears, where walrus and seal abound, and where birds, including geese, are in enormous numbers. Explorers have learned to relish the polar bear, but the tough, coarse flesh of the walrus is not yet a popular article of food. But Baldwin will be out of the track of the north-moving currents, and apparently does not expect to make a high nothling on his steamer. He will depend upon dog power to take him to the pole, and no three explorers ever took north so large a supply of this commodity. He invested \$8,000 in 400 Siberian dogs, which are warranted to keep life from becoming monotonous on the good ship *America*.

His base will probably be farther south than that of Peary, and, thus far, not so favorable; but he relies upon his dogs and his very large food supplies to hold out for the journey to and from his ship. Baldwin has with him an excellent scientific staff and outfit; and everything that experience could suggest or money buy to enhance the prospects of success has been supplied by the liberal promoter of Mr. Baldwin's project.

A scheme that is particularly favored by British experts is that of Captain Bernier, of Canada, who, however, will not be able to go north this summer, as he desires to build a special vessel for his purpose. His plan is to pass into the Arctic through Bering Strait and run into the great polar current some 300 miles east of the place where Nansen's ship was frozen in the ice. He hopes in this way to be carried more directly toward the pole, drifting at least within 100 miles of it. He will rely upon dog-sledges for the remaining part of the work.

The journey of the distinguished Russian explorer, Baron Toll, to Bennett Island, on which he started last summer, is one of the most interesting among the Arctic enterprises. He believes that this island, discovered by De Long, is a part of the mysterious Sannikoff Land, whose existence was reported many years ago and never verified. He expects to spend a year in these almost unknown waters, where, he thinks, it is not unlikely that he may find an archipelago of considerable extent.

INCREASED INTEREST IN SOUTH-POLAR EXPLORATION.

But the Arctic, after all, will not be the center of largest interest. The most thoroughly equipped, most costly, and most scientific of all polar expeditions are about to make their way to the threshold of the unknown Antarctic. Pioneer explorers will gather there the highest honors that are yet to reward geographical research. The largest unknown area on the globe awaits them. The diameter of the unknown region around the North Pole is only 1,500 miles, but around the South Pole it is 4,000 miles. The area which, so far as we know, has never been seen by human eye is twice as great as that of Europe.

The most interesting of the discoveries to be made around the South Pole will be the determination of the question whether there is really a large continent at the southern apex of the world. Some of the leading authorities believe it is there, and that we are not likely to be much longer in the dark about it. Dr. John Murray, among others, has expressed the view, merely conjectural, of course, that the area of the Antarctic

three years, when she starts for the remote French island of Kerguelen, which will be German headquarters. From this point of vantage expeditions will be started toward the pole. New lands will be sought, and if the supposed continent is discovered, its coast-line will be traced and its interior explored as far as possible.

The present belief in the Antarctic continent depends entirely upon the scanty data collected by the *Challenger* expedition. Among these data were specimens of rock, dredged from the floor of the Antarctic Ocean, which seemed to justify the view that they are of continental origin, and were carried by icebergs from a great land mass farther south. It may be, after all, that there is a solid and extensive basis for the purely imaginary delineations of the *Terra Australis* with which the map-makers of the sixteenth to nearly the nineteenth centuries encircled the globe on the south. They made Tierra del Fuego a northern prolongation of their continent; and the fantastic outlines and wealth of inland waterways with which they gave interest and verisimilitude to their delineations will always remain among the wonders of cartography.

The *Discovery*, as the British ship is named, was launched at Dundee on March 21. She cost \$225,000. No wooden ship was ever more strongly built; and it is difficult to see how any vessel for ice-navigation could be planned better to meet the needs of exploration and secure the comfort of explorers. The *Discovery*, with five naval officers, five scientific specialists, and twenty-five men in the crew, is bound for Victoria Land, with three years' supplies, and camp is likely to be pitched on Cape Adare. The English have never used dogs to any large extent, and only twenty of them will be taken on the vessel. The sledge equipment will include a number to be hauled by men; it is hoped that long sledge journeys will largely extend our knowledge of this most southern land yet reached, and of which Ross said that he believed he might have crossed it.

The Scotch are also preparing to fill in a gap between the English and German expeditions. They will occupy the region known as Weddell Sea, where the whaling Captain Weddell, in 1823, sailed up to 74° 15' S. lat. without seeing ice or meeting any impediment to his farther progress. There is no telling how far Weddell might have advanced if a south wind had not finally influenced him to turn about. Mr. Bruce,

who will command the Scottish enterprise, has had both Antarctic and Arctic experience. There is little prospect that his expedition will be ready to sail this season, but when it finally gets into the field it will endeavor to find and explore the coasts of that side of the hypothetical continent which are washed by Weddell Sea.

Another expedition which hopes to get away this year is that of Dr. Otto Nordenskjöld, a nephew of the distinguished Arctic explorer. He has secured the steamer *Antarctic*, which has already rendered brilliant service in East Greenland waters. It is said that he will endeavor to establish a station on the east side of Graham Land, and try to ascertain whether that large region is an island or merely a promontory of the continental mass.

It is fitting that such eminent men of science as Drygalski, of the German expedition, Gregory, of the English, and Nordenskjöld, of the Swedish parties should direct the investigations in this great unknown area. The results are likely to be almost wholly of scientific interest. Even if large lands are found, they have probably no commercial value. No coal or other minerals have been discovered; if they exist, they are perhaps buried too deep under snow and ice to be ever available. Antarctic seals and whales have had economic importance, but the useful varieties seem to have become practically extinct. Whaling, resumed within a few years past, had no results that encouraged further effort. There is little doubt that better knowledge of Antarctic meteorology will be of distinct advantage to navigation along the most southern routes around the world, and this may be the only "practical" issue to be served.

The scientific basis for Antarctic exploration is, however, too substantial to need any bolstering. Physicists tell us that south of 40° S. lat. there is a gap "in our knowledge of the elements required for the complete expression of the facts of terrestrial magnetism." Scientific men like Dr. Neumayer, Sir John Murray, and many others say that "until we have a complete and continued series of observations in the Antarctic area, the meteorology of the world cannot be understood." It is to find new lands and study the problems of biology, geology, and many other phenomena to be observed in this vast area that four expeditions are to visit it. The money they cost will be well spent if they may add something to our knowledge of the world we live in.



THE TWENTIETH CENTURY CLUB OF BOSTON.

BY HOWARD A. BRIDGMAN.

A CLUB designed, not for dining or good-fellowship, but for service; a club in which not the selfish but the altruistic spirit is regnant; a club which, in the seven years of its existence, has done things so noteworthy and important that the impact of its vigorous life has been felt far beyond the bounds of its own city; a club whose membership of 450 embraces as earnest a group of men and women as can be found federated in friendly bonds in any city of the world,—such is the Twentieth Century Club of Boston, organized January 24, 1894, "to promote a finer public spirit and a better social order." This admirable phrase, placed at the forefront of its constitution, sets forth its purpose, and differentiates it from the vast majority of gregarious modern affairs that pass under the comprehensive title of "club."

Now that it has achieved such conspicuous success and usefulness, the wonder arises why, in a city that has always fermented with new ideas, it did not sooner come to birth. Clubs many there were seven years ago, but organized almost exclusively on horizontal rather than perpendicular lines. The merchants and bankers had their Algonquin Club; the substantial professional men of the city assembled at the Union or the Somerset; the college graduates rendezvoused at the University; the literary men and artists gathered at the St. Botolph; the artists also had their own Art Club; the Congregationalists and the Episcopalians and the Unitarians came together once a month at their respective denominational clubs. It is true that in such organizations as the Taverners Club a few men from different walks of life had illustrated a genial, cosmopolitan comradeship; but such small congeries of choice spirits were very exclusive and altogether social in their intent.

The time was ripe for a comprehensive democratic, purposeful fellowship. So half a dozen men, in whose minds the idea was working at the same time, said within themselves: "Come, now, let us cleave through the strata of conventional organizations and bring together persons on a broad, human platform. Let us look one another in the faces, not as rich men or as poor men, as scholars or as brokers, as Baptists or as Methodists, as Protestants or as Catholics. Let us have a center where we can meet the man who is not doing about the same thing that we are doing, or thinking our thoughts; yes, let us come into

touch with the man who dwells on the other side of the sectarian fence, whose work is utterly unlike ours, whose point of view is different. Let us, without disregarding altogether natural affiliations, incarnate Edward Everett Hale's 'Get-Together' idea on a large and worthy scale. Above all, let us have a place in Boston where all the burning social questions can be frankly and freely discussed, without fear or favor."

This early conception of the scope of the club has colored all its subsequent life. It has kept its annual dues at ten dollars, and its initiation fee at the same modest figure. It has crowded ostentation to the wall and enthroned simplicity in all that is outward and visible in the club's appurtenances. No cabman taking a party of visitors to see the sights would ever think of turning his vehicle into quiet, old-fashioned Ashburton Place in order to point out the modest house into which the club moved last October, and which will probably be its home for a long while. Its quarters are comfortable and sufficiently spacious; its few adornments are chiefly portraits of thinkers; its pleasant reading-room invites one to drop into an easy-chair; but the atmosphere is not that of the conventional clubhouse, but of a workshop. Members of committees come and go to meet appointments for careful discussion of serious matters. The secretary's office might be that of a social engineer in some great concern, touched with the desire to provide something more than wages for its employees. For Secretary Edward H. Chandler is at his desk the best part of each day, keeping his hands on the different wheels of activity, supplying information to inquirers, and devising plans for greater efficiency.

If democracy and simplicity be two of the characteristics of the Twentieth Century Club, its third certainly is its altruism. This is perhaps its most distinctive mark. The founders desired something more than a generous, delightful, and profitable fellowship. When they christened it the Twentieth Century Club, it was not because such a title was catchy and at that time unworn. The name was intended to give the organization a definite character and to suggest an equally definite mission. First of all, it set a certain standard of qualifications for membership. It called at once for progressive men, in sympathy with the advancing spirit of brotherhood in the

world; men to a degree dissatisfied with the existing social and industrial order; men reaching out for light and leadership, humble enough to confess their perplexity in the face of grave problems, and teachable enough to receive instruction from any source,—in short, men who, like Simeon of old, were looking for the kingdom of God.

The natural corollary of such mental progressiveness was a disposition to do something to realize ideals of brotherhood; and it cannot be too strongly emphasized that from the beginning the Twentieth Century Club has stood for practical service to the community. It has not been content to stand on the shore and do all it could through a speaking-trumpet to save the men on the wreck out yonder; but it has launched many a little boat which has bravely breasted the breakers of indifference and opposition and made its way to some point of human need, there to render the aid demanded. There is a good deal of talk in connection with the Twentieth Century Club; but it is, in the main, talk that stirs to action.

With such ideas and such a name, it was inevitable that women should have a parity of standing in the club from the start. If any one of the founders had any doubts on this point, they were speedily resolved by the logic of events. A Twentieth Century Club minus the participation of women would indeed have been a *reductio ad absurdum*. At all events, they came in so quickly that they might as well have been represented in the list of twelve names appended to the first call issued for a meeting to consider the formation of the club; and women have proved an indispensable and invaluable element in its life, constituting to-day about one-third of the membership.

To consider a little more in detail the personnel of the club, one who studies it is struck by the fact that the present membership of about 450 illustrates in an uncommon degree the basal idea of the founders. The twelve men who signed the first call constituted in themselves a representative group. At the head of the list was Edward Everett Hale,—a name that has always been at the front in connection with almost every forward movement in the city of Boston during the last fifty years. Prof. John Fiske came second. Never mind about the exact order of the rest. Suffice it to say that the artist, Ross Turner, and the sculptor, William Ordway Partridge, and the architect, J. Pickering Putnam, and the editor and patriot, Edwin D. Mead, and the literary critic and author, Nathan Haskell Dole, and the social-settlement worker, Robert A. Woods, and the professor of economics, Davis R. Dewey, and the authority on Swiss institutions, W. D. McCrackan, and one or two business men, appeared as the other sponsors for the new undertaking. Most of them

continue in the club's counsels and service until this day. Mr. McCrackan, until his removal to New York City, was the capable secretary, being succeeded by Prof. T. B. Lindsay, of Boston University. Dr. Hale comes often to the house, and the zeal of none of the other men who first launched the enterprise has grown cold. With such an organizing nucleus, it was not hard, as the club became known, to increase the membership, adding only desirable material. This necessitated sharp discrimination, and now and then a cleaving asunder of husband and wife; but, inasmuch as a member is always free to invite a guest to the meetings, it was no real hardship for the wife to be appraised that in the judgment of the membership committee her husband was not sufficiently progressive or socially active to receive an election. The standards have been advanced as the club has acquired age and prestige; and some who came in during the early days are now felicitating themselves that they do not have again to run the gauntlet of a committee which is more critical than ever before, and which applies ruthlessly to every applicant Napoleon's crucial question when a man was commended to him for promotion: "What has he done?" Not that the candidate must necessarily have written a book, or established a college settlement, or an institutional church, or investigated tenement-house conditions, or induced the city government to provide a municipal playground; but he must be doing something with the social question, at least thinking about it in a large and consecutive way; or, what is better, be doing something himself that is worth while toward bringing in the better day.

To many members of the club the Saturday luncheon furnishes more stimulus and inspiration than any other single feature. From fifty to seventy-five men draw up about tables spread with as toothsome viands as half a dollar a head will purchase. But if the living is plain, the thinking is measurably high, while the spirit of the hour mounts still higher. The best thing about this weekly gathering is the touch with the other man which it provides. Harvard and Boston university professors stretch hands across the tables to State Street copper brokers. Ministers, alert for some fresh illustration that will point a moral in to-morrow's homily, talk both politics and religion with daily newspaper men. Public-school teachers fraternize with lawyers and doctors. Substantial business men, either in active life or retired, touch elbows with leaders and organizers of labor, like Harry Lloyd or George E. McNeill. Over there in earnest conversation with an expert on modern social problems, like John Graham Brooks, is a young merchant who

has already begun to apply in his large shop principles of brotherhood, and who is seeking light on some vexing matter. He is but one of a number in the membership of the club who are touched with the new sense of responsibility for their employees, and who are not merely reading books on sociology and drawing their cheeks in behalf of philanthropies, but are going personally into the field of social service.

So the pleasant table-talk goes on, orthodox divine and Jewish rabbi, artist and legislator, poet and charity worker, idealist and hard-headed man of affairs, all pooling their issues, speaking their minds, broadening their knowledge and their sympathies, and gaining through the attrition of mind with mind that which sends them back, later in the day, to their own tasks with a keener joy that they are in the world of workers, and with greater courage and wisdom for the next duty.

After two or three simple courses, the president or some other member of the council raps for order, and there is an hour or so of speaking,—informal, familiar, interesting, and almost always to the point. The club has become a magnet drawing to itself a great variety of after-dinner speakers. Sometimes one of the members tells about his daily work, or brings to view the new and suggestive things in connection with his business or his profession. Another speaks of some form of public service in which he is engaged, or calls attention to some work which the club as a body can do. Oftener, however, a visitor, or specially summoned guest, takes most of the hour, first advancing his views and then submitting to a rather sharp quiz regarding them. As a caustic observer of Boston life remarks, "there is usually some interesting crank, or hobby-rider, or foreigner in town over Sunday, and he or she is sure to round up at the Twentieth Century Club on Saturday." At any rate, the attendants go with a keen appetite, and they are seldom disappointed in finding something novel and rewarding. Perhaps the attraction will be a New Zealand official visiting the States. He will be made to pay tribute for his dinner by telling about the remarkable socialistic experiments and successes on the other side of the globe. Or a student settlement worker, fresh from one of the perennial fights with Tammany, will describe the outlook for reform in New York City. Or the crack Harvard debaters, flushed with a victory over Yale, will be asked in to speak on the opportunities and satisfactions of university life; or Booker Washington, or Lyman Abbott, or Z. R. Brockway, or some other notable person, caught on the wing, will be impressed into service.

So the Twentieth Century Club man, as a rule,

pushes back his chair after luncheon delightfully ignorant as to whether the postprandial topic will be Arctic exploration or the public-school system in Chili, municipal ownership of subways or the decay of the New England country town, the political situation in Great Britain or the needs of some struggling Western academy, the problem of trusts or the latest socialistic community in Missouri. Whatever the theme, the enthusiasm of the presiding officer gilds it with an importance not to be underestimated, while the special knowledge usually possessed by the speaker, together with his ardent advocacy of his own position, prevents any signs of drowsiness, even though not every enthusiast who happens to drop in of a Saturday is sure of ready assent to all that he says. Often, too, especially if the theme be some important local reform, the speakers are announced in advance, and the members come ready for warm discussion.

Once a month, the women members join in the Saturday luncheons, and come in large numbers—a noble company of the best and most useful matrons and young women of the city. A good proportion of them give no small portion of their time and energies to public service in one form or another. On these occasions cigars are not in evidence and the number of male attendants dwindles perceptibly. Inasmuch, however, as many non-smokers also stay away, it may be only charitable to infer that the chief reason for the smaller masculine attendance is the gallant desire to afford ample room for all the women who will come; and it must be admitted that the seating accommodations of the dining-room are severely taxed.

The club meeting on alternate Wednesday evenings through the season is a much more formal affair. Here the more serious and weighty addresses are delivered, an elaborate and carefully formulated programme being followed out. Perhaps the need which the founders of the club chiefly felt at the beginning was that of a place in Boston, at this time of serious social and industrial changes, where the great questions now confronting us could be boldly and thoroughly discussed by the ablest thinkers in the country, or in the world. The array of speakers for the last seven years includes many of the most brilliant minds in America and in England. It is doubtful whether another club in the country can point to such a series of notable addresses. Many of the noted foreigners who visit America have been heard by the club, while Cambridge, New Haven, and other intellectual centers; New York, Washington, Chicago, and other great cities, are constantly drawn upon for platform speakers.

The efficiency of the club is felt by the out-

side world chiefly through the three definite departments of organized activity. The idea is to enlist every member in at least one department, to which he shall give as much of his strength and personal initiative as possible. Three out of four of the members of the club are thus enrolled. Some of them, it is true, devote little time and energy to such special work; but, on the other hand, a good proportion give themselves liberally to the routine labor involved. The civic department, which has the largest enrollment, strives to secure better housing for the poor, cleaner streets, ampler parks, properly regulated municipal baths. It exercises also a vigilant watch upon the city and State governments, as they legislate from year to year for the supposed interests of Boston.

The motto of the art department seems to be, "A more beautiful Boston." Early in the history of the club a series of conferences was instituted with this end in view, and everything comes within the department's province that relates to the æsthetic betterment of the city. Every attempt to disfigure Boston outwardly, either by erecting sky-scraping structures on its most beautiful square or by defacing its lovely parkways and boulevards with ugly advertisements, finds in the art department a determined foe. This department also includes within its scope the service of the city through musical opportunities; and its noteworthy achievements in the direction of public organ recitals were portrayed at length in an article in the *REVIEW OF REVIEWS* several years ago.

No less important or influential is the education department, which seeks to put at the disposal of all the people the rich and unusual educational resources to be found in the city and its vicinage. A good beginning was made three years ago, following the pattern set by Dr. Leipziger, of New York, in utilizing the public-school buildings for evening lectures to which the parents of the pupils are particularly invited. But the most signal achievement of the educational department has been the institution of Saturday-morning lectures, designed particularly for the teachers in the public schools, who gladly pay three or four dollars a season for the privilege of hearing men of the type of Professors Royce and Palmer, of Harvard; Professor Tyler, of Amberst; Professor Geddes, of Edinburgh, and Professor Griggs, of Brooklyn.

All these three departments are well organized,

hold their regular conferences, and are working out an ever-enlarging plan of operations.

Such is the Twentieth Century Club in the city of Boston, organized to promote "a finer public spirit and a better social order." To sum up in brief compass what it has actually done, let it be said:

It has provided an arena for the discussion of burning questions with the utmost tolerance and plainness.

It has assembled in frequent friendly conference men of all types of activity and of all shades of opinion, theological, sociological, practical.

It has brought such pressure to bear upon the Board of Health and other public officers, through the labors of special agents in the tenement-house districts and through its publications, that in eighteen months no less than 128 buildings unfit for human habitation were condemned, and it has stirred up a new sentiment in Boston upon the subject of better homes for the people.

It provided in one year no less than twenty free organ recitals, conducted by the best organists in the city and attended by thousands of appreciative listeners, the larger proportion of whom were working people.

It has instituted as a regular feature of winter life in Boston Saturday-morning lectures of the university extension order, to which teachers flock from a radius of thirty miles. One of last winter's course was so successful that Tremont Temple, one of the largest auditoriums in the city, was none too large.

It conceived and brought about the most remarkable end-of-the-century celebration on the night of December 31, 1900, witnessed anywhere in Christendom. Twenty thousand people assembled before the State House. Edward Everett Hale read the Ninetieth Psalm and led in the Lord's Prayer, these exercises being followed by hymns sung by the multitude and the blast of trumpeters announcing the birth of the new century.

It has been the inaugurator and efficient promoter of many movements in behalf of municipal and educational reform and of public beauty.

In such definite ways, and through other intangible channels of influence, the Twentieth Century Club of Boston is touching the life of a great modern city for good. It is still in the vigor and promise of its youth. It has outlived suspicions that it was a company of cranks. Its work for the coming era is only just begun.



LEADING ARTICLES OF THE MONTH.

MR. FREDERIC HARRISON'S IMPRESSIONS OF AMERICA.

AMERICANS will be interested in reading Mr. Frederic Harrison's summing-up of the impressions received on his recent visit to the United States (see REVIEW OF REVIEWS for May, page 558), as given in an article contributed by Mr. Harrison to the *Nineteenth Century* for June.

The national consciousness of Americans was keenly appreciated by Mr. Harrison, as appears from the following paragraph :

"My own impression is that in spite of the vast proportion of immigrant population, the language, character, habits, of native Americans rapidly absorb and incorporate all foreign elements. In the second or third generation all exotic differences are merged. In one sense the United States seemed to me more homogeneous than the United Kingdom. There is no State, city, or large area which has a distinct race of its own, as Ireland, Wales, and Scotland have, and of course there is nothing analogous to the diverse nationalities of the British empire. From Long Island to San Francisco, from Florida Bay to Vancouver Island, there is one dominant race and civilization, one language, one type of law, one sense of nationality. That race, that nationality, is American to the core. And the consciousness of its vast expansion and collective force fills the mind of American citizens as nothing can do to this degree in the nations of western Europe."

ELEMENTS OF NATIONAL STRENGTH.

In short, Mr. Harrison found here something more than "mere bigness."

"Vast expansion, collective force, inexhaustible energy,—these are the impressions forced on the visitor, beyond all that he could have conceived or had expected to find.

"No competent observer can doubt that in wealth, manufactures, material progress of all kinds, the United States, in a very few years, must hold the first place in the world without dispute. The natural resources of their country exceed those of all Europe put together. Their energy exceeds that of the British; their intelligence is hardly second to that of Germany and France. And their social and political system is more favorable to material development than any other society ever devised by man.

"Of course, for the American citizen and the thoughtful visitor, the real problem is whether

this vast prosperity, this boundless future of theirs, rests upon an equal expansion in the social, intellectual, and moral sphere. They would be bold critics who should maintain it, and few thinking men in the United States do so without qualifications and misgivings."

As to educational activities :

"Chicago struck me as being somewhat unfavourably condemned as devoted to nothing but Mammon and pork. Certainly, during my visit, I heard of nothing but the progress of education, university endowments, people's institutes, libraries, museums, art schools, workmen's model dwellings and farms, literary culture, and scientific foundations."

Mr. Harrison concluded that the educational machinery of the nation, taken as a whole, must be at least tenfold that of the United Kingdom.

AMERICAN ARCHITECTURE.

The Capitol at Washington struck him "as being the most effective mass of public buildings in the world." From the pictorial point of view, the admirable proportions of the central dome impressed him more than those of St. Peter's, the cathedral of Florence, St. Sophia at Constantinople, St. Isaac's at St. Petersburg, the Pantheon, St. Paul's, or the new cathedral at Berlin. The site of the Capitol he considers the noblest in the world, if we exclude that of the Parthenon in its pristine glory. "Washington, the youngest capital city in the world, bids fair to become, before the twentieth century is ended, the most beautiful and certainly the most commodious."

Nothing since the fall of old Rome and Byzantium, not even Genoa in its prime, has equaled the lavish use of magnificent marble columns, granite blocks, and ornamental stone, as we see it to-day in the United States. "If the artists of the future can be restrained within the limits of good sense and good taste, Washington may look more like the Rome of the Antonines than any city of the Old World." The British architect has much to learn from modern American builders. In matters of construction, contrivance, the free use of new kinds of stone and wood, of plumbing, heating, and the minor arts of fitting, the helated European in America feels himself a Rip Van Winkle whirled into a new century and a later civilization.

"America is making violent efforts to evolve a national architecture, but as yet it has produced little but miscellaneous imitations of European types and some wonderful constructive devices."

MORAL CONDITIONS.

Mr. Harrison's conclusions are on the whole decidedly optimistic :

"As to the worship of the 'Almighty Dollar,' I neither saw it nor heard of it; hardly as much as we do at home. I may say the same as to official corruption and political intrigue. New York, of course, has the vices of great cities, but they are not visible to the eye, and they are a drop in the ocean of the American people. Even the passing tourist must note the entire freedom of American towns from the indecencies that are paraded in European cities. I received a deep impression that in America the relations of the sexes are in a state far more sound and pure than they are in the Old World; that the original feeling of the Pilgrim Fathers about woman and about man has sufficed to color the mental and moral atmosphere.

"I close my impressions with a sense that the New World offers a great field, both moral and intellectual, to a peaceful development of an industrial society; that this society is in the main sound, honest, and wholesome; that vast numbers and the passion of equality tend to low averages in thought, in manners, and in public opinion, which the zeal of the devoted minority tends gradually to raise to higher planes of thought and conduct; that manners, if more boisterous, are more hearty than with us, and, if less refined, are free from some conventional *morque* and hypocrisy; that in casting off many of the bonds of European tradition and feudal survivals the American democracy has cast off also something of the æsthetic and moral inheritance left in the Old World; that the zeal for learning, justice, and humanity lies so deep in the American heart that it will in the end solve the two grave problems which face the future of their citizens—the eternal struggle between capital and labor, the gulf between people of color and the people of European blood."

MR. CARNEGIE ON ENGLAND'S INDUSTRIAL FUTURE.

MR. ANDREW CARNEGIE contributes to the *Nineteenth Century* an article on "British Pessimism." It is no doubt well meant, but John Bull is not likely to derive much comfort from Mr. Carnegie's consolations. He is a Job's comforter, indeed, for the foundation of all his discourse is that Great Britain has been beaten in the race by the United States, and that nothing in the world can restore John Bull to the position which he formerly occupied. He tells us that comfort is near, but before England can secure it one step is indispensable. The

Briton must adjust himself to present conditions, and realize that there is no use in these days dwelling upon the past, and especially must he cease measuring his own country with the American Union. It is out of the question even to compare 41,000,000 people upon two islands 127,000 square miles in area with 77,000,000 upon 3,500,000 square miles.

THE LAST RELIC OF BRITAIN'S OLD PRIMACY.

Only in one particular is Great Britain still ahead of the United States. The American citizen, man for man, is not as wealthy as the Briton, for with nearly double the population he has only one-fifth more wealth in the aggregate. In every other respect England is beaten, and all the consolation that Mr. Carnegie can give is that if the English make their minds to give up the attempt to compete with the United States, they may, if they reverse their policy, still keep ahead of the other nations of the world. Their trade is not expanding. Sir Michael Hicks-Beach tells the world that the limit of present taxation is about reached, and the only consolation Mr. Carnegie can give to the Britisher, who still doggedly refuses to stop the war in Africa, is "that the British people will soon be compelled to change the policy of seeking increased responsibilities throughout the world, of provoking wars and antagonizing . . . the peoples of other countries, a policy which inevitably demands the increased expenditures which have already lost for Britain her proud boast of supremacy in credit—a loss of genuine prestige." Consols have fallen from 113 to 95, and Mr. Carnegie's only wonder is that they have not fallen much farther. Formerly, Great Britain was the greatest of all the countries, and in finance, commerce, manufactures, and shipping contended successfully with all the other nations combined. Britain in the one scale, and all the rest of the world in the other.

Now everything is changed, and Mr. Carnegie in his consolatory article thus summarizes some of the causes which lead the average Briton to feel discouraged :

"No longer Britain *versus* the world in anything, no longer even first among nations in wealth or credit, in manufacturing, mining, weaving, commerce. Primacy lost in all. In seagoing ships still foremost, but even there our percentage of the world's shipping growing less every year. It only increased 46,000 tons in five years, from 1894 to 1899, and was 9,000 tons less in 1898 than in 1896. Worse than all, supremacy lost upon the sea in fast monster steamships—those unequalled cruisers in war which now fly the German flag, all built in Germany; not one cor-

responding ship built or building in Britain, the field entirely surrendered to her rival. In iron-making, Germany has risen from 1,500,000 to 7,000,000 tons per year, while Britain has stood still, her highest product being 9,500,000 tons. The United States made 13,500,000 tons last

"Financially, we are also rapidly losing primacy. The daily operations of the New York Exchange exceed those of London. Our loans at a discount find investors in the United States, which, so long our greatest debtor, is becoming our chief creditor nation."

THE ONE RAY OF HOPE.

He then proceeds to administer fine crumbs of consolation, the object of which is to prove that although British industrial supremacy is out of date, as the British army is, and their men cannot or do not work as they do in America, neither do their captains of industry compare with those of America, and they are becoming more and more dependent upon foreign nations for food, importing every year more and more machinery from America, yet there is a certain degree of hope left for them. Not only so, but he tells them that they must lessen their fondness for conquering new territory for markets abroad. England is risking a terrible war now in China for the sake of Chinese trade, the profit upon which he maintains is not worth more than \$3,000,000 or \$3,500,000 a year. The only consolation which Mr. Carnegie can give to England beyond the pitiful attempt to minimize her misfortunes is that if she turn right face, repudiate Jingoism and all its works, abandon the vain dream of conquering markets by the sword, and address herself diligently to the cultivation of the home market, she may escape perdition; otherwise she is lost.

The British Government's expenditure is now close upon \$15 a head, as against the United States \$5, and \$6.88 of the Germans. England has a deficit of \$55,000,000 at a time when the American Government is taking off \$55,000,000 of taxation. "Even after British employers and employed reach the American standard of economical production, Britain will still remain heavily handicapped in the industrial race by the enormous load of taxation under which her producers labor as compared with America." England's soldiers, he says, have been playing at work. Her industrial army will, he thinks, improve, but "it is the financial situation which is alarming, for it needs no prophet to foretell that a continuance of the aggressive temper which alienates other governments and peoples, and which has mistaken territorial acquisition for genuine empire-making, must soon strain the nation's power and lay upon its productive capacity such burdens as will render it incapable of retaining the present volume of trade. . . ." If ever a nation had clear and unmistakable warnings, England has had them at the present time. Therefore, Mr. Carnegie hopes the dear old



"An American syndicate has undertaken the construction of new and the reform of old lines of railway in London and its suburbs."

"Mr. Pierpont Morgan has purchased the Leyland line of steamships."

John Bull looks on and watches in dismay
His children by the ogre dragged away.
First he picked up the boy and then the girl—
One by the breeks, the other by the curl.

—From the *Daily Express* (London).

year, to be exceeded this year, while we are making less than last.

"In steel, the United States made 10,638,000 tons last year, and have made this year, so far, more than last, while we are falling back from our maximum of 5,000,000 tons of last year.

"In textiles, Lord Masham tells us in the *Times* that we are exporting less and importing more. In 1891 we exported 106,000,000; in 1899, 102,000,000 sterling; in 1891, imported of textiles 28,000,000, and in 1899, 33,000,000 sterling. His lordship avers that Great Britain has not increased her export trade one shilling for thirty years.

motherland will reassert its saving common sense, and deliver itself from the doom which is inevitable if it persists in its present course.

IS ENGLAND HANDICAPPED BY HER RAILROADS?

IS the economic decline of Britain now so generally taken for granted by writers in the reviews due to natural causes or to artificial hindrances? The author of "Drifting" attempts an answer to this question in the *Contemporary* for June. This writer declares that the English workman holds his own, in America and elsewhere; that Great Britain's natural resources are as great as they ever were, and that Great Britain's strategical position for industry, commerce, and navigation is as advantageous as ever before.

Nevertheless, nearly all productive and wealth-creating industries, except ship-building and the construction of machinery, are decaying. Only such primitive industries as mining, fishing, and cattle-breeding can now be carried on at a profit.

This is largely due, he maintains, to the fact that railways throttle industries, and enormously increase the cost of living. He asserts that the railways have watered their capital to such an extent that between 1873 and 1898 the amount of addition to their capital was equivalent to very nearly \$500,000 per mile for each mile of the new railways constructed. The result of this is that, while the capital of German railways is only \$100,000 per mile, that of French \$125,000, and that of Belgium \$142,500, every mile of English railways represents a capital of \$250,000. The railway capital of Great Britain has been inflated to the amount of \$5,670,000,000, which is three times as much as is necessary. Hence, in order to earn a fair dividend, British railways must charge at least three times the amount they need to charge. But that is not their only offense. The writer complains that the methods of management are so wasteful, and the result is that they really charge four times more than what would be a fair price.

ALLIES OF MONOPOLY.

Not only are their charges four times heavier than they ought to be, with the result that the population is congested in the city slums, but they have differential rates for the purpose of favoring the foreigner at the expense of the British producer. Apples from America and Tasmania can be sold at a profit at Covent Garden, when apples growing a few miles out of London are left to rot on the trees because the railway charges are so high that the farmer cannot afford to send them into the market. According

to Sir Hiram Maxim, the rate of transport on British railways per ton is two and a half times higher than on American railways. He complains that the English have all the disadvantages of a monopoly and none of the advantages of competition, for the railways have created a gigantic trust by their working agreement, which abolishes free competition. They have barred the most important canals or secured possession of them. They oppose secretly and indirectly the construction of light railways and electric trams, and they show the greatest enmity in Parliament and out of it to motor traffic. As a result of the crippling restrictions which they place upon electric trams, British trolleys cannot go more than eight miles an hour, while in sleepy old Italy, Austria, and Spain and Portugal they go at fifteen. In England there are not over 300 miles of electric traction, in Germany there are 3,000, and in America 20,000.

BY RAIL TO INDIA.

SIR THOMAS HOLDICH, who contributes a paper on the geography of the northwest frontier of India to the May *Geographical Journal*, discusses at length in the *Scottish Geographical Magazine* for May the vexed question of railway connection with India. He considers three suggested routes.

ALONG THE SEACOAST?

He begins with "the assurance that east of Herat there is no way open to railway construction on account of the natural obstruction offered by great mountains and high altitudes." The east of Herat being sealed, he proceeds to examine the west. He says:

"One alignment which has been suggested, and which has already received some consideration in scientific circles, is that which would connect Basra with Karáchi by way of the Persian coast and the northern shores of the Arabian Sea."

He mentions as all but decisive against this route the great natural obstruction, the Ras Malan, which " thrusts out into the ocean a gigantic headland with sheer cliffs 2,000 feet in height," backed with a mass of mountains extending far inland and some sixty miles eastward. He concludes:

"Taking the alignment as a whole, we have at least 1,600 miles of line passing through a district which is, as yet, undeveloped, and which can never develop without roads to supplement the railway; which enjoys the reputation of simmering perpetually in one of the worst atmospheres in the world; and which possesses at least one obstacle to engineering which may be pronounced

impracticable until full technical examination can be made. There is the further and final disadvantage that it competes, on almost impossible terms for success, with a sea service which is already established and is capable of much improvement. I think, then, we are justified in setting aside the coast-line project as a desirable enterprise."

THROUGH CENTRAL PERSIA?

He next calls attention to the remarkable fact that "from the extreme west of Persia to Kalat and Quetta, or even to Karachi, it would be equally possible to indicate an alignment which would never cross a difficult watershed or ascend a mountain-side." He predicts that in the progress of Asiatic commercial evolution this route will sooner or later figure as the great central line of Persia. It traverses a cultivated and in many parts a rich and prosperous region. It could readily be connected with the Indian systems. "It is hound to be one of the important lines of the future," whether constructed by Russian or English engineers. But the decisive argument against the selection of this route is the difficulty of connecting it with any European system to the north or west. "A compact band of mountain ranges" directly traverses such an alignment.

THE ROUTE VIA HERAT AND KANDAHAR?

Sir Thomas then treats of the central opening at Herat. He says:

"While employed on the Russo-Afghan Boundary Commission, both as surveyor and reorganizer of the defenses of Herat, I had ample opportunity for studying that special link between East and West which has been so much in men's minds of late, and which must inevitably occupy public attention yet more closely in future. . . . Here, between Herat and Kandahar, or rather between the Russian terminus of Kushk and the British terminus of New Chaman, we have a short five-hundred-mile-project offered to us of such favorable nature as we may assuredly look for in vain elsewhere. . . . From the Russian station of Kushk to Herat is roughly a distance of sixty-six miles, and midway is that great Asiatic water divide which, insignificant as it may appear when represented by the rounded crests of the Paropamisus, can be traced east and west right across the continent. The one gateway through it, which is formed by the passage of the Hari Rud River, is considerably to the west of Herat, and the direct connection between Kushk and Herat is by the Ardewan pass—a pass which is so little formidable to engineering projects that it is improbable that the circuitous route which takes advantage of the gorges of the

Hari Rud would be adopted in preference, even for a railway. . . . Taking it as a whole, it may be said that there are no formidable engineering difficulties to be encountered, but there are three large and somewhat uncertain rivers to be bridged (the Farah, Adraskand, and Helmund), all three being liable to heavy floods. There is an irregular distribution of populous and fertile districts interspersed with waste spaces, but quite enough of it to insure the success of the railway as a local venture independently altogether of its value as a link between Europe and India."

A LINK OF ANOLO-RUSSIAN GOOD-WILL.

The writer then deals with political difficulties in the way. The Ameer and the Afghans might object; but they might be induced to appreciate the solid commercial advantages of such a line, which need be no menace to their independence. Even if they could not be persuaded, the line might be run just over the border in Persian instead of Afghan territory.

"Not much less serious is the objection of military experts to the construction of a line which would at once offer a strategic highway from the Russian border to India. But here there are many considerations which have not, I think, as yet been fully weighed. We have only learned quite lately much about the value of single lines of railway in supporting a military advance in strength, and what we have learned has certainly not increased our appreciation of their value. A single line of railway from Herat to Kandahar would never (so far as we may be permitted to judge from South African experience) support a sufficient force to deal adequately with the strong defensive positions which would be found at the Indian end of it, even if the initial difficulty of the break of gauge between Russian and Indian systems were successfully dealt with.

"With Mr. Long, I am inclined to believe that political difficulties between Russia and India would be lessened by free intercourse and commerce between the two countries, that the more we know each other the better we shall appreciate the legitimate aims and aspirations of each, and the less likely we shall be to come into collision. I speak from a certain amount of personal experience when I say that whatever may be the state of international rivalry between the two countries, personal animosity (which is occasionally only too apparent in other parts of the continent) is entirely wanting in Russia; but perhaps the really aggressive section of the English traveling public has not yet made itself felt quite so far afield. It is, at any rate, the commercial and not the military aspect of the question which will decide when this line shall be

constructed. That it will be constructed finally there can be no shadow of doubt, and in my humble opinion the construction of it will make more for peace and good-will among the nations than any system of peace conventions which could possibly be inaugurated."

THE FUTURE OF RUSSIA.

"CALCHAS," who has already written some excellent articles on the future of Germany, begins, in the *Fortnightly Review* for June, a series of articles on "Russia and Her Problem," dealing in this number nominally with the "Internal Problem," but in reality with broad considerations of policy.

RUSSIA'S POLICY.

"Calchas" begins by putting his article, as it were, on an international basis, by pointing out that the Russophobe talk about Russia's bad faith is really nothing more than an echo of the accusations brought by Russia against England, and, indeed, by every nation against any other which damages its interests. It is the smallest coin of international re-creation. But "Calchas," while he rejects the charge of bad faith as childish, does not even think Russian policy particularly able. Russia has not only acquired less than Great Britain, but she has done so, not by virtue of any exceptional diplomacy, but by the operation of natural laws which the stupidest diplomatists could hardly have prevented.

"It might be strongly argued on the contrary, as will better appear upon a further page, that Russian diplomacy has never won a single great game of statecraft except when her natural position has placed all the trumps in her hand. The neutrality in 1870, which had the Treaty of Berlin as its consequence in 1878, was probably the most remarkable and far-reaching blunder

committed by the statesmanship of any country except France in the last fifty years. Russia, in a word, is neither so able or powerful, nor as perfidious, nor as much under her own control as we commonly think. Her expansion toward free outlets and up to solid frontiers like the Hindu Kush, or the impervious mass of China proper, has been a natural force upon which we have attempted to place unreal bounds. Russia cannot be restrained by artificial restrictions. To have imposed them in the past has argued more folly on our part than overflowing them has implied the absence of a moral sense on hers."

THE REAL PROBLEM.

Russia's real problem, says "Calchas," is that she is now approaching her natural obstacles, which can only be overcome, and then partly, by a development of internal forces. In short, she has not got capital, nor education, nor high internal organization. For these reasons, "Calchas" makes the very original but probably true statement that Russia has not progressed in power, and that her position is weaker in relation to the other European powers than it was a hundred years ago. That Russia was illiterate then was no drawback, for all countries were illiterate. That she was a poor agricultural community only meant that she was in the same state as Prussia. In war, this low organization and ignorance tend to weaken Russia, especially in view of the recent developments shown by the Boer war. Russia has not accumulated capital, and has now only about 2,000,000 people engaged in the accumulation of capital by means of industry, as against 26,000,000 in Germany.

RUSSIA AT PEACE.

For this reason, Russia is weak, and wants peace to develop herself internally up to the



A FRENCH VIEW OF RUSSIAN POLICY.
From *Le Grelot* (Paris).

level of the organic states of western Europe. Her present formula is not conquest, but capital, and M. Witte, whose policy is to turn his country into an industrial state, is for this reason her most significant figure. But at present, against "the accumulation of money during the last thirty years in the United States, in Great Britain, and, above all, from a political point of view, in the German empire, there has been no counterpoise in Russia. In case of a struggle, even France, where the fiscal problem is taking a very grave aspect, would need all her means for herself. If the last sovereign wins, as in anything but a defensive war—as in a war against a great power for the Balkans or Asia Minor, or upon the Indian frontier, or at Port Arthur, it must win—it will be admitted to be more probable than appears at first sight that Russia for the present is at an almost immeasurably greater disadvantage than at any time since Peter the Great. To mere numbers, unsupported by moral and intellectual superiority or concentrated striking power, when has the victory belonged?"

"Calchas" says that for Russia war could only mean ruin, owing to her want of money. Therefore, Russia is peaceful, and the Hague Conference was for her an act of the highest policy, quite apart from its moral significance. "Calchas" also foresees revolutionary dangers for Russia in the growth of the industrial population.

SERVIA—A KINGDOM OF PEASANTS.

IT is pleasant to be reminded by a *Humanitarian* interview with the Servian minister in London, Mr. S. M. Losanitch, that for the good blood shed in freeing Servia from the Turk there is something better to show than the scandals of the Servian court.

GOVERNMENT.

To begin with, a nation has been created:

"A people—tall, stalwart men, brave to recklessness, born soldiers; women with magnificent dark eyes, flashing 'Promethean fire,' and voices whose music has oft stirred the embers of patriotism into living flame—capable of, at any time, putting a quarter of a million of well-armed men in the field, is not likely to submit to being treated as a *quantité négligeable*."

Mr. Losanitch declares that the recent marriage of the King with a lady whose ancestors were men who fought and died in the cause of Servian freedom has endeared him more than ever to his people. He is assisted in government by a council of state of sixteen or eighteen members, each of at least ten years' service to the state. Then comes the Skupshtina, numbering 230, one-

fourth of whom are chosen by the king, the rest by the people. "Everybody who is of age and pays taxes to the amount of fifteen francs a year has a vote." Most of the deputies are peasants, illiterate, but some are born orators, and many highly intelligent.

EDUCATION.

But illiteracy, apparently, will soon be a thing of the past. Mr. Losanitch says:

"Education, with us, is compulsory and free. To show you the rapid strides made, in 1883 we had 618 schools with 821 teachers (male and female) and 36,314 pupils. We have now 920 schools with 750,000 pupils. In the elementary schools, in addition to the ordinary branches, we teach geography, drawing, history, geometry, practical agriculture, and, in the case of girls, domestic duties. After a child has left school he has to attend classes once a week for the next two years."

There are gymnasia, technical schools and girls' high schools, and a university of three faculties.

The Greek Orthodox Church is the church of the state and the people, but non-conforming sects are also subsidized by the state.

A NATION OF FARMERS.

In his account of industrial and social conditions, Mr. Losanitch says:

"We are a nation of peasants. We have scarcely any aristocracy. On the other hand, we have no proletariat—the plague of your great cities—no paupers, no submerged tenth. . . . Agriculture and cattle-raising are our principal occupations. . . . Our exports of farm produce and live stock . . . are very large. Austria is our principal customer; she purchases over 83 per cent. of our commodities. . . . We have doubled our trade during the last fifteen years. . . . Our trade in 1899 amounted to £4,486,919. . . . We have the best and latest agricultural implements."

COMMUNAL THRIFT.

The Servian minister then speaks of the social life of his countrymen, the basis of which is the commune:

"All our peasants are landed proprietors. Some of them are rich, while others are poor; but to prevent entire pauperization, the law guarantees to each peasant five acres of land and the necessary number of agricultural implements. They are inalienable property. The living together of families and relations in community of goods, a custom dating from time immemorial, acts in the same direction,—it promotes social equality between the members of the clan.

"In the next place, each commune is bound by a law, which was first promulgated by King Milan, to have a general central storehouse; each member is bound to contribute to it annually five kilogrammes of wheat or maize. The object is to keep in reserve certain quantities of food (we have at present 40,000,000 kilogrammes stored up), so as to prevent the possibility of famine. Should a local magazine, either through a bad or deficient harvest, or from causes pertaining to a particular place, run short, it obtains a temporary loan from a store more favorably circumstanced.

"I was the means of introducing agricultural societies into Servia. The idea originated in Germany, but I think we have improved upon it. The central society is at Belgrade. We have now more than two hundred and twenty branches in the country, but we shall not relax our efforts, you may be sure, so long as there remains a village without a branch."

This is not merely a loan society. It pledges its members "to abstain from intoxicating drink, gambling, and all immorality."

"THE PARADISE OF WIVES."

On the status of women, Mr. Losanitch says: "Our girls receive a very excellent education. They have a choice of professions afterward. Some go in for teaching; some of them become doctors; others, again, are employed in public offices. But the greater number of them prefer to get married. The majority still cling to the domestic ideal—our girls are very domesticated. In the house they reign supreme; no sensible husband would ever think of questioning their authority in the home. The man rules outside, the woman holds undisputed sway within. Tell your readers that Servia is 'the paradise of wives.'"

ENGLAND AND FRANCE.

THE *Fortnightly Review* for June contains two articles of considerable interest on the relations of England and France. The first is by Baron de Coubertin, and is entitled "The Conditions of Franco-British Peace." Baron de Coubertin does not share the general optimistic view as to the improvement of Anglo-French relations. Superficially, indeed, relations have improved, but the potential causes of conflict have not been removed. These causes are the colonial expansion of France and her alliance with Russia.

THE ENGLISH VIEW OF FRENCH COLONIZATION.

Baron de Coubertin says that nobody in France dreams of enlarging the French possessions at England's expense. But a much more serious

danger exists from the view which English people in general take of French colonization. The British, says the baron, believe that they alone are capable of bringing civilization to Asiatic races, and that of all the rest the French are the most incapable.

"This is a settled conviction with the majority of English people. But it is childish to a degree. Goodness knows that personally I value Anglo-Saxon civilization highly enough, and I do not mind saying so. But the notion that there can be any people in the world so perfect that it is desirable for entire humanity to receive its stamp,—that notion is absurd, and cannot stand a moment's serious examination. But if the English interrogate their conscience they will find that, if they do not profess this theory, they in every case act as if they professed it. Result—unhappy inspirations, regrettable actions, imprudent words. It does not necessarily lead to open aggression and brutal conquests on their part, but the impression they labor under that the populations of Pondicherry, Chandernagar, and Martinique, or St. Pierre and Miquelon, would willingly welcome the Union Jack, that nothing could more safely insure the happiness of the Anamese and Malagasy than to come under British rule,—this impression, I affirm, makes them indulgent to many enterprises and encroachments of doubtful loyalty, which may entail serious consequences, for they are sparks that may set light to a very big fire. In short, they look on our possessions with very much the same feelings with which the Americans regarded their neighbors in Cuba under Spanish rule."

They also regard the French colonies as stagnant, and think that they might turn them into a source of profit to themselves and to the natives.

"This is precisely the new danger which threatens Franco-British peace. I call it new because it has not yet had time to show itself openly, and I am quite prepared to have my perspicacity doubted by any one who reads these lines. Unfortunately, there are too many chances that the future may prove me right, and the friends of peace should have no illusions on this score."

THE RUSSIAN ALLIANCE.

The other danger comes from the Russian alliance. Baron de Coubertin evidently does not regard the alliance with enthusiasm, but he admits that it would be impossible to go back on it. What, then, is France's position? The conditions since the alliance was entered into have changed so much that it can no longer be regarded as directed against Germany. The Triple Alliance is practically dead. But two

questions have arisen which tend to turn the Dual Alliance into a potential weapon against England. The Asiatic rivalry between England and Russia may develop into war, into which France is likely to be drawn.

"Supposing one of these incidents, pushed a little bit too far—at a time when England, having settled her affairs in South Africa, is less trammelled in her movements—were to bring on a war between England and Russia, England might be very strongly tempted to attack the enemy nearer home in the person of her ally, to immobilize and if possible destroy that fleet, the first in the world after her own, which might be of so much help later on to Russia. The temptation would be so strong that possibly England might yield to it. And two countries would be fighting without mercy, two countries that stand alone in the whole world as representing all that is best in liberal thought—and all for what? That Manchuria may only fall more surely into Muscovite hands, and that Russian garrisons may be established in Afghanistan."

AUSTRIA.

The Austrian question also threatens the whole world:

"It is on the shores of the Baltic and Adriatic that this moral earthquake will be felt. Our frontiers will be spared; and if a greater Germany is formed, stretching from Hamburg to Trieste, far from being disturbed, we shall benefit by it in more ways than I have time to discuss here without digressing.

"If, then, France were not bound to Russia, she could regard all these events with a tranquil eye, drawing her small profits from them here and there, and carrying on her own development in peace in the midst of the general agitation. But, bound to Russia, she finds herself to-day mixed up in all the imbroglio at Peking, and to-morrow she may be concerned in another at Vienna."

Baron de Coubertin concludes his article as follows:

"These are the two great enemies of Anglo-French peace, the two sources of probable conflicts. Let the French retain their allies if necessary; let the English exercise perpetual self-restraint, so that they may not be carried away by a disastrous cupidity."

A PLEA FOR ARBITRATION.

Mr. Thomas Barclay, who pleads for "A General Treaty of Arbitration between Great Britain and France," is not so pessimistic. He says that since the war of 1870 the French, both officially and unofficially, have seldom been so anxious for

good relations with England. Mr. Barclay does not regard any of the outstanding questions with France as obstacles to arbitration. The Newfoundland and New Hebrides questions are admirable subjects for arbitration.

"The Morocco, and probably all other difficulties which seem likely to arise for some time to come between England and France, except that of Egypt, will be essentially trade questions. Their interests for England would be singularly diminished if the two countries agreed to a policy of equality of treatment for the trade and enterprise of both for all territory annexed or protectorates assumed by either country in the future. In any case, neither England nor France has any conflicting trade rights to arbitrate upon at present, and, as regards war, it is seldom openly entered upon in pursuit of purely material objects. Even the American-Spanish and British-Boer wars have only received the assent of the two Anglo-Saxon peoples owing to the popular belief that the motives were disinterested, and that national dignity was at stake."

EGYPT.

Mr. Barclay does not regard Egypt as a probable irritant. The following is his recommendation of his proposal:

"One of the chief advantages of a general arbitration treaty is that, as the two nations would know that no immediate danger of war existed, and that any difficulty would necessarily be settled by negotiation, and, if need be, eventually by arbitration, they would feel no impulse to back up the government by public demonstrations and display of devil-may-care determination 'to fight for country, right or wrong.' It would remove the danger of obstinacy, and of that pandering to cheap popular sentiment above which weak politicians are unable to rise, of those 'firm stands' which an uncritical public easily mistakes for patriotic duty."

THE FUTURE OF THE TRIPLE ALLIANCE.

THE future of the Triple Alliance is discussed by Mr. Lucien Wolf in the *New Liberal Review* for June. The greater part of his paper is taken up with a description of the origin of the alliance. The chief factor with which he deals is that Italy's adhesion was caused by hostility to France, and that since this hostility has passed away the *raison d'être* of the alliance no longer exists. Italian vanity was flattered by immediate accession to the rank of a great power, but in every other respect she lost.

"Italy seized the opportunity of conceiving new external ambitions, of adding fresh wilder-

nesses to her own retrograde acres, of assuming the charge of semi-barbarous populations when she could not care for her own sons, and of risking wars in which she had no interest when the financial burdens of her people had already become well-nigh unbearable. If this was not 'tomfoolery,' it can only be because the word does not admit of a superlative."

GREAT BRITAIN IN THE ALLIANCE.

The interesting part of Mr. Wolf's article is, however, that in which he deals with the relations of Great Britain to the alliance. The renewal of the alliance in 1886 was agreed to by Italy only on the condition that England should become a party to it.

"It happened that Lord Salisbury, who was then in office, was exceedingly well disposed to the Triple Alliance, and there was every likelihood that if its stability could be shown to be bound up with the maintenance of the *status quo* in the Mediterranean, some sort of official connection between it and England might be contrived. The value of such an understanding to Germany and Austria would be enormous, for if it only took the form of a guarantee of the Italian coasts it would set free 300,000 men for operations on the land frontiers. Overtures were at once made to Downing Street, where they were received with the utmost sympathy. The upshot was that Lord Salisbury, while refusing to sign any definite engagements which would pledge the country and his successors in office, authorized the German Government to assure Italy that as long as he was in power Italy might rely on English support in shielding her from any unprovoked attack in the Mediterranean. With these assurances Italy was amply satisfied."

In 1891, says Mr. Wolf, these assurances were renewed.

"This latter transaction was personally negotiated by the Emperor William at Hatfield, on July 12, 1891. In his later years, Prince Bismarck declared that a protocol was drawn up and signed at Hatfield, but I have very good reason for believing that this was not the case. At any rate, if such a document was signed, it must have remained in Lord Salisbury's private keeping."

ITALY'S NEW POLICY.

More remarkable even than this assertion is Mr. Wolf's statement that the new King of Italy, having leanings to the Slav-Latin combination, "has not failed already to convince our government that his reign is likely to be marked by a sensible diminution in the traditional cordiality of Anglo-Italian relation; and if that is his feeling toward us, from whom politically he might

reasonably hope much, what must be his disposition toward his more formal allies, whose association with his country has been so conspicuously sterile? The accession of the new King, however, was not the precipitating cause of the Toulon festivities—or, rather, of the significant scope they were allowed to assume. That cause must be sought partly in the composition of the new Italian cabinet, in which the foreign portfolio is held by a declared Francophile, and partly in the agrarian agitation in Germany, which renders doubtful the renewal of the commercial treaty which was negotiated in 1891, and which has proved very profitable to Italy."

A BAD TIME COMING.

Mr. Wolf concludes his article by presaging a bad time as the result of the Franco-Italian fraternization:

"That we are about to witness a collapse of the Triple Alliance in form I do not believe, for Germany will make desperate efforts to keep it together, and she will certainly secure the signature even of Signor Prinetti—should he remain in office long enough—if she can manage to guarantee him the renewal of the treaty of commerce practically unchanged. This, I imagine, is not beyond the combined powers of the Kaiser and his present chancellor. But if the Triple Alliance survives in form, it will have long been dead in spirit."

THE GERMAN EMPEROR AND HIS HOBBIES.

ON this fascinating subject, Mr. R. S. Baker writes entertainingly in the June number of *Pearson's Magazine*. He contends that in many respects the popular conception of the Kaiser is mistaken. The Kaiser, for instance, as is pretty well known, is not great in stature.

"A photograph gives no hint of color. The Kaiser is a brown-faced man, the brown of wind and weather, of fierce riding on land, and of a glaring sun on the sea. His face is thinner than one has pictured, and there is a hint of weariness about the eyes. His hair is thin, and his famous mustache is not so long nor so jauntily fierce as one has imagined. But owing to the sin of retouching there is one thing that few of the Kaiser's photographs show to advantage, and it is the most impressive characteristic of his face. And that is its singular sternness in repose."

Few will dispute the assertion that "William II., however much one may smile at his passion for royal display, has many of those splendid attributes of character which would make a man great in any sphere of life. It would be a large

company of Germans, indeed, among whom one would fail to select him instinctively as the leader. A first impression, therefore, may thus be summed up: The Kaiser is less a great king than one has imagined, and more a great man. The longer one remains in Germany, and the more one learns of its ruler and his extraordinary activities, the deeper grows this impression."

It is said that on an average the collection of imperial portraits is increased at the rate of one per day. In Berlin, there is no escaping the Kaiser's features, whether in hotel, restaurant, church, or any public buildings. In photographs, paintings, busts, colored prints, medals, bas-reliefs, the Emperor's face is omnipresent. In other parts they are less numerous, and in Munich hardly as noticeable.

WHAT INTERESTS THE KAISER MOST.

The German navy and the advance of German shipping are, says Mr. Baker, undoubtedly the chief interests of the Kaiser's life at present. Allied to this is his absorption in Germany's commercial and industrial expansion, and in finding new markets for her products. After these come many smaller interests which cannot all be classed as hobbies. The Kaiser, according to his character-sketcher, does not care much for science or literature. Horse-racing leaves him unenthused.

"He loves travel; he entertains high respect for religion—a religion of his own stern kind; he dabbles in art and music; he cares nothing for social affairs unless they have some specific purpose, or unless they reach the stage of pageantry in which he is the central figure. But among all his lesser likings nothing occupies such a place as statuary. He is preëminently a monument-lover. Not long ago he said to a friend: 'There are thirty-four sculptors in Berlin.' He knew every one of them personally, and he knew all about their work. Nothing pleases him better than to visit their studios and to be photographed there among the clay sketches."

"HOW WILL KING EDWARD GOVERN?"

TO the second May number of the *Revue de Paris*, Mr. Stead contributes a paper on this important question. He begins by pointing out that in England the power of the monarch depends much more on the character of the monarch than is generally supposed; this is certainly proved by the extent to which Queen Victoria herself both modified and developed the monarchy in Great Britain. Indeed, it is not too much to say that the late Queen effected a radical revolution in the whole conception of mon-

archy; and now the vexed question in England is how far the new monarch will maintain the Victorian tradition. The power of the crown is theoretically extremely great, but in practice it is considered as purely nominal. Under a *régime* in which the sovereign exercises all his powers nominally, while in reality he is limited to an absolutely subordinate rôle and cannot exercise any personal prerogative except by the advice of his ministers—under such a *régime* obviously the personal influence of a monarch is of enormous importance. If he is a man of strong will and clear ideas he can, in such a situation, obtain practically the supreme power in the state; but, on the other hand, if he is irresponsible, pleasure-loving, and indifferent to power, he can reduce the part he plays in the state to insignificance.

"VICTORIA, OUR QUEEN AND GOVERNOR."

It is not generally known to what an extent the late Queen governed as well as ruled. The old formula of constitutional monarchy—"the sovereign rules, but does not govern"—cannot be applied to England without considerable reserve. Mr. Chamberlain, in a recent speech, pointed out that Queen Victoria, although always strictly confining herself within the limits of the constitution, had nevertheless attained a degree



HIS MAJESTY'S RESOLVE.

"The arduous duties which now devolve upon me by inheritance, and to which I am determined to devote my whole strength during the remainder of my life."—*Vide* address to Privy Council by his Majesty the King.

THE KING SURVEYS HIS TASK.

From the *Weekly News* (Birmingham, England).

of power and of personal authority which the most despotic monarch might have envied her. How, then, could a nation so jealous of its liberty and so hostile to the principle of monarchical power as the English bear this transformation of constitutional monarchy? The answer is to be found in the "personal equation" of Queen Victoria. The revolution, which ought really to be called an evolution, was accomplished because the queen wished it, but also because it was done gradually and quietly and strictly within the limits of the constitution. It amounted, in fact, to the substitution of influence for authority. The Queen was always ready to adhere to the decisions of her ministers when once they were taken, but she contributed to their formation, and furnished that constant element which is always more efficacious than the will of ministers themselves. She represented continuity, experience, and tradition; she was neither demagogue nor despot; if she differed with her ministers, she would always give way in the last resort, because she considered it more to the interest of her people to maintain popular liberties than to avoid making a mistake in policy. Thus it happened that in the latter years of his life Mr. Gladstone often found himself in direct antagonism to the Queen; but Mr. Gladstone remained to the last a devoted and loyal subject, and it is impossible to find in all the mass of his speeches and writings a single line of complaint that the Queen had ever transgressed the limits of her constitutional power.

QUEEN VICTORIA'S IMPERIALISM.

Mr. Stead goes on to explain the robust imperialism of the Queen, which, however, had its drawbacks. He tells us, for instance, that when Mr. Gladstone came to power after the general election of 1880 it was extremely difficult to persuade the Queen to consent to evacuate Kandahar; indeed, she flatly refused to insert an announcement to that effect in the speech from the throne. She only gave way when the Whig members of the cabinet, headed by the present Duke of Devonshire, went to Osborne and explained the strong support which Mr. Gladstone could command on this question. It is interesting to note that the present war in South Africa is almost certainly one of the indirect results of the Queen's opposition to the evacuation of Kandahar; for if she had not raised objections against the recall of the British troops, it is pretty certain that the retrocession of the Transvaal would have been accomplished without damaging the imperial prestige. Mr. Chamberlain was at that time the most convinced and most active opponent of the policy of annexing the Transvaal; but the cabinet was not unanimous,

and the obstinate resistance which the Queen had made over the question of Kandahar convinced Mr. Gladstone and Mr. Chamberlain that they could not hope to obtain her consent to a second evacuation in another part of the world. The result was that the decision was postponed, the defeat of Majuba followed, and it was only the prospect of a general rising of the Dutch which enabled Mr. Gladstone to triumph over the objections of his colleagues and the hostility of the Queen. Mr. Stead states that this was the occasion alluded to by Lord Kimberley in his speech after the death of the Queen, when he publicly avowed that he had once carried his point with her, and had afterward found that he was wrong. Mr. Stead goes on to trace the weighty influence exerted by the Queen in favor of peace.

WHAT WILL THE KING DO?

Will Edward VII. show himself capable of maintaining the Victorian tradition, or will he, through incapacity, or indolence, or lack of ambition, allow the monarchy to slip back into the position which it occupied at the time of George IV. and his successor? Without doubt, everything indicates at the moment, says Mr. Stead, that the new King will endeavor to maintain himself on a level with the traditions of his mother's reign. When he was still Prince of Wales, he never concealed his dislike to the subordinate position to which his mother relegated him. Queen Victoria would not permit any rival near her throne, and though she was glad to leave to the Prince of Wales all the ceremonial duties of the monarchy, she pitilessly checked any attempt on his part to express an opinion on state affairs. It was a deep annoyance to Albert Edward to see the German Emperor, his nephew, at the head of the state, wielding an almost absolute power. King Edward warmly acquiesced in the parallel drawn by Mr. Stead between the position of the monarch and that of the editor of a newspaper. It is this very fact that causes some uneasiness in England, for it is realized that what Queen Victoria was able to do with her vast experience, her great age, and her unique personal influence may not necessarily be within the power of her son, with not a quarter the same experience or influence.

It is said that the German Emperor has succeeded in inspiring King Edward with the resolution of conducting himself in accordance with the Victorian ideal. So far, however, he has had little opportunity of revealing the manner in which he intends to conduct state affairs. Mr. Stead notes, among other things, that on the eve of the County Council elections his majesty expressed without ambiguity his admiration for the policy

followed by the majority of that assemblage, which at the moment was being fiercely attacked by the Conservatives; also, that his majesty, in reply to a loyal address from the Quakers, surprised everybody by declaring that he sincerely hoped that the principles of peace would be widely propagated among his subjects. Further, Mr. Stead tells us that the promotion of Dr. Winnington-Ingram to the Bishopric of London was a compromise, Lord Salisbury desiring to translate the Bishop of Newcastle, while the King desired the Bishop of Rochester. On the whole, Mr. Stead thinks that the slight uneasiness, which undoubtedly exists, may be claimed by two considerations—one of which is that the King is a man of great tact and native shrewdness, and the second is that he does not possess those qualities of firmness and resolution which enabled his mother to exercise so great an influence on her cabinets. King Edward is not of the stuff of an Emperor William.

THE PROSPECTS OF IRISH HOME RULE.

THE *New Liberal Review* contains an interesting article by the Earl of Crewe on "Ireland and the Liberal Party." It is a reply to the articles of Mr. Healy and Mr. Redmond which appeared in former numbers. Lord Crewe writes from the standpoint of one who is as much in favor of Home Rule as ever, but who sees practical difficulties in the way of carrying it into effect even should the Liberals return to power with a big majority. He sets out in detail these difficulties.

THE WEAKENING OF THE CAUSE.

The Home Rule cause is at present suffering from the exaggerations of friend and foe, both of whom have tried to make out that it is a revolution. The Irish have exaggerated it in order to justify their triumph, and the Tories have done the same in order to frighten the English people. The Irish party, says Lord Crewe, has also injured its own cause by refusing to regard the Home Rule measures as proposed as final. They have injured the cause by their anti-imperial attitude. Of course, Lord Crewe understands the reasons of this Irish policy.

"Now," he says, "I distinctly and heartily believe

that the passing of Home Rule would sweep away the main fabric of disloyalty and of international dislike."

THE FUTURE.

But as to the future? The average British Liberal, says Lord Crewe, wishes to see Home Rule carried, but each has as well at least one domestic measure on which his heart is set. Now he does not want to ruin the prospects of these measures by bringing in a Home Rule bill which would destroy his majority. Snip the Liberals bring in a Home Rule bill the moment they attain office.

"Assume that the Home Rule bill passes the Commons, and that the Lords accept it at the first attempt—a large assumption. It may be generally conceded that the amendment to the bill of 1893, which left the full complement of Irish members to vote on all British questions, is unlikely to appear in a new measure. The passing of the bill would then practically demand a dissolution, when the Liberal party clearly could not count on a majority. Another spell of Tory ascendancy might ensue, without any purely British measure having been carried. But *would* the House of Lords pass the bill, and what would follow if they did not? Mr. Redmond seems still to resent the 'predominant partner' phrase; but, speaking only for myself, I do not know a single Liberal politician who would not endorse the statement, defined as follows: 'Unless a distinct accession of Liberal opinion appears in England, and notably in London, the House of Lords will throw out a Home Rule bill, even if it were carried in the House of Commons by



THE IRISH VIEW: A FAIR ANSWER.

JOHN BULL: "Can't you leave me in my house in peace?"

PAT: "I will when you let me back into my own."

From the *Weekly Freeman* (Dublin).

a considerable Irish, Scottish, and Welsh majority."

HOME RULE AT THE END.

The Liberal policy should, therefore, when they attain office, be first to carry such domestic measures as they can, and to bring in a Home Rule bill at the end of their term. If the House of Lords reject the bill, the occasion might be sought for trying a fall with them. But to bring in a Home Rule bill at the beginning of a Liberal administration would probably only mean the loss of Home Rule and, at the same time, the loss of all the domestic measures which Liberalism demands.

SOME PATHS FOR HOME RULE.

Still, Lord Crewe evidently does not think that Home Rule is most likely to come in the way above suggested. The future work of Home Rulers must be undertaken with less excitement and more dependence on arguments addressed to the reason of British voters. The old watchwords must be abandoned, for the old enthusiasm is dead.

"A second contingency, that Home Rule may come suddenly by a quick revulsion of feeling in Britain, is favored by Mr. Redmond, but seems to be extremely remote. When Home Rule comes, as come it will, it may possibly arrive through the direct agency of the Unionist party, or by a compromise involving all parties. Again, it might conceivably appear by the road of Mr. T. W. Russell's land agitation, or from an impulse generated by one of Ireland's other subsidiary grievances concerned with finance or education. Or it might be accepted as the first stage in a great scheme of devolution and federation embracing the empire as a whole."

GERMANY'S POPULATION.

ACCORDING to the provisional returns of the census taken in Germany on December 1, 1900, the empire has a population of 56,345,014. The following table gives the absolute and relative increase in the population, as shown by each census since the empire was formed:

Dates.	Inhabitants.	Absolute Increase.	Increase per 100.
1871.....	41,058,702	.....	....
1875.....	42,727,380	1,668,678	4.05
1880.....	45,234,061	2,506,701	5.87
1885.....	46,855,704	1,621,643	3.50
1890.....	49,438,470	2,572,766	5.49
1895.....	52,279,801	2,841,330	5.77
1900.....	56,345,014	4,065,213	7.73

From these figures it appears, as the *Revue*

Scientifique for May 11 points out, that the ratio of increase is suffering no decline. In the period 1880-85 there was a sensible diminution of the ratio,—in that period an excess of emigration coincided with a falling-off in the excess of births,—but, disregarding that period, each census has shown a greater increase than its predecessor. Since 1871 the population has made a total gain of 15,286,222 persons (if no account be taken of the annexation of Heligoland, 15,283,997 persons), and this corresponds to a percentage of 37.22, which the French scientific review regards as "enormous." The present population represents a density of 104.2 inhabitants to the kilometer, as against 75.9 in 1871.

Of the total population as returned last December, 27,731,067 are men and 28,613,947 women. During the five years intervening since the last preceding census, the male population seems to have grown 8.07 per cent. and the female population 7.5 per cent.

THE NEW CENSUS OF THE UNITED KINGDOM.

COMMENTING on the recent British census, the *National Geographic Magazine* for June points out that a density of population in the United States similar to that revealed in the United Kingdom would mean a total population in this country, excluding the dependencies, of about 1,036,000,000. The population of England and Wales is now 32,525,816; of Ireland, 4,456,546; and of Scotland, 4,471,957, making a total for the United Kingdom of 41,454,219.

"For the last ten years England and Wales show a rate of increase of 12.15 per cent., which slightly exceeds their rate of growth for the preceding decade, 11.65 per cent.; Scotland, a rate of increase of 10.8 per cent., also a greater increase than during the preceding decade, and Ireland a rate of decrease of only 5.3 per cent., which is little more than one-half the rate of decrease of the preceding decade. The census figures are thus very gratifying to Englishmen, for they show no signs of diminishing national vitality, but rather tend to show increasing national virility. It is yet too soon to give exact percentages of the relative growth of the urban and rural districts, but what figures have been given show a most marked increase in city populations."

Population of Australia and New Zealand.

In the same number of the *Geographic Magazine* the figures of the Australian census are summarized from the cabled reports. The increase in the population of the federation is, in round numbers, 514,000, or about 16.9 per cent., in ten

years. This exceeds England's rate of growth, but falls much behind that of the United States. The present population is 4,550,651, as against 4,036,570 in 1891.

"Apparently the Australians are spreading out more, for all the cities except Sydney show a less comparative increase than the country districts. Melbourne, for instance, since 1891 has added only 3,000 to her inhabitants and now numbers 493,956. Sydney ten years ago had a population of about 385,000, but the city has grown very rapidly and now is only a few thousand behind Melbourne. Victoria has given way to New South Wales as the most populous colony, though the former is still the most densely populated. Victoria has a present population of about 1,196,000, and New South Wales of 1,362,232.

"New Zealand has added 146,000 white persons to her population, so that to-day there are 773,000 white people within her borders. Her rate of growth for the preceding decade is thus 23 per cent., which would tend to show that her radical social laws attract immigrants, notwithstanding the very high *per capita* debt of the government. Including the Maori, the population of New Zealand is 816,000."

CHINESE FINANCE.

TO the first May number of the *Revue des Deux Mondes*, M. Levy contributes an article on Chinese finance, which is naturally of considerable interest at this moment. The financial position of China is, as is well known, greatly complicated by the numerous loans which she has borrowed from various European countries. There is, to begin with, no fixed monetary system in China, for the tael, which is the common unit, has no fixed value, but varies in different places. Silver money is only found on the fringe of China, in the parts influenced by the commerce of the ports; and when the traveler penetrates into the interior he finds the currency becoming more and more one of copper, and even zinc. At the same time it is a curious fact that all kinds of currencies have been tried in China. Thus, one emperor coined large pieces of gold three centuries before Christ, and another emperor, 240 B.C., issued bank-notes engrossed upon deerskin.

THE BANKING SYSTEM.

M. Levy goes on to describe the banking system of China, which has, he says, attained a remarkable development. The hawk enjoys an absolute liberty in each province. There is one to which is intrusted the treasure of the local

government, and which collects all the taxes, on which it gets a commission of 2 per cent. For the rest the hawks conduct ordinary banking business, they negotiate bills of exchange, and make advances on security, as well as deal in precious metals. Many of them are in correspondence with European banks, among which they have a high reputation for honesty and ability. By the side of these native banks there are a large number of money-lenders, who obtain what would be considered in most countries extortionate interest—sometimes as much as 3 per cent. per month—though borrowers are allowed sometimes as much as three years in which to pay back. M. Levy says that certain European banks, such as the Chartered Bank of India, Australia, and China, the Deutsch-Asiatische Bank, the Hongkong and Shanghai Banking Corporation, the Russo-Chinese Bank, and some others have themselves gone into the business of money-lending with very profitable results.

THE BUDGET.

We pass on to consider the budget of China. In the modern sense of the word China has no budget, and the accounts which are officially published certainly do not represent the true state of affairs. There must therefore always be a certain element of doubt in discussing the financial position of China, and one can only do so under the distinct understanding that the figures mentioned are not necessarily accurate. Without following M. Levy through the elaborate statistics which he adduces, it will perhaps be sufficient to say that he is deeply convinced of the enormous wealth of China, not only in tea and silk and cotton, but also in various minerals. It is by means of railways, he says, that this wealth can be opened up. With regard to the indemnity to be paid by China to the powers, M. Levy makes the illuminating remark that the powers must, in order to recoup themselves for the cost of restoring order in Peking, furnish their debtor with the means of augmenting her revenues.

DID THE BUDDHISTS DISCOVER AMERICA?

IN the July *Harper's* there is an interesting article by Dr. John Fryer, professor of Oriental languages and literature at the University of California, on "The Buddhist Discovery of America." Dr. Fryer gives the evidence of a trip to America from Asia by way of the Kurile and Aleutian islands to Alaska of a Buddhist priest some thousand years before Columbus appeared on the scene. There is no great physical difficulty in the theory, as the voyage could have been made from Kamchatka, which was early known to the

Chinese, in an open boat or canoe, by following the great ocean currents. In fact, it would be unnecessary to be out of sight of land more than a short time.

"From Alaska down the American coast the journey would be still easier. Such a trip, compared with some of the well-authenticated wanderings of Buddhist priests, especially of those who traveled overland between China and India, is a mere trifle. Each part of the journey from Asia to America would be as well known to the natives of the various chains of islands in the fifth century as it is now. Hence the zealous missionary, determined to fulfill the commands of Buddha and carry his gospel to all lands, would merely have to press on from one island to another. The natives of each island would tell him of the large continent farther east; and thus he would ultimately find himself in America.

ALLUSIONS IN CHINESE HISTORY.

"The direct evidence of this early Buddhist mission, though chiefly based on Chinese historical documents, covers also the traditions, histories, religious beliefs, and antiquities to be found in America, extending all the way down the Pacific coast from Alaska to Mexico, as well as to many localities lying at a considerable distance inland.

"From early times the Chinese classics, as well as the historical, geographical, and poetical works, allude to a country or continent at a great distance to the east of China, under the name of Fusang or Fusu. Its approximate distance is given as 20,000 *li*, or above 6,500 miles. Its breadth is stated to be 10,000 *li*, or about 3,250 miles. A wide sea is said to lie beyond it, which would seem like a reference to the Atlantic Ocean. It grew a wonderful tree, called the *fusang*, from which the name of the continent is derived."

Dr. Fryer thinks that the Mexican *agave* may be this tree which gave its name to the new land.

A PRIEST'S ACCOUNT OF HIS TRAVELS.

There is one, and one only, account of a visit to the land of Fusang in Chinese history. It is written by Hui Shen, a native of Kabul, which was a great center of Buddhist missionary effort in early times. The record states that this Buddhist priest went to the country of Fusang and in 502 A. N. was received by the Emperor of China, to whom he presented various curious presents, which Dr. Fryer identifies as articles in use in Mexico of that date. Hui Shen gave an account of his mission work among the people of Fusang, stating that the Buddhist religion was introduced

there in 458 A. D., and described his journey through the Aleutian Islands and Alaska; and his account of the natural resources and the manners and customs of the people fit perfectly with the theory that he taught in Mexico.

SURVIVALS IN RELIGION AND IN ART.

Now Dr. Fryer turns to Mexico, and finds there a tradition of a visit of an extraordinary personage, having a white complexion and clothed in a long robe and mantle, who taught the people to abstain from evil and to live righteously, soberly, and peacefully.

More than this, Dr. Fryer cites most remarkable instances of the apparent survival of Buddhist influence in the religious customs, the architecture, the calendar, and the arts of the nations of Mexico, Yucatan, and Central America. He finds that independent observers who knew nothing of this story of Hui Shen had become convinced that there must have been some kind of communication between America and Asia since the beginning of the Christian era. Even the names of Mexico and Central American countries bear strongly on the theory. The Asiatic name for Buddha is "Gautama," or "Sakhya."

"Hence we may expect to find these names constantly recurring in America. In the places Guatemala, Huatamo, etc., in the high priest Guatemotzin, etc., we find echoes of the first of these names. In Oaxaca, Zacatecas, Sacatepec, Zacatlan, Sacapulas, etc., we find more than a hint of the second. In fact, the high priest of Mixteca had the title 'Taysacca,' or the man of Sacca. On an image representing Buddha at Palenque there is the name 'Chaac-mol,' which might have been derived from Sakhyamuni, the full rendering of one of Buddha's names. The Buddhist priests in Tibet and North China are called 'lamas,' and the Mexican priest is known as the 'tlama.'"

A MODERN BUDDHIST MISSION TO MEXICO.

Finally, there are hundreds of notable visible traces of Buddhism in the antiquities of Mexico. Images and sculptured tablets, ornaments, temples, pyramids, etc., abound that cannot well be ascribed to any other source. Dr. Fryer gives specific descriptions of a number of these. He calls attention to the striking fact that the Japanese Buddhist mission is now working on the Pacific coast in exactly the same way that Hui Shen and his brother priests labored in Mexico fourteen centuries ago; and one of the priests of the Japanese mission is just about to go as a missionary among the Mexican Indian tribes, to preach on the very scene of the first Buddhist mission to America.

PRESIDENT CASSATT OF THE PENNSYLVANIA RAILROAD.

MR. FRANCIS NELSON BARKSDALE contributes to the July *World's Work* an excellent sketch of Mr. Alexander Johnston Cassatt, the president of the great Pennsylvania system, than which there is no better-managed or more important railway property in the world. A striking evidence of the magnificent operations of this great railway system is given in the announcement made since Mr. Barksdale's article was written that the railroad had purchased the Pennsylvania Steel Company, and would hence be in a position to make its own steel rails, the Pennsylvania Railroad being the largest single purchaser of steel rails in the world. Mr. Barksdale tells us that Mr. Cassatt came from the Huguenot Scotch stock which has given America so many of her sturdiest and most effective citizens. It was Mr. Cassatt who was responsible for that famous *coup* by which the Pennsylvania system acquired the all-important Philadelphia, Wilmington & Baltimore Company, after Mr. Robert Garrett, of the Baltimore & Ohio, had thought he was in control, and after he had actually notified Mr. Roberts, of the Philadelphia, Wilmington & Baltimore Railroad Company, that such was the case. Mr. Cassatt was trained in the higher branches of railway learning, having studied engineering in the German universities, as well as at the Rensselaer Polytechnic Institute at Troy. He entered the service of the Pennsylvania Railroad forty years ago, and was promptly picked out by the unerring eye of Col. Thomas A. Scott as a young man of promise.

A PENNSYLVANIA RAILROAD MAN SINCE 1861.

"In the spring of 1861, Cassatt shouldered the rod of the undersurveyor and commenced the real work of his life. Between this date and 1870, when the office of general manager was created for him, he had constructed railroads, administered the management of the company's shops, and directed the construction of locomotives and cars, placed in working order new branch and connecting lines, and had supervised the operation of the entire system as general superintendent, compassing with ease the manifold and complex duties that appertain to so responsible a position. This was the creative period of the railroad's history. In order to build up a great highway of traffic between East and West, new lines were acquired, and in molding these widely separated and ill-mated factors into one homogeneous system the best talent and the strongest administrative ability were required. Not only

this, but the development of the company's interests from within received his closest attention. He bent his energies to acquiring adequate terminal facilities at important centers, reconstructed the roadway and bridges, introduced the track tank, and the block-signal system. He was the first prominent railroad official to recognize the far-reaching merits of the air-brake, and its introduction and exhaustive tests by him led to its universal adoption by the railroads of the world. To his efforts also is largely due the present well-established practice of maintaining a service of through cars between the large centers of population, although located on different lines of railroad.

HIS SUCCESSION TO THE PRESIDENCY.

"On June 9, 1899, Mr. Cassatt was elected by the board of directors president of the Pennsylvania Railroad to succeed Frank Thomson, deceased. He was not a candidate for the place, and yielded his acceptance from a sense of duty to the corporation. He assumed the leadership at once, and in an incredibly short period of time the railroad history of the country felt the impress of his powerful individuality.

"Within six months the traditions of years were swept aside and a new policy was adopted. The soft-coal territory was dominated by the Pennsylvania by the right of geographical location, and the preservation of the integrity of this right was the aim of the new president. The community-of-interest plan was born, and under it the president acted. He purchased thousands of shares of the Chesapeake & Ohio, the Norfolk & Western, and the Baltimore & Ohio railroads, and thus established a community of interest in the soft-coal roads which at once served as a safeguard to the holdings of their stockholders and a protection to the public.

"For the purpose of extending the tide-water facilities of the road, a controlling interest in the Long Island Railroad, with its valuable dockage franchises, was secured, and the possession of ample shipping facilities was thus provided against all time.

"In order to bind the traffic of the Great Lakes to the rail traffic of the interior, the Erie & Western Transportation Company, with its valuable terminals at Buffalo, was taken over, and to fill in the gap between the Pennsylvania's own line and the great lake port, the Western New York & Pennsylvania Railroad was absorbed and the Allegheny Valley Railroad consolidated with it for the purposes of operation.

"And when these splendid properties had been gathered in, the Legislature was asked to authorize an increase of the capital stock of the Penn-

sylvania Railroad. It was done. The stockholders added one hundred millions of dollars to the capitalization, and in the meantime the stock of the company reached the highest market price in its history."

A MAN WISE ENOUGH TO REST.

At the very height of his power and effectiveness in the work of the Pennsylvania Railroad, in 1882, at the age of forty-two years, Mr. Cassatt voluntarily resigned for the purpose of devoting some years of his life to the pursuit of leisure, and for seventeen years he was not officially at work, though his great constructive instinct led him even in this play-time to further many important matters, notably the construction of the New York, Philadelphia & Norfolk Railroad. It is this line which we chiefly have to thank for the fruits and vegetables of the South. Norfolk is the forwarding point for these commodities, and the quick railway service of this new line was necessary to bring the perishable fruits and vegetables to the citizens of Philadelphia, New York, and Boston. Mr. Cassatt had the bold idea of building such powerful and fast transfer tugs as would transport loaded trains thirty-six miles across Chesapeake Bay, and these powerful vessels were constructed from his designs with complete success. It is interesting to note that this is the same kind of vessel that the Trans-Siberian Railway is using on Lake Baikal.

to have developed in the same ratio. Mrs. Josephine Butler and General Booth stand alone as the one woman and one man who address public meetings abroad and are in active living contact with at least some departments of the national life of foreigners.



GEN. WILLIAM BOOTH.

GENERAL BOOTH, OF THE SALVATION ARMY.

MR. W. T. STEAD supplies the *Young Man* with a character sketch of General Booth. He remarks at the outset that "the Salvation Army was very fortunate in its beginnings. The Devil has always been its best friend. As an advertising agent he has left nothing to be desired; but of late years he seems to have been somewhat neglecting his duty." This is the summary impression given of the man:

"General Booth is a picturesque personality, full of kindly humor, wide tolerance, and almost savage earnestness. Lord Wolseley told me he always reminded him in appearance of General Napier, whose statue in Trafalgar Square does bear a certain resemblance to General Booth, especially in its nose.

"Apart from his distinctively religious work, General Booth is chiefly interesting to me as almost the only Englishman of our time who has made any distinct impression upon any considerable number of foreigners.

"As the facilities for travel have multiplied and increased, the insularity of our people seems

"If all mankind are brothers, as we are supposed to believe, General Booth deserves credit for being probably one who knows more members of the family to speak to than any other living man."

"MORE OF A RUSSIAN THAN AN ENGLISHMAN."

"He is absolutely free from 'side' . . . that *hauteur* which does so much to make us detested by our continental neighbors. . . . General Booth is hail-fellow-well-met wherever he goes. To him all human beings are children of one Father, and he is singularly free from the prejudices of race or of color.

"In this respect, and also in some others, General Booth is much more of a Russian than an Englishman. When the Russian painter, Verestchagin, was in London, he attended one of the services of the army, and was immensely delighted with the free-and-easy spirit and fraternal jollity which prevailed at the meeting. 'It is just the kind of thing that would spread like wildfire in Russia,' he said. 'It is so fraternal, and hearty, and simple, with any amount of en-

thiasm.' Whether from that reason or not I do not know, but the army has never been allowed to enter Russia, and I well remember the kind of holy horror that was excited in certain orthodox quarters in St. Petersburg by an entirely baseless report that my first visit to Russia was undertaken with a view to securing an open door for the Salvationists in the Russian empire. General Booth has visited Finland, where the Salvation Army is strong. He is extremely popular in Stockholm, and in the northern countries generally. In the Latin countries, the Salvation Army has not taken much root."

THE GENERAL AND THE AMALGAMATOR.

The general is declared to be best known at home and abroad for his "Darkest England" scheme. His relations with the South African Colossus are thus described:

"He met Cecil Rhodes both in Africa and London, and liked him well. Cecil Rhodes was very much taken with the general. He visited the Labor Colony at Hadleigh, and spent a day with the heads of the army. The visit of inspection ended with the inevitable prayer-meeting, in which the general prayed earnestly, as is his wont, for the salvation of his distinguished visitor. Cecil Rhodes' demeanor was noted at the time as being singularly reverent and sympathetic, in marked contradistinction to that of others of the party. He told me afterward: 'The general's all right. I quite agree with him, only with the difference of one word. Where he says salvation, I say empire. Otherwise we are quite in accord.' Possibly, General Booth might be of a different opinion."

Mr. Stead regrets that General Booth has not used the Salvation Army to support the Progressive cause in the London County Council elections.

HIS DISTINCTIVE IDEAS.

"A leading member of the Salvation Army" sends Mr. Stead the following list of distinctive ideas in the general's teachings:

"The old-fashioned faith at a time when almost all revelation is criticised away.

"The idea of concentration upon salvation *versus* materialism and philosophies.

"The union of all for the good of the worst.

"Lay ministry; the raising of the poorest to the highest levels of ministry, authority, and efficiency.

"Woman's public ministry.

"Practical *versus* university education.

"The higher militarism *versus* the apotbeosis of fogysm.

"The gospel of work.

"Quality of the lower race achieved.

"Union of the empire.

"Fellowship and brotherhood between various nationalities."

HOW PICTURES ARE PAINTED.

MANY people suppose that the painting is dashed off by the artist at the moment of inspiration. To assure ourselves of the absurdity of this idea, we require only the most casual acquaintance with the characteristic methods and habits of painters. A glimpse at the processes commonly employed in picture-making is afforded in an article contributed to *Brush and Pencil* for June by Mr. Edgar Cameron. According to this writer, the painter bestows as much care and thought on his picture as the writer gives to his story, and the processes followed are not dissimilar.

Inasmuch as the picture cannot well represent more than one idea, one place, or one instant of time, the artist is compelled to concentrate what he has to say into one single effect; and he is confronted with the task of selecting his materials from the mass of suggestions that come to him. Some artists, it is true, are able to see their pictures finished before they begin to paint; but they are exceptions.

ARTISTS "STUDIES."

Most artists make preliminary "studies" for all important pictures requiring arrangement or composition.

"When an artist has received his 'inspiration,' or found a motive and given the subject sufficient thought to have decided something of how it is to be treated, he generally makes a composition sketch, possibly several of them, before the arrangement of the picture is decided upon. These are almost always made 'out of his head,' without models, with only the memory of effects previously observed in nature to guide him.

"From this point in the production of the picture there are various ways by which the artist may arrive at the completion of his work. He may either arrange his models in relation to the accessories as nearly as possible like his composition and paint directly from them, or he may 'square up' or in some other manner transfer the lines of his composition to his canvas and proceed by painting portions of his picture directly from nature or from studies.

"Making important changes in a picture after it is once commenced is not productive of so good results as a rapid execution preceded by mature preparation. It is for this reason that most artists who paint figure subjects make care-

ful drawings of the various figures of their compositions, and many fragmentary studies of heads, hands, or other portions in which the expression of a pose or movement may play an important part in the picture. Studies of drapery, of accessories, of architecture, or landscape which may constitute the setting for the figures, are other important elements in the preparation of a picture. When animals are introduced into a picture, many studies of them are necessary because of the great difficulty in securing a suitable pose or action, owing to their almost constant movement.

"Facial expression also requires much study. There are models who have sufficient of an actor's ability to enter into the spirit of an artist's conception and give him a pose or an expression which may be literally copied, but they are rare; and in order to secure exactly what he desires in this respect the artist often becomes his own model, with the aid of a mirror."

THE USE OF MODELS.

"In a subject in which there are numerous figures, animals, or objects of similar size, the element of correct perspective is of great importance, and the grouping together of maquettes, or small models in wax or clay, makes it possible to avoid those errors which creep into the work of some of the greatest artists. Sir Frederick Leighton frequently made use of the plan, and it is said that Detaille, in composing his battle scenes, arranges whole companies of pewter soldiers on a table on which the inequalities of the surface of the ground have been represented in various ways.

"Maquettes and manikins are of great service in composing decorative subjects when it is desired to show figures in unusual positions requiring violent foreshortening, as in flying, or in a perspective system such as is sometimes used in ceiling decoration, with a vanishing point in the air.

"For the study of drapery they are also invaluable. An effect of flying movement may be given to drapery by laying it upon the floor and drawing it from above, or by arranging it in suspension with strings; but a more effective model may be made of paper which is sufficiently stiff to retain its folds long enough, without support, to permit it to be drawn. Its folds are sharper than those of cloth, but it has the advantage of more natural effects, and it is possible to find in tissue-paper colors approaching almost any shade desired in a painting, or to tint or decorate it as one may wish with water-color.

"Portrait-painters frequently use large lay figures, upon which they place the costumes of their sitters, rarely for the purpose of making

studies, but to serve as a substitute for the sitter in painting directly on the portrait. Other artists make use of the lay figure to make studies of elaborate costumes or uniforms."

HOW "STUDIES" ARE UTILIZED.

"The ways of using studies when they are made are as various as the ways of making them. If a study is in the form of a drawing it may be copied directly in the picture, or it may be transferred either in its actual size by tracing or pouncing, or on a larger scale by 'squaring up.'



STUDY "SQUARED" FOR ENLARGEMENT.
(By Eugene Carman.)

In squaring up, lines are drawn over the drawing to form squares, and corresponding squares of a different proportion are drawn on the canvas where the picture is to be made. All of these processes admit of a certain amount of refinement, correction, or simplification of the original study, and anything which gives an artist an opportunity to prolong his preparations and shorten the time of the actual painting of a picture is of great benefit, as the result will be more spontaneous, fresher, and more vigorous than if it is pattered over and shows traces of experiment.

"The artist's studies are the ammunition with which he loads up for a final effective *coup*, which makes a hit or a miss, as his aim has been true or not."

THE TYPHOID BACILLUS AND THE BLOOD.

A MOST interesting paper describing a series of observations made directly upon living typhoid bacilli in the blood, by means of the microscope, is contributed by Dr. E. Maurel to the last number of the *Archives de Médecine expérimentale*.

Many diseases, such as scarlet fever, typhoid fever, tuberculosis, etc., are known to result from the invasion of our bodies by certain kinds of bacilli, the course of the disease depending upon the resisting powers of the tissues of the body, especially of the blood, whose white corpuscles or leucocytes are free-moving and serve in the capacity of a police force, seeking out the invaders and disposing of them, as far as possible, by eating them and converting them into their own substance.

In the experiments devised by Dr. Maurel, the reaction of the different constituents of our blood to bacilli could be watched with the microscope. One-half of a sterilized glass plate was dotted over with small drops of a mixture of typhoid bacilli and recently boiled, distilled water, then dried at 38° C., a temperature which produces no change in the microbe. An aseptic puncture was made in the finger to obtain blood, some of which was placed on the side of the sterilized plate carrying bacilli, and some on the other side where there were none. The whole plate was then covered with a thin slip of sterilized glass, under which the blood on each half of the plate spread out in a thin layer without the two portions coming in contact. This arrangement made it possible to watch the action of the bacilli, and to compare the condition of the blood in contact with them with the condition of the blood on the other half of the plate where there were no bacilli.

The glass plate, microscope, and other materials used were all kept at 37° C., so that there were no sudden changes of temperature and the organisms were, as far as possible, under the same conditions as in the body.

EFFECT ON THE WHITE CORPUSCLES.

At first, the leucocytes in both portions of blood moved about slowly, many of those in the typhoid culture absorbing bacilli as they moved, without appearing to be inconvenienced; but the encounter seemed to be fortuitous, and not to result from the pursuit of bacilli by the leuco-

cytes, although they had perfect freedom of motion.

Seven minutes later, some of the leucocytes in the typhoid culture were less energetic in their movements, and within half an hour a few were entirely motionless. Soon all moved more slowly and showed a tendency to become spherical, the form assumed by leucocytes when exhausted or about to die.

Raising the temperature from 37° to 38° or 40° stimulated the leucocytes and caused them to resume their movements, but they became motionless in a very short time. Within two hours all the leucocytes among the typhoid bacilli were motionless, spherical, and in many instances presented the granular appearance that precedes disintegration.

The red corpuscles were not affected, but there was a deposit of fibrin in the blood.

The leucocytes of the blood placed on the other side of the plate at the same time, and kept under the same conditions, were as active as ever at the end of four and one-half hours, and no filaments of fibrin had formed.

Similar observations were made on a number of preparations, and from them the writer concludes that our leucocytes absorb the typhoid bacillus, but succumb to their absorption in less than half an hour, showing that this bacillus is one of the most virulent for them. The soluble substances formed by the typhoid bacillus seem to have no marked action upon the leucocytes except the absorption of the bacillus itself; for, in some instances, leucocytes that had not absorbed bacilli were seen continuing their motions after the others had become unable to move.

PROBLEMS OF MODERN ASTRONOMY.

"THE Problems of the Astronomy of the Solar System" is the subject of the concluding article of Dr. Bruhns' series of discussions on the problems of modern astronomy, in the *Deutsche Revue* for June. Less sweeping results have been reached here during the nineteenth century, says Dr. Bruhns, than in the field of stellar astronomy. The sun itself, of course, comes first into question. After the excitement over the discovery of the sun-spots, in 1610, on the invention of the new telescope, had subsided, the sun was comparatively neglected for two centuries. After the second decade of the nineteenth century, again, the sun-spots were increasingly studied, especially after the sun was observed through the spectroscope, and its chemical constituents, as well as the corona and the protuberances, were made the subjects of study. And in the seventh decade various theories on

the sun, its composition, spots, corona, etc., were advanced. "But," continues Dr. Bruhns, "in spite of the many active endeavors, no results have as yet been reached beyond the most elementary knowledge, and the problem of the sun is still entirely unsolved. Some American observatories, however, and the astro-physical observatory at Potsdam, Germany, give especial and regular attention to that problem, collecting, chiefly through many spectroscopical observations, the material necessary for the formulation of any further theories."

THE PLANETS AND THEIR MOONS.

Our knowledge of the planets and their moons is hardly less elementary. Since earliest times, the planets were made the objects of superstitious regard, giving rise to the pseudo-science of astrology. And here again the new telescope, together with the computations of the astronomers, has dealt the death-blow to those ancient astrological superstitions, and has opened up new fields of vision to science. Satellites were discovered, as those of Jupiter; also the rings and the moons of Saturn; new planets, even, and finally the group of asteroids, numbering 447 by the end of the year 1898. The observatories of Nizza, under Charlois, and of Heidelberg, under Wolf, give especial attention to the discovery of new planetoids; but nothing is known of the nature of these bodies, which are probably the fragments of a larger planet. "The public," says Dr. Bruhns, "is chiefly interested in the planets on account of the speculations concerning their physical aspect. Spots were discovered as early as the seventeenth century. The magnificent modern instruments have made possible a more exact knowledge, and many interesting details have been discovered, which are of course of the highest importance. But the same does not apply to the theories which immediately sprang up in incredible abundance, being, unfortunately, often adopted even by scholars of weight. Any speculations concerning the habitability of the planets are at present a mere vague chimera which cannot be founded on any facts."

WHAT IS KNOWN ABOUT MARS.

Mars, even, which of all the planets excites the greatest interest among us, and has lately been made the subject of several Utopian romances, is not excepted from these strictures. Unlike his celebrated French *confère* and our popular romancers, Dr. Bruhns does not indulge in speculation, but gives only the facts, as follows: "Mars has decided white spots at the poles, which vary according to the season. As Vogel has proved by the spectroscope that Mars con-

tains hydrogenous vapors, it seems likely that these white spots are snow-fields, and that Mars is surrounded by an atmosphere. The planet also shows light and dark spots, which are designated as land and sea or lake, respectively, and dark streaks and lines, which are called canals. These words are merely used as designations, without implying that there really has been proved to be land and water. These spots have been so definitely fixed that Schiaparelli was able to construct an exact chart of Mars. Since 1881, some canals have often been seen double, the phenomenon of their doubling, even, having been observed. Herz says that these so-called canals of Mars are probably not canals at all, but single mountain-chains which appear double owing to a phenomenon of refraction. . . . Since it has been proved by the spectroscope that Mars contains water, it is possible that the so-called land and sea really are land and water."

THE MOON.

We know more about the moon than about any other heavenly body; yet even this faithful companion of the earth, says Dr. Bruhns, "still offers many a riddle to the astronomer, not only as regards its orbit, and its influence on the waters and the atmosphere of the earth, but also as regards its own surface. It is well known that the moon presents to the earth always the same side; so that, apart from portions of the rim which become visible in consequence of the libration, that one side only can be studied. And in view of our present state of knowledge it is idle to speculate on the appearance of the other side." The charting of the moon has opened up numberless new problems. Detailed special charts are being constructed in the different observatories, either by means of photography or by surveying with the heliometer, the former being employed especially by the Observatory of Paris and the Lick Observatory. Here again Dr. Bruhns concludes his summary by saying: "Naturally, a good deal of speculation enters even now into the observations on the moon; but the importance of that work becomes apparent when we consider that we are merely beginning to know something of the surface of the moon, and the more details are discovered, the more the problem is complicated."

COMETS AND METEORS.

"Although the astronomers have succeeded within the last century in proving the connection between the comets and meteors, the problem of the comets is still unsolved; which is not surprising, since there are very few opportunities for exact observation. Any comets that appear

are therefore attentively studied by all the observatories, and many of those institutions frequently observe the meteors and shooting stars. It must be admitted, however, that more might be done in this field, especially by amateur astronomers, since these observations may be undertaken without costly instruments."

OTHER PROBLEMS.

Among the other problems of the solar astronomy, Dr. Bruhns mentions renewed computations and corrections of the planetary orbits, observations of eclipses and of favorable oppositions of the outer planets, and, finally, the movement of the whole solar system, and the zodiacal light. Bradley was the first to state definitely, in 1748, that the sun was moving with all its planets. Since that time various attempts have been made to compute the movement of the whole solar system by the apparent movement of the fixed stars, but without reaching any definite results. Our knowledge of the zodiacal light also is still very imperfect. It is by no means certain that it proceeds from the sun, as has been assumed; but as it has the character of reflected sunlight, it may be due to gases or other bodies lighted up by the sun. But as the observations are still insufficient, the riddle of this light must be left to the future to solve.

Dr. Bruhns sums up the work of modern astronomy as follows: "After the sixteenth and the seventeenth centuries laid the theoretic as well as practical basis for a scientific astronomy, the eighteenth century saw the mathematico-theoretic development of the mechanical problems of the orbits; and the nineteenth century is distinguished by the immense and magnificent collection of material gathered through observation, especially in the field of the astronomy of the fixed stars. The eighteenth century may be called the century of mathematical astronomy, and the nineteenth, the century of observing astronomy."

THE FLORA OF THE ARCTIC REGIONS.

TO a late issue of *Nordisk Tidskrift*, a prominent student of the Arctic flora, Gunnar Anderson, contributes a lengthy paper as to the facts and results at which he has arrived after long and careful studies in the plant life of those regions. "The desolate fields of the Arctic," we quote from his paper, "show a flora which has sunk its standard of life as low as possible, and it is from this point of view that the Arctic flora is of the utmost importance to the scientist. Temperature is the most important of all other conditions to vegetable life. . . . The northern limit of the forests is the southern Arctic bound-

ary. . . . This boundary is made up by various kinds of trees in the various parts of the northern continents. . . . In southern Greenland, in Iceland, and in northern Scandinavia a leaf-tree, a form of the northern birch, is the output of the great woods. Everywhere else it is a fir-tree—east of Bering Straits mostly the Ural lark-tree, and in the whole of northern America the two varieties of pine (*nigra* and *alba*). But to the existence of northern vegetation the total amount of warmth during the year is not of such vital importance as is the temperature of the summer season and the length of the time during which it is above the freezing-point.

"In the polar regions the winter lasts far into April; in May the temperature rises quickly, and July is the warmest month of the year, while in August the sun's radiation decreases. The explosion-like awakening of the polar plant life is also a result of these sudden changes. In eight days the snow melts; green leaves and blossoms cover trees and ground, which a week before were covered by deep winter snow. The higher north, the swifter is this change from winter to summer. The rapid progress in the maturity of the Arctic vegetation is also explained by the peculiar constitution of the floral organisms. The buds of blossoms and leaves are formed in the fall. When the warm season sets in, the buds have only to uncover and mature. Important chemical processes take place, no doubt, during winter, for the work of awakening and development begins when the air temperature is 1° to 4° C., and in most parts of the Arctic this temperature is reached not earlier than June.

"Spitzbergen is, on account of its nature and location, an intermediate place within the Arctic. A study of the development of its flora may, therefore, stand as an example of the whole of the Arctic region. Remembering that the blossoming takes place almost immediately after the active work within the plant world begins, we find that before June 13 no flower has been found at Spitzbergen, but after that day the growth goes on rapidly. Before July 1 the number of varieties in blossom has reached 24, while during July 62 more varieties have developed into blossoms. In the six days from June 28 to July 3 a fourth of the whole flora of the Icelandic group, or 22 varieties, reaches the blossoming state. A condition highly favorable to the physiological process of Arctic floral life is that the sun is above the horizon during the greater part of the vegetation period, by reason of which the difference between the highest and the lowest temperature of the day is quite small, as the ground and its vegetation are thus able to absorb a great quantity of warmth by the constant and direct sun-radiation."

HOW ARCTIC PLANTS ARE WARMED.

Mentioning the fact that no explorers have anywhere in the Arctic, with the exception of southern Greenland, made systematic and careful observations as to the quantity of warmth in this way brought to the plants, the writer gives the results of a few such investigations made by himself in Van Keulen Bay. A hillside, 50 meters above the sea, was covered by a rich vegetation of 22 species, flourishing in a sandy ground and nourished by the melted snow higher up on the summit of the hill. At midday, July 7, when the sun had shone down from a cloudless sky for twenty hours, he made the following interesting observation concerning the temperature :

1 meter above ground	plus 4.7° C.
3 to 5 mm. under the surface.....	" 15.6° C.
At the roots of the plants.....	" 9.3° C.

At a depth of 25 to 30 cm. the ground was completely frozen. By comparison with several other similar observations he concludes that these measurements can be considered as showing the normal temperatures and their normal proportions in the Arctic air and ground. Continuing, he says :

"The roots have thus to perform their important work of absorption in a temperature that is about twice as high as that of the air. Another example of the great influence of the constant radiation is the fact that while the southern side of a turf is in full blossom, its northern side is hardly budding. Iceland, with its high July temperature of 8-10° C., has 435 floral species; Greenland, with 6-9° C., 286, and the Lena district of northern Siberia has 250. At present, it is impossible to state exactly how rich the complete Arctic is, but it seems to be made up of a total of some 900 species. The number of varieties of mosses and fungi cannot be stated even approximately. Evident as is the influence of temperature on the Arctic flora, its direct importance to the form and structure of every single species is not yet understood.

THE INFLUENCE OF WATER.

"The supply of water has been of the greatest importance to the formation of the Arctic flora. The rain-supply of the northern polar region is comparatively small. About 200-250 mm. may be considered as an average for the greater part of this vast territory. Most northern Asia, Arctic America, and upper Greenland have only about 125 mm., or one-fourth part of the rain-supply of Scandinavia. But the absolute quantity of rain is not of so great importance to the polar flora as is the quantity of physiologically accessible water—that is, such water as the plants are

able to receive for nourishment; and this kind of water is not always contained in all rain, which may consist not only of snow and ice, but also of a water cooled to the neighborhood of zero; or, as is the case in the vast swamps, of a water filled by humous acids from decayed plants; or, again, of a water made too saliferous by mingling with sea-water. Many species living in the water have, on account of this, a structure reminding us of desert plants; they are not able to assimilate more than a very small part of the water in which they live. But in reality these polar countries are veritable deserts, and the resources to fight the nature of a desert are the same in the Arctic as they are in the Sahara, inasmuch as the plants of both regions have organisms allowing the greatest possible economy with usable water. . . . The influence of this limited water-supply is noticeable especially on the vegetative organs. The root system is very shallow, usually but 5 to 15 cm. deep; in greater depths there exists such a low temperature that no humidity can be absorbed from it. The stem is covered by a more or less heavy bark, and grows above ground usually, with only a few thin branches and leaves. These leaves indicate the water-saving nature of the plants. They are usually grouped in rosettes, small and rounded, seldom parted, and often as hard and stiff as fir-leaves, leathery or thickly fleshy. The cleavings, the direct agents of transpiration, are often in the lee of existing dwellings, or on the back side of leaves strongly recurved, or capable of rolling together.

OTHER FACTORS.

"Another peculiarity of the polar flora is its dwarfed size. Numerous species, existing even in southern lands, are in the polar regions represented only by purely diminutive forms. Whether it is the low temperature or the scarcity of humidity that has the most to do with this, is yet an undecided question. The constant day of the polar summer is, as has been shown, of the utmost importance to the flora. Experiments by Curtel and others tend to show that the work of assimilation continues through the whole summer, although somewhat lessened at the time of midnight. Of still greater importance would this continuous light be if the Arctic sky were not so cloudy. The wind is another meteorological factor of importance, especially for the detailed distribution and the shape of individual plants, as it, by its capacity of drying the air, robs the plants of the humidity which is their life. The last external factor to be considered is the condition of the ground. The northern polar regions are so vast that they contain nearly all kinds of

earth. There are earths rich in lime and silicic acids, moraines, and extensive marine mud-heds; besides, most important of all, great plains and hill lands. Greenland, Spitzbergen, and parts of Asia and America have more or less imposing mountain-chains, with deep-cut valleys and ravines, where the richest of the Arctic flora grows. But tremendous widths of all three continents are spanned by wide plains, monotonous, somber-looking deserts, with a flora of a very limited number of species.

"When considering the peculiarities and the narrow scope in varieties of the Arctic flora, it must also be remembered that all Arctic ground is frozen at a depth often not more than 20 cm., and very seldom exceeding 70 cm. This means to the plants the same as if they grew on a mountain covered by a bed of earth to that thickness. From this ground must all nutriment through centuries be found, and its deposits of moisture are the only ones that the plants have in times of great torridity."

IS THERE A DRAMATIC PROFESSION?

MR. FRANKLIN FYLES, the dramatic critic of the New York *Sun*, contributes to the July *Everybody's Magazine* some very interesting talk about the profession of acting. Mr. Fyles answers his title question with an emphatic affirmative. He says that it has not been long since one could scarcely call acting a profession, but that now it fulfills the dictionary definition of an occupation that properly involves a liberal education and mental rather than manual labor. He admits that the tinsel and blare of the circus have but recently been relegated to the background sufficiently to dignify the actor's occupation with the name of profession. The process has been retarded by the vanity and boastfulness which stage success tends to bring, and by the laziness into which actors are tempted after the grind of rehearsal is over and their business at the theater may demand only an hour or so of work a day.

As to the morals of stageland, Mr. Fyles is very positive in his opinion that the theater has not produced the disreputable characters we associate with it,—“the stage did not degrade them; they degraded the stage.” “Almost all the eminent personages of the American stage are of good reputation, and most are also of good character. The moral average of the dramatic profession is as high as that of the legal or the medical. The steady gain in this regard has had much to do with the advancement in the art of acting. The recruits during the past decade have been preponderatingly young men and girls

of good rearing and education. Culture has become common back of the theatrical curtain.”

Mr. Fyles, in estimating the histrionic ability of the modern actors, has much the same opinion concerning them as Mr. Howells has of modern literary exploits as compared with achievements in letters of former days. We have no Edwin Booth now, he admits, and he thinks we may not have this century; but that does not prove that our players as a body are not abler than those of Booth's time, that they have not risen by merit to higher standards, and that acting is not in a good and steadily improving condition. He thinks that audiences demand far more than they used to, and get it, too. Not only this, Mr. Fyles is positive that the stage has made distinct advance in the kind of plays it presents, in spite of the many contentions to the contrary. “If you doubt that there has been such an elevation as I am describing, do not trust your vague belief to the contrary, but examine the old files of some newspaper. Look at the irrefutable record of the advertising columns, and you will find that the plays were generally of poorer quality than they are now.”

To show that in earning capacity, too, the actor is able to take his place beside men in the older professions, Mr. Fyles cites the incomes of a number of people making their living on the stage to-day, exclusive of those who, like Lotta Crabtree, have become rich through the accumulation of their estates. He quotes a theatrical manager to the effect that the most prominent actors of the present day are earning net incomes well up to the incomes of the leaders in other professions. This expert places William Gillette's income at more than \$80,000 a year; Miss Adams' and Mrs. Carter's at between \$50,000 and \$75,000; Mrs. Fisk's, in spite of her litigation with the theatrical syndicate, at \$35,000 or \$40,000. He thinks a year's average net income of the twelve American actresses most popular to-day would amount to at least \$30,000 each. Mr. Joseph Jefferson, of course, has an income considerably larger than the average bank or railway president, and Mr. Mausfield and Mr. Sothorn would have made \$40,000 to \$60,000 this year if they had not elected to invest all their money in the non-productive luxury of establishing Shakespearean productions. As it is, neither of them, according to this manager, has probably cleared a cent.

On the whole, Mr. Fyles takes a most cheerful view about the theater and the audience of to-day. “There is now a public to appreciate and recompense the very best that can be done on the stage. No artistic representation of a worthy play in the city of New York fails to get its just deserts.”

THE PERIODICALS REVIEWED.

THE CENTURY.

IN the July *Century* there is printed ex-President Cleveland's second lecture on the Venezuelan boundary dispute, this chapter of that incident dealing with the intervention by the United States, and with Mr. Cleveland's famous message of 1895. Mr. Cleveland considers that the whole incident of this much-discussed negotiation has served to strengthen forever the Monroe Doctrine, and he meets the criticism of those people who have said it was dreadful for us to invite war for the sake of a people unworthy of our consideration, and for the purpose of protecting their possession of land not worth possessing, with the following argument:

"It is certainly strange that any intelligent citizen, professing information on public affairs, could fail to see that when we aggressively interposed in this controversy it was because it was necessary in order to assert and vindicate a principle distinctively American, and in the maintenance of which the people and government of the United States were profoundly concerned. It was because this principle was endangered, and because those charged with administrative responsibility would not abandon or neglect it, that our government interposed to prevent any further colonization of American soil by a European nation. In these circumstances neither the character of the people claiming the soil as against Great Britain nor the value of the lands in dispute was of the least consequence to us; nor did it in the least concern us which of the two contestants had the best title to any part of the disputed territory, so long as England did not possess and colonize more than belonged to her—however much or however little that might be. But we needed proof of the limits of her rights in order to determine our duty in defense of our Monroe Doctrine; and we sought to obtain such proof, and to secure peace, through arbitration."

HOW COLLEGE WOMEN WORK THEIR WAY.

The opening article in this number of the *Century*, "Working One's Way Through Women's Colleges," by Alice Katharine Fallows, shows that the girls are not a whit behind the boys in resourcefulness when it comes to earning an education. Although the girl college student cannot weed lawns, clean furnaces, shovel snow, or turn clerk for the grocer, baker, or butcher, she looks after dining-rooms, does housemaid's work, cooks, acts as agent for various articles, sews, typewrites, makes manifold copies, takes charge of the libraries and reading-rooms, assists in the laboratories, sells books, distributes college magazines, and even, in the case of one plucky undergraduate, at Wellesley, blacks the hoots of her fellow-students.

There is a pleasant article on gardening, by Anna Lea Merritt, a curious study of imitative physical development of animals by Prof. William M. Wheeler, and several short stories.

Mr. Frederick Keppel gives a story of a great masterpiece by Millet, "The Wood-Sawyers," which Mr. Keppel places above "The Angelus." A photographic reproduction of William Hole's etching of this masterpiece forms the frontispiece of the number.

HARPER'S MAGAZINE.

MR. ELIOT GREGORY, writing in the July *Harper's* on "Newport in Summer," in an article illustrated with pictures of brilliant colors, tells of the great effort and expense of a season at Newport. In London society he sees a definite aim and the exercise of great political influence. In France, the aristocracy is fighting for its very existence.

AIMLESS AMERICAN SOCIETY.

"Until many reforms are worked, Newport will continue to give a continual performance of 'Hamlet' with the Danish prince left out; sumptuous dinners served and imperial jewels donned to entertain callow youths from college; carriages that would not be out of place in a coronation procession ordered out for a drive in country lanes, or to take people to the Fall River boat—efforts continually out of proportion to the results obtained—enormous fatigue incurred, great fortunes spent, and serious sacrifices endured to keep the costly ball turning toward no visible goal."

CARELESS PRONUNCIATION IN ENGLISH.

Mr. Alfred Ayres makes "A Plea for Cultivating the English Language." He calls attention to the charm of the speech of cultured people in Germany, France, Spain, and Italy, and contends that even the most cultured of English-speaking people mispronounce at every breath. He cites numerous instances of the abuse of the vowels, of *shall* and *will*, of *anticipate*, *anxious*, *financial*, and *hurry*. The only cure at all effective is, of course, possibly with the child, as one's mispronouncing inevitably comes from one's surroundings.

LOVE A RECENT DISCOVERY.

In a brief essay on "The Scope of Modern Love," Mr. Henry T. Finck contends that romantic love has been the last to develop, and has really only existed within the last century or two. The maternal affection which is at first sight a refutation of his theory that love as we think of it now is a very late development of the race,—maternal love he regards as merely an instinct, shared with the lowest animals, and he finds it devoid of the altruism which is the sole test of real love. He points to the great growth of real affection that has come in modern times, as exemplified in the love of children for their aged parents.

"Aged parents being unnecessary for the maintenance of the species, natural selection developed no special instinct for their benefit, wherefore filial affection has developed more slowly than parental love. Harrowing tales might be cited of the cruel and widely prevalent custom of exposing old men and women to starvation and death—the obverse of infanticide. The Sardinian proverb, 'It is easier for a mother to support a hundred sons than for a hundred sons to support a mother,' shows how hard filial indifference was to eradicate."

Dr. John Fryer's article on "The Buddhist Discovery of America" we have quoted from in another department.

SCRIBNER'S MAGAZINE.

SCRIBNER'S for July is chiefly taken up with pleasant travel sketches and other matter largely of an æsthetic interest. A scholarly essay by Mr. W. C. Brownell analyzes Matthew Arnold as a critic, as a poet, and as a religious writer. Mr. Brownell explains the fact that Arnold's poetry is not and never can be popular by finding that it is addressed to "the mood of moral elevation, and it would be fatuity to contend that this is a frequent frame of mind." "We come to the reading of poetry in an unmoral mood. We respond to the æsthetic appeal a thousand times more readily than to the moral."

AN UNKNOWN ALASKAN COAST.

Mr. G. R. Putnam describes "The Delta Country of Alaska," with the aid of many photographs of the country and of the Eskimo fishermen who inhabit it. He says there is a stretch of 350 miles of Alaskan coast between the Kuskoquim River and the northern mouth of the Ynkon in which no white man lives, and about which practically nothing is known. The Eskimos who inhabit the land succeed in living by reason of the salmon, seal, waterfowl, and driftwood which they find in plenty.

GLADSTONE AND DISRAELI AS ORATORS.

Senator George F. Hoar, telling of "Some Famous Orators I Have Heard," describes his experience as one of the audience which heard the great parliamentary debate in 1871, with Gladstone and Disraeli as the chief opposing orators. He contrasts the two as follows: "Gladstone showed in his speech the profounder reflection on the general subject, the more philosophy, and the intenser earnestness; Disraeli showed quickness of wit, a ready command of his resources, ability for subtle distinctions, and glimpses of his almost Satanic capacity for mocking and jeering. He described Mr. Gladstone most felicitously as 'inspired by a mixture of genius and vexation.'"

Mr. Johu La Farge continues his "Passages from a Diary in the Pacific," with an artist's account of the island of Tahiti. He describes King Pomaré as a man of sociability and good-humor, with a fine aristocratic bearing. He has an adopted son, who will succeed to the barren honor of the throne.

THE COSMOPOLITAN.

THE July *Cosmopolitan* gives an account of "The Great Texas Oil Fields," by Edward R. Treherne, and of the methods used in reaching the oil strata. The derricks seen in the illustrations of oil borings are from 30 to 70 feet in height, and the drilling consists in driving down a cast-iron casing, or pipe, through the soil, the drill being pushed down inside the pipe and operating there. As the casing reaches lower and lower depths, sections of pipe with smaller diameters are substituted, so that a 3,000-foot well may begin with a 10-inch casing at the surface and end in a 2½-inch pipe at the lowest level. The cost of boring a well varies with the kind of material encountered by the drill, but is not often over \$8,000 for a 3,000-foot well. When the drilling has reached the oil-bearing stratum, a torpedo of from one to twenty five gallons of nitroglycerine is carefully lowered to the bottom and discharged by dropping an iron weight, or "go-devil," on it. This explosion creates a chamber in the

sand or rock, and when the oil flows back, impelled by its own gases, it is forced up the well-hole to the surface. The Lucas Gusher threw the six tons of pipe 300 feet into the air when the torpedo was exploded. The oil geyser then quieted down into a steady flow, leaving the surface in a solid column six inches in diameter and rising to a height of 150 feet, flowing 50,000 barrels a day.

Mr. Bret Harte contributes a new short story to this number, "A Mercury of the Foot-Hills;" Mr. Richard Le Gallienne continues his stories from old French romances in "Amis and Amile;" there is an article on houseboats by Dorothy Richardson, an essay on "What Women Like in Men," by Rafford Pyke, and several short stories.

Mr. J. H. Schooling enters into a statistical discussion of the number of years that will elapse before the world will be full of people. He thinks 62,000 millions of people will fill it up, and that at the present rate of growth our 1,600 millions now living on the earth should grow to 52,000 millions by the year 2250. He considers that a square mile of the world is full enough of people when there are 1,000 people to that area.

M'CLURE'S MAGAZINE.

THE July *McClure's* opens with an article by Mr. Walter Wellman on "Long-Distance Balloon Racing," in which he gives an account of the race from France to Russia by competing balloonists in October, 1900. The winning balloon traveled 1,193 miles in 35 hours and 45 minutes, attaining at times a height of 18,810 feet. In this event the Comte de la Vaulx broke all records for balloon traveling, so far as distance traveled and duration of voyage were concerned, having gone in a little less than a day and a half nearly across Europe, at an average speed of 33½ miles an hour. As Andrée had only 800 miles to go to get to the pole, and had fitted his balloon to remain in the air from ten to fifteen days, it will be seen that his project was not by any means an impossible matter.

GOVERNOR ODELL AND HIS PARTY.

Mr. Rollo Ogden, describing "Governor Odell of New York" as "a man of business in politics," tells of the feats of the governor in cutting down expenditures and dealing with the dangerous class of politicians. The friends of Governor Odell feel that he is the most masterful man who ever sat in the governor's chair. "Odell remains very friendly with Platt, always speaks of him as the leader of the party, but the real power has passed to himself; and, when necessary, he exercises it without hesitation." Mr. Ogden thinks the governor will have a task indeed to deal with his party in the future. "So far, he has played upon fear of punishment. In what way will he play upon the equally strong and equally necessary motive of hope of reward? Will he do it by actually convincing hot partisans that retrenchment, economy, efficiency, high standards in the public service, are really 'good politics;' that they lead straight to party success and the legitimate rewards which go with it? If he does, he will have performed a work more marvelous than any achievement of his yet recorded, and have wrought something very like a political miracle."

Mr. William D. Hulbert, who has given excellent nature-studies of the buffalo and the deer in *McClure's*, tells the life-story of that picturesque individual, the

THE WORLD'S WORK.

loon, in this number; Miss Ida M. Tarbell tells "The Story of the Declaration of Independence," with the aid of portraits and autographs of the signers; there are further chapters of the recollections of Clara Morris, and several excellent stories.

THE LADIES' HOME JOURNAL.

THE *Ladies' Home Journal* for July begins with a fascinating side glance at Mr. Joseph Jefferson, given by Mr. James S. Metcalfe, in an account of "Goin' Fishin' with Joe Jefferson," and in the charming photographs of the veteran actor which accompany the article. Mr. Metcalfe fished with Rip Van Winkle on his seventy-second birthday, and found Mr. Jefferson as hale and agile as if he were a generation younger, not minding the return home in a driving storm. "I don't mind being wet all over," says Mr. Jefferson, philosophically, "because then you don't notice any one spot." Casually, and apart from the more important subject of fishing, Mr. Jefferson expressed a doubt as to the wisdom of a national or subsidized theater. Of the many difficulties, he thinks one of the worst is that politics would enter into the question. With a chance for four years of Republican actors, and then a sudden change to four years of Democratic players, there would not be much of an improvement on the present state of affairs.

A FRENCH GIRL'S LIFE.

Madame Blanc describes "A Girl's Life in France," and the extreme protective system of girl-training. She says progress is being made in physical education of girls in France. Whereas formerly nothing was taught but dancing and swimming and riding for the wealthiest girls of Paris, now all gymnastic and calisthenic exercises are in favor, and a great many young ladies play tennis, skate, or ride bicycles, as they do in England. She calls attention to the simplicity of apparel which is emphasized among girls even of the highest station. Even the daughters of the nobility have but few jewels, and under no pretext any diamonds. "Custom does not permit her to wear costly things; nor does it give her the right in general to have a money allowance worth speaking of for her personal use. She receives a trifling sum for charity, and for books and gloves. She follows the degree of elegance that her mother permits herself, but at a respectful distance. A young girl never takes the lead in conversation, but always allows a married lady the precedence, and she finds it quite natural to occupy the back-ground."

In a pleasant nature-study by Ernest Seton-Thompson, "The Mother Teal and the Overland Route," that writer and artist gives the life-history of this beautiful and sprightly bird, and tells how the mother succeeds in raising her brood, in spite of the countless dangers which surround their family life. Another pleasant nature-study is Mr. William D. Hulbert's "Story of a Maple-Tree."

Mr. Edward Bok devotes his editorial department to the ironical task of showing just why it is that the editor always returns the manuscripts of unknown writers unread, why it is he only wants to buy the literary wares of the most famous people at the highest prices, and why, especially, he has a cardinal principle in his philosophy to guard against the appearance of fresh works of genius.

IN the July number of the *World's Work*, Dr. W. H. Tolman describes the village community built up by the Cadburys near Birmingham, England, for the employes of their cocoa manufactory. The property consists of about four hundred acres, and contains a great number of cottages for the two thousand employes of the firm. The cheapest of these homes has a rental of \$1.50 a week, for which the tenant gets three bedrooms, a kitchen, a parlor, a third room downstairs, and a bath. The houses are in the best sanitary condition, and a large garden goes with each house. There is a large recreation ground, swimming-pools, a dining-room for the girls, a boys' club, and well lighted and ventilated workrooms. A block of beautiful cottages, forming a quadrangle, beautifully kept up with turf and flowers, is for the old or semi-dependent. Each home consists of three rooms, and may be occupied by any old lady who can pay, either herself or through relatives, five-pence a week.

Among many other articles in this number of the *World's Work* is a description of "The Machinery of Wall Street," by Mr. S. A. Nelson; an account of "Photographing Tropical Fishes," with some remarkable illustrations by A. Radclyffe Dugmore; a bird's-eye view of the great timber areas of the Government, given by Mr. Gifford Pinchot, the Forester of the United States Department of Agriculture; a sketch of James R. Keene, the famous Wall Street manipulator, by Edwin Le Fevre; a discussion of "Our Relations with Canada," by J. D. Whelpley, and an explanation of "Why the French Republic Is Strong," by Mr. Sydney Brooks.

"The Good Roads Train," by Mr. Earl Mayo, describes the object-lesson given by the National Good Roads Association to the people of the South and middle West in the building of good roads. The good roads train left Chicago for New Orleans on April 20, loaded with all manner of the most improved machinery for building efficient roadbeds, and when a particularly disreputable section of highway was encountered the outfit stopped long enough to put it in good order.

In "The Salvation of the Negro," Mr. Booker T. Washington writes of the value of the work of Hampton Institute as it has been tested by time. An excellent sketch of Mr. Alexander Johnston Cassatt is contributed by Mr. Francis Nelson Barksdale, from which we quote in another department.

THE ATLANTIC MONTHLY.

IN the July *Atlantic Monthly*, Mr. A. P. Winston writes on "Sixteenth Century Trusts," giving most of his attention to the attempts by certain great German financial houses to corner the supply of copper. This attempt, in which the great mercantile house of Fugger was the most striking figure, failed, owing to unexpected supplies of the metal appearing in the market, which made it impossible to maintain prices. Even quicksilver proved to be impossible as a monopoly. Another wealthy family, the Hoehstetters, conceived that it would be possible to effect a monopoly of quicksilver, because nearly all the metal came from a single small district in the Austrian dominions. A monopoly was actually secured, but very soon the discoveries of new deposits in Spain and Hungary brought on, not only the failure of the monopolistic enterprise, but also the utter ruin of the Hoehstetter house. Tin, pepper,

many drugs and spices, and other articles of luxury tempted the fifteenth and sixteenth century merchants to build up a monopoly, but all failed. One reason why there was not a single instance of success was because in the fifteenth century navigation became a science almost at a stroke. Good charts, the use of the compass, and new navigating instruments were made; vessels were constructed vastly safer and much larger than ever before, and the great merchants of Germany who were making these efforts toward monopoly found the ancient roads of traffic through their country and over the Alps abandoned, and the world's trade flowing along new currents.

THE LIMITS OF OUR UNIVERSE.

An exceedingly readable article is Prof. T. J. J. See's on "The Limits of the Stellar Universe." Professor See examines into the evidence which the body of astronomical achievements has produced concerning the dimensions of our universe. One would not expect to find such a matter as this decided, nor does Professor See attempt to accomplish such a thing. However, after a very interesting review of the arguments resulting from astronomical observations, he suggests that our universe is not necessarily infinite, even though we cannot conceive of an actual end to space. "For as we can conceive many things which do not exist, so also there may exist many things of which we can have no clear conception; as, for example, a fourth dimension to space, or a boundary to the universe. The surface of a sphere has no end, and yet is finite in dimensions; and if a being he conceived as moving in the surface of the sphere, it is clear that he would find no end, and yet he might start from a place and return to it by circumnavigating his universe. The space returns to itself. In like manner, though we cannot conceive of an end to our tridimensional universe, and it may have no end so far as we are concerned, it may in reality be finite, and return to itself by some process to the human mind forever unknowable."

Mr. Eugene R. White, writing on "The Aspects of the Pan-American Exposition," calls attention to the fact that our great fairs are rather calculated in their details to amuse than to instruct. He finds that of the \$10,000,000 spent in making the Buffalo Exposition, \$3,000,000 was devoted to the Midway. He thinks that in a way the late P. T. Barnum would have made the ideal director of one of our great national fairs.

Mr. Albert Phelps tells of "The Reconstruction Period of New Orleans," and President William De Witt Hyde contributes an essay on "The Cardinal Virtues," which he apparently reduces to the single virtue of temperance.

THE NORTH AMERICAN REVIEW.

IN the June number of the *North American*, Mr. H. G. Wells gives a series of articles entitled "Anticipations: An Experiment in Prophecy." The first chapter of Mr. Wells' "anticipations" deals with the subject of locomotion in the twentieth century. Mr. Wells predicts that motor vehicles will develop upon three distinct and definite lines: (1) a motor truck for heavy traffic; (2) the hired or privately owned motor carriage capable of a day's journey of three hundred miles or more, and (3) the motor omnibus developing out of the horse omnibus company and the suburban lines. In regard to this latter vehicle, Mr. Wells suggests that the motor omnibus companies may secure power to

form private roads of a new sort upon which their vehicles may be free to travel up to the limit of the very highest speed. These special roads, Mr. Wells says, will be very different from macadamized roads; they will be used only by soft-tired conveyances, never worn by horseshoes or the clumsy wheels of laden carts. The material used, Mr. Wells thinks, will possibly be asphalt, but more probably some new substance.

In the redistribution of population Mr. Wells looks for a division of great cities, for the new developments, in his opinion, tend decidedly in this direction rather than toward farther concentration. Taking into account both the centrifugal and centripetal forces governing the massing of city populations, Mr. Wells concludes that the old terms "town" and "city" will become as obsolete as the "mail coach." For the new areas that will grow out of them he suggests the term "urban district" or "urban region." He thinks that the whole of Great Britain south of the Highlands is likely to become such an urban region, "laced all together, not only by railway, telegraph, and novel roads, but by a dense network of telephones, parcels-delivery tubes, and the like nervous and arterial connections."

GOLDWIN SMITH ON THE IRISH QUESTION.

Apropos of the revival of interest in the Irish question, Prof. Goldwin Smith says: "Great Britain can never afford to have Ireland torn from her side. Ireland, if she cease to be a partner, would be a foe, and the satellite of Great Britain's other foes, as a separate Scotland was a satellite of France in former days." As Professor Smith views the matter, Ireland's interest also points clearly to partnership in the United Kingdom. But in their opposition to Jingoism he thinks that the Irish Nationalists may be just now playing a very useful part, and from union in what Professor Smith terms a great predatory empire, to which the Jingo aspires, Irish patriots, he says, may well recoil.

CHINESE POETRY.

In the course of an extremely interesting article on "The Poetry of the Chinese," Dr. W. A. P. Martin, president of the Imperial University at Peking, declares that the educated Chinese is of all men the most devoted to the cultivation of poetry. "If he makes a remarkable voyage, he is sure to give the world his impressions in verse. He inscribes fresh couplets on his doorposts every New Year's Day. Poetical scrolls, the gifts of friends, adorn the walls of his shop or study." Indeed, Professor Martin has found that an apprenticeship in the art of poetry forms a leading feature in the Chinese educational system, and in China no youth who aspires to civil office or literary honors is exempted from composing verse in his trial examination. To be a tax-collector, he is tested, not in arithmetic, but in prosody—a usage that has been in force for nearly a thousand years.

THE TEMPORAL POWER OF THE POPE.

Signor De Cesare, a member of the Italian Chamber of Deputies, replies to the recent article in the *North American* by Archbishop Ireland on the subject of "The Pope's Civil Princedom." This writer declares that no Catholic or Protestant power in the world could give Leo XIII. such a position as is bestowed upon him by Italy. To-day the Papacy is destined to prove that it can exist by its own moral force alone. "Never has its influence been raised to a higher point than since it has

been deprived of territorial sovereignty, and never have so many international ceremonies taken place in Rome with perfect order and freedom—jubilees, pilgrimages, ceremonies in St. Peter's, exhibitions, and even a conclave."

THE Y. M. C. A. JUBILEE.

President L. L. Doggett, of the Young Men's Christian Association Training School at Springfield, Mass., writes on the development of the work of this great organization throughout the world. Dr. Doggett states that four-fifths of the employed officers in the association movement are upon this continent. The rapid development of the building movement in America is shown by the fact that the number of buildings in the United States and Canada has increased in the last ten years from 205 to 359. During the last year alone, 40 association buildings have been erected. In August, 1895, the world's student Christian federation of undergraduates of all lands was established. This now enrolls 65,000 members, in 1,400 institutions, in 30 different countries, and is the largest organization among undergraduates in the world. For the railroad work of the association during 1900, railroad corporations controlling nearly three-fourths of the railroad mileage on this continent contributed \$195,000 toward the current expenses of the 159 railroad associations now in existence. These railroad associations have 76 buildings, valued at \$1,123,000. The work in the army and navy has developed very rapidly, especially since the outbreak of the war with Spain. A building is now in course of erection near the navy yard in Brooklyn to cost \$450,000. This building is due to the munificence of Miss Helen Gould, who has contributed in many ways toward the railroad and army work.

PRICES AND TRUSTS.

The question "How Trusts Affect Prices" is discussed in this number by Prof. J. W. Jenks, of Cornell University, who concludes that, so far as combinations exert a monopolistic power over prices, the result is usually, but not always, injurious to society. So far as they are able to affect savings by less expenditure of industrial energy, these savings are directly beneficial to society. These savings may in no way affect prices immediately, but be retained by the capitalist or divided between him and the workman, or they may be distributed through the community immediately in the form of lower prices. Professor Jenks believes that so far as experience goes it seems to show that the chief benefit has been retained by the capitalist, while the laborers have secured a small part, and the great mass of the consumers no benefit at all. The general tendency, however, seems to be in the direction of giving to the consumers a larger part of this fund in the future.

MODERN CHRISTIANITY.

In the series of articles on "Great Religions of the World," Dr. Washington Gladden describes "The Outlook for Christianity." He says, in conclusion: "Christianity must rule or abdicate. If it cannot give the law to society, the world has no need of it. Not by might nor by power can its empire be established; only by clear witnessing to the supremacy of love. But the time has come when there must be no faltering in this testimony. Hitherto, it has hardly dared to say that Love is King; the kingdoms of this world have been ceded to Mammon. With the dawning of the new cen-

tury comes the deepening conviction that the rule of Mammon can never bring order and peace; and it begins to be credible that the way of the Christ is the way of life, for industry as well as for charity, for nations as well as for men."

OTHER ARTICLES.

Sir Norman Lockyer contributes a valuable scientific study on "Sunspots and Rainfall;" Mr. Sidney Webster discusses the instructions given by President McKinley relating to the recent treaty with Spain as made known in the Senate document from which the injunction of secrecy was removed in February last. Under the title "An Earlier American," Mr. W. D. Howells reviews Mr. William J. Stillman's autobiography, recently published.

THE FORUM.

THE opening article of the June *Forum* is by Prof. Paul S. Reinsch, of the University of Wisconsin, on "Governing the Orient on Western Principles." Professor Reinsch holds that our Western ideas of political organization are utterly unadapted to the Orient, and that when applied they may lead to the opposite result from that intended. He describes the political complexion of the Orient as "a theocratic absolutism combined with local self-government." Every Oriental ruler, he says, looks upon himself and is regarded by his people as a direct representative of God. The English have turned this sentiment to account in their Indian possessions, and Professor Reinsch quotes an Indian paper as having said at the time of the Queen's last jubilee: "Indian loyalty is a hundred times deeper and sincerer than English loyalty. In England, the Queen is only a constitutional monarch. In India, she is a goddess incarnate." A radical change in the character of Oriental thought and life, Professor Reinsch thinks, would deeply affect and might even endanger the entire world. The introduction of the mechanism of Western civilization would "not only disturb the philosophical ideas of the Orientals, but would also create an army of anarchical revolutionaries."

RUSSIAN NIHILISM.

Writing on "Russian Nihilism of To-day," Mr. Abraham Cahane points out as the most significant feature of the recent disturbances the fact that large numbers of workmen took part in the demonstrations suppressed by the authorities. Open anti-government demonstrations of secret trade-unions are reported by the revolutionary press. The meaning of this is—as Mr. Cahane interprets it—that labor forms the rank and file of the revolutionary party to-day. The movement differs radically from the political crusades of the seventies and eighties, in which the term "Nihilist" first came into vogue.

THE UNITED STATES SENATE.

Writing on "The Place of the Senate in Our Government," Mr. Henry Litchfield West, an experienced observer of Washington affairs, declares that wealth is not yet the standard by which the members of the Senate judge each other. He cites instances of millionaires in the Senate who occupy insignificant places, who are never consulted by their colleagues, and who simply follow where others lead. On the other hand, there are several men of little or no material wealth whose mental powers have made them consequential factors

in legislation. The conclusion of the whole matter seems to be that men can get into the Senate by the use of wealth, but that once in, wealth does nothing for them by way of securing eminence.

RELIGION IN COLLEGE.

Prof. Francis G. Peabody, of Harvard, defines the main characteristics of the "Religion of a College Student" as "a love of reality, reasonableness, and practical service." The college boy, says Professor Peabody, is placed in conditions which tempt to excellence, and is peculiarly responsive to their sincere appeal to his higher life. Professor Peabody exhorts the Church "to dismiss all affectations and all assumptions of authority, and to give itself to the reality of rational religion and to the practical redemption of an unsanctified world. This return to simplicity and service will be at the same time a recognition of the religion of a college student and a renewal of the religion of Jesus Christ."

THE DOMESTIC SERVICE PROBLEM.

The Rev. Aldeu W. Quimby gives some excellent advice on the theme of housekeeping. The magic word, he says, is system, without which success is doubtful, and with which failure cannot ensue. "There must be system for all work,—system in hours, system in promptness, system for occupation, and system for recreation; system in the rigorous observance of hours of rest and sleep, and system in the hour of rising." He also advocates bright and well-ventilated rooms for servants, and suggests that whatever the mistress expends upon her maid's apartment "is an investment sure to result usefully to herself."

THE MANILA CENSORSHIP.

In criticism of the methods followed by the military authorities at Manila during the past two years and a half, Mr. Harold Martin says: "I have heard the censorship described as legitimate when it prevented the sending out of news of advance movements of American troops which would inform the enemy of our plans; but I have never heard of a reputable correspondent in the Philippines who tried to send out such information. Insurgent observers of American military movements were always well posted concerning our projected expeditions, and this without the aid of news cabled from the United States back to Manila. The supposition that the censorship prevented the insurgents in Manila from communicating with their agents in Hongkong and elsewhere is notoriously ridiculous. It utterly failed to accomplish this."

GREAT BRITAIN AND PROTECTION.

In stating "An American View of the British Industrial Situation," Mr. John P. Young comments on the aptitude of the British people toward the policy of protection in view of the present economic situation. As a protectionist, Mr. Young urges that England, by affording the manufacturing and agricultural interests a reasonable degree of protection, would give them a new life. The shifting of the incidence of taxation, he says, would have the effect of making the conditions of life more passible in the country, and of drawing from the cities a part of the stagnant population the maintenance of which is a public burden, while the manufacturer would have less trouble in making both ends meet. As regards the external relations of Great Britain, Mr. Young holds that the assumption of the Cobdenites that their system made for peace has been proven

wholly erroneous. The extension of the British empire necessary in order to open up new avenues for foreign trade has required an enormous and costly military and naval establishment. "If the policy of looking for markets abroad and neglecting those at home is abandoned by Great Britain, she will at once disarm the hostility of her rivals, and she will be able to reduce her army and navy to reasonable proportions."

SOME OF TAMMANY'S RESOURCES.

Mr. Gustavus Myers contributes an admirable article on "The Secrets of Tammany's Success." The article is incapable of recapitulation, but attention may be called to some of the moral agencies which contribute in season and out of season to this tenacious organization. The social activity of the Tammany organization has not a little to do with its strength and vitality. As Mr. Myers points out, Tammany Hall adapts itself to the environment of each neighborhood, and comes into direct touch with the people. "Its leaders give annual dinners to the poor of their districts; they get this or that man out of trouble; if a poor widow is in danger of being dispossessed, her case is seen to; 'jobs' are distributed; entertainments are held for the benefit of struggling churches; and a thousand and one other varieties of assistance are rendered to the needy. All this, of course, is done selfishly, with a view to strengthening the leader and the organization in the districts, and much of the money used comes from sources that would not bear investigation; but the simple fact of its being done affects powerfully certain classes of voters. This element of human sympathy has more effect with them than all the lofty manifestoes issued by committees or bodies with whom they never come in such personal contact."

OTHER ARTICLES.

Mr. Karl Blind sharply criticises the recent utterances of Emperor William of Germany in an article entitled "The Kaiser's Speeches and German History;" in an article on "Poe Fifty Years After," Prof. Edwin W. Bowen attributes to Poe the qualities of "a great artist, indeed, but hardly a great poet." Poe's fatal defect, in Professor Bowen's judgment, is his narrowness of range.

THE ARENA.

THE opening article of the June *Arena* is a protest against "imperialism" from Judge Samuel C. Parks. The main purpose of Judge Parks' argument is to show that the treaty with Spain did not convey a good title in the Philippines to the United States, and that therefore our Government was not justified in assuming possession of the islands. Ex-President Harrison was not fully convinced that Spain had been effectually ousted from the archipelago, as he stated in his *North American* articles, but Judge Parks is positive on that point. Spain had no title, and hence could pass none. All that we have done in the Philippines has been by an assertion of imperialistic authority.

MR. STEAD AND THE SOUTH AFRICAN WAR.

Mr. W. T. Stead, of the London *Review of Reviews*, is the subject of a character sketch by Mr. B. O. Flower, who characterizes Mr. Stead as "a journalist with twentieth-century ideals." Mr. Flower also gives a conversation held with Mr. Stead on "England's Crime in South Africa," in which the action of the British Government in South Africa is characterized as far

more culpable than that of the United States in the Philippines. Indeed, Mr. Stead goes so far as to say that the war in the Philippines is "a splendid deed" when compared with the infamy of the war in South Africa.

"You got into the Philippine business unawares, not having any idea of what would happen as the result of destroying the Spanish fleet; and from that time to this you have found it difficult to extricate yourself from the toils. We, on the other hand, deliberately intrigued ourselves into this business for the purpose of seizing the country and destroying the independence of the Boers."

THE SERVANT QUESTION IN SOCIAL EVOLUTION.

The servant question is discussed from a new point of view by Anne L. Vrooman. This writer holds that the unrest and discontent of the servant class are not an evil, but a part of the evolutionary process now going on everywhere. "If servants were content to remain as they are, they would be a positive check upon social advance." The discontent of the servants is contributing to our preparation for a full cooperative life.

OTHER ARTICLES.

In this number appear two articles in support of Christian Science—the first by a scholar and thinker long identified with the movement, and the second by the accredited press representative of the church. This presentation of doctrine is thus officially authorized.

Mr. Eltweed Pomeroy outlines the programme of the National Social and Political Conference to be held at Detroit on the five week-days preceding the Fourth of July.

GUNTON'S MAGAZINE.

IN the June number of *Gunton's* the editor comments incisively on "The Wars of Wall Street." Professor Gunton argues that the evil of stock gambling must be dealt with sooner or later by the governors of the Stock Exchange, the responsible leaders in Wall Street, or it will some day be dealt with in a less intelligent but more caustic way by the public. "Borrowing and lending," says Professor Gunton, "are legitimate business transactions. Buying and selling are essential to the distribution of wealth in the community, but buying what one can never pay for, and selling what one does not own, are not legitimate industrial transactions. They are dangerous gambling, and, what is more, they are gambling in a way and with interests that involve the public. When a man bets on a race-horse and loses, somebody else has his money, and that is the end of it. He cannot bet again until he gets more money. That is not the case with this gambling element in the stock market. The risk is not limited to the amount involved by the individual speculator, but it affects the value and status and perhaps solvency of hundreds of thousands of others who have no part in the gambling transaction."

COTTON MANUFACTURING IN THE SOUTH.

Mrs. Leonora Beck Ellis contributes an extremely interesting paper entitled "Industrial Awakening of the South." Mrs. Ellis shows that many of the conditions are favorable for the transplantation of cotton manufacturing to Southern soil. "It is not merely proximity to the cotton-fields that renders it expedient, but the marvelous abundance of building materials, the copious

water-power, the nearness of vast coal-fields and timber stretches that give us fuel often at less than half the price paid in New England, the long summers and brief mild winters that make heating and lighting far less expensive, and the presence of an ample supply of native white labor." It has also been claimed by some practical cotton men that in the milder climate of the South the machinery "treats" the delicate fiber more favorably and with better results than under the influence of the long Northern winters.

POLITICAL AND COMMERCIAL EDUCATION.

That unique institution, the *École Libre des Sciences Politiques*, in Paris, is described by Mr. Leon Mead. Recently several American universities have established courses modeled to a greater or less extent upon those pursued in this institution. The programme of the school provides not only for instruction in what we should understand as the political sciences—namely those relating to government and administration, including courses in diplomacy—but it also offers excellent preparation for posts of initiative or control in the great industrial and financial companies, especially banks, railroad companies, financial corporations, etc. In other words, it is a school of commerce and finance as well as of politics.

OTHER ARTICLES.

Dr. J. W. Redway writes on the influence exerted by trade routes on civilization, and the editor contributes an interesting historical sketch of the change in the character of interest in the evolution of industry.

THE INTERNATIONAL MONTHLY.

IN a rather elaborate article on "The American Woman," which opens the June number of the *International Monthly*, Prof. Hugo Münsterberg, of Harvard University, draws some suggestive distinctions between the German and American ideals of womanhood. On the subject of marriage, he says: "The average German girl thinks, I am sorry to say, that she will marry any one who will not make her unhappy; the ideal German girl thinks that she will marry only the man who will certainly make her happy; the ideal American girl thinks that she will marry only the man without whom she will be unhappy—and the average American girl approaches this standpoint with an alarming rapidity."

A THREE YEARS' COLLEGE COURSE.

Judge Simeon E. Baldwin, of New Haven, writing on "The Encroachment of the American College Upon the Field of the University," argues in favor of reducing the term of collegiate education to three years. Under present conditions, as Judge Baldwin shows, it is practically impossible to complete both college and professional courses before the age of twenty-five. This, in his opinion, does not meet the proper demands of society. "A quarter of a century is too long for the ordinary man to give to learning how to pass the next quarter of it. Time is a dear commodity, nor is his the only loss. The liberally educated are so few that the world needs all it can get of them. The professional school now gives to the professional student all that he need seek of university training. Its course, of late years, has been both broadened and lengthened." Judge Baldwin's contention is that a professional education of this broad character ought, if possible, to be preceded by a collegi-

ate education; but it cannot be, in the majority of cases, if for a collegiate education more than three years is demanded.

RESULTS OF "COMMUNITY OF INTEREST."

Prof. Charles H. Hull, of Cornell University, contributes an article on "Railway Alliance and Trade Districts of the United States." While Professor Hull believes that the policy of "community of interest" may be counted upon in the long run to tend to an advance of rates, he is by no means sure that such will be the immediate result. The policy will, however, undoubtedly enable roads in the consolidated districts to increase their net earnings, even if the rates are not raised. The same reasons which have restrained some of the successful industrial trusts from charging greatly advanced prices may influence the railroads to leave rates in general on the present basis, but the net earnings may be expected to increase—first, from the introduction of various economies, and, second, from the gradual growth of the country and the progress of the trade districts which the railroads drain.

THE WORK OF BOOKER T. WASHINGTON.

Prof. Harry Thurston Peck, in a review of Mr. Washington's autobiography, "Up from Slavery," advances the opinion that if Mr. Washington were a white man his mind would not be regarded as in any way exceptional. He would have no great eminence as an orator or as a literary man. In making this reservation, however, Professor Peck, far from helittling Mr. Washington or minimizing the value of that on which his reputation ought to rest, seeks rather to enhance and augment that reputation by bringing it out into clear relief. "He is not an orator; he is not a writer; he is not a thinker. He is something more than these. He is the man who comes at the psychological moment and does the thing which is waiting to be done, and which no one else has yet accomplished. All the honor that is paid to Mr. Washington is really due to just one thing,—to the fact that by his special knowledge, by his special training, and by his possession of unusual sanity and common sense, he seems to have hit upon and, in some degree, already to have demonstrated a practical solution of the race problem, which now for nearly forty years has seemed to the American people, and especially to the people of the South, insoluble."

THE NINETEENTH CENTURY AND AFTER.

The Nineteenth Century for June contains articles by Mr. Carnegie upon "British Pessimism," and by Mr. Frederic Harrison upon his "Impressions of America," which are noticed elsewhere.

AN ANGLICAN VIEW OF THE BOER RELIGION.

Canon Wigram, of Grahamstown cathedral, discourses from the Anglican colonial loyalist point of view upon the religion of the Boers. His main object is to show that the whole trouble has arisen because the Boers, like the Scotch, are Calvinists. The Boers, he said, were the only real and practical Calvinists of the nineteenth century, with ideas unmodified by truer presentment of Christianity. Their religious ideas finally plunged them into national ruin and destruction. Those who are not Anglicans and who gratefully remember what Calvinism did for Geneva, for Scotland, for Holland, for the Puritans of the Commonwealth, and for

the men of the *Mayflower*, will smile at what will seem to them the theological prejudice of Canon Wigram's paper.

SUGGESTIONS FOR THE CORONATION OF EDWARD VII.

Mr. Lulu Harcourt discusses precedents as to coronation, and suggests that King Edward VII. should revive the once invariable custom of going in procession from the Tower to Westminster in grand cavalcade. This almost unrivaled historical pageant took place for the last time at the restoration of Charles II. It was abandoned at his coronation because the plague had made its appearance in London, and the city was considered to be too unhealthy to be safe.

HOW ENGLAND TRIED TO GET RID OF GIBRALTAR.

Mr. W. Frewen Lord, in a brief but very interesting paper, recalls a forgotten fact that in the seventeenth century six times over British ministers, supported by their ambassadors abroad, proposed to give up Gibraltar to Spain. Even Pitt saw no advantage in maintaining the British garrison at the Rock. In 1723, Lord Shelburne offered Gibraltar to Spain in exchange for Porto Rico, but the Spaniards thought it was too hard a bargain, and did not accept it. But although the king was neutral, and ministers were anxious to get rid of Gibraltar, the nation was savagely opposed to any abandonment of the great fortress that commands the entrance to the Mediterranean. Spain throughout was most indignant that England would not give up the Rock for nothing, and considered herself rather honored than otherwise by the transaction. It would be interesting to know whether Spain would be disposed to swap Gibraltar for Tangier to-day; but that is a question that Mr. Lord does not discuss.

WHAT CAN BE DONE FOR MOROCCO?

The Countess of Meath, in a brief paper entitled "A Land of Woe," pleads for the abandonment of the insensate policy of international rivalry which sacrifices the welfare of the Moors to the ambitions of the European powers. Lady Meath concludes her paper by suggesting that it might be possible to establish a committee representative of various nationalities to aid the prisoners who at present are suffering abominably in the prisons of Morocco. She says that when there is a revolt and the captured prisoners are marched in chains to their prisons, in the summer-time one-third or one-half die on the way; and then adds the following gruesome detail: As it is necessary to prove that none of the prisoners have escaped, the heads of those who die are cut off and salted, in order to show that the full tale of prisoners has been duly accounted for. If by some mischance a head is missing, they will even cut off a soldier's head to make up the number. Moorish prisoners seem to be as near an approximation to hell on earth as could be imagined.

THE DECADENCE OF THE HOUSE OF COMMONS.

Mr. Atherley-Jones, M.P., writes lugubriously concerning the extent to which the caucus has destroyed the sense of individual responsibility on the part of the members of the House of Commons, by baushing from St. Stephen's men of independence like Mr. Courtney. He says that the House of Commons has almost entirely surrendered to the ministry the control of its legislative functions, while its opportunities for criticism upon the executive have been largely placed by the modern rules of procedure at the mercy of ministers.

THE CONTEMPORARY REVIEW.

THE *Contemporary Review* for June has two articles which are a serious contribution to a very serious controversy—namely, that as to whether or not England is in a state of commercial decay. The other articles, with the exception of Mr. Charrington's paper on "Communal Recreation," are of only ordinary interest. First place is given to an article by the Hon. E. Lyulph Stanley upon "The Government Education Bill."

READING FOR THE YOUNG.

Mr. H. V. Weisse contributes a doleful article on this subject, the gist of which is that we are rotting the minds of our young people by letting them read magazines. "Magazines, the sporting columns of the daily newspapers, are the only kind of reading that the *fin-de-siècle* young man assimilates." The result is that, to use Mr. Weisse's elegant phrase, "it stodes the mind and weakens the appetite for a power of attacking more solid food." He deprecates the disintegrating force of short stories and of highly colored but shallow articles, and attributes to the destructiveness of magazine literature much of the worst vice of the young rising generation.

SIDE LIGHTS ON BRITISH ARMY REFORM.

Captain Cairnes, the well-known military correspondent of the *Westminster Gazette*, contributes a brief paper upon this subject, in which he enforces the doctrine that the question of home defense is not a military but a naval question, and that it is a waste of energy and of money to accumulate a great land force for the purpose of repelling an invasion which will never come. What is wanted is a small, effective force to repel a raid, for if once the sovereignty of the seas is destroyed, no foreign power need take the trouble to invade England. They would simply sit around and starve her into submission.

ANOTHER VIEW OF THE MISSIONARY QUESTION.

Mr. H. C. Thomson, writing on the missionary in China, alleges that the missionaries, especially the Catholics, meddled with the courts of law and urged the claims of their converts to the great detriment of justice. The injudicious championship by the priests of their converts' causes was the chief cause of the sudden rise against the foreigners and the formation of the Boxer Society.

Mr. Thomson advocates allowing missionaries in the interior only under a strictly enforced passport system, and insists on the abandonment of all fraudulently obtained rights and privileges. Of women missionaries, especially when they are qualified as doctors, he greatly approves. Speaking of the indemnity question, he says:

"Only a self-denying ordinance, such as that adopted by the Society for the Propagation of the Gospel (which has lost several of its members and a great deal of its property), to accept no compensation of any kind from the Chinese Government, but to make good the losses sustained, both by the missionaries themselves and by the societies to which they belong, by subscriptions from their supporters at home, will avail to counteract the mischief that has already been caused. The Chinese have a long memory, and a step of this kind would win their respect as nothing else could, just as a contrary action will breed in their minds a confirmed suspicion and dislike."

Mr. Thomson doubts whether the recent behavior of the allies in China will tend to impress the Chinese and Japanese with our superior virtue. At present, he says:

"The opportunity for proselytization is unequalled, for the Chinese for several centuries have been in a state of utter religious indifferentism. The Chinaman of the present time is, in fact, in much the same condition of latent skepticism as many latter-day Christians,—he has no very earnest convictions, but he does not like to cut himself adrift from the religion of his childhood altogether; as a rule, he is frankly an agnostic."

THE FORTNIGHTLY REVIEW.

THE *Fortnightly* for June contains three or four very good articles. We have dealt elsewhere with "Calchas'" paper on "Russia and Her Problems," with Baron de Coubertin's article on "The Conditions of Franco-British Peace," and with Mr. Thomas Barclay's plea for a "General Treaty of Arbitration Between France and Great Britain."

THE MEDITERRANEAN PERIL TO BRITAIN.

Lieut.-Col. Willoughby Verner has a short pessimistic article on the British position in the Mediterranean, which, he says, has never been so weak. The fleet is inadequate for its task, and is in danger of being crushed before it could be reinforced in the event of war suddenly breaking out.

"Twenty years ago, the only naval bases which threatened our security were Toulon, situated some four hundred miles north of the course from Gibraltar to Malta, and Sebastopol, over one thousand miles distant from that between Malta and Alexandria. But nowadays all this is changed; the French, owing to our halting diplomacy, have been permitted to seize on Tunis, and with it the naval station of Bizerta. . . . We thus see our most persistent and most ancient foe securely established on the line between Gibraltar and Malta, and within less than a few hours' steaming from the latter place. On the other hand, the results of the policy of alienating the Turks have been, as all the world knows, to throw that nation into the arms of Russia. To put it plainly, since the Black Sea is tabooed to our warships and is free to those of Russia, the fleets of the latter power are unassailable by us until they emerge into the *Ægean Sea*; in other words, the Sebastopol of to-day, for all intents and purposes, may be taken as being at the entrance to the Dardanelles, and in consequence is only four hundred and fifty miles from our route between Malta and Alexandria—a day's steaming, or little more."

Colonel Verner complains that Malta is undergarrisoned, and he maintains that the present dispersion of the British fleet constitutes a great danger.

WEDDINGS AND PROSPERITY.

Mr. Holt Schooling writes on "The English Marriage Rate," the object of his article being to show that the marriage-rate depends upon national prosperity as shown by exports. The decay of the birth-rate, he points out, is not due to a smaller marriage-rate, but to a continuous fall in the fertility of the people.

"The fertility of a marriage has declined since the year 1880; during 1876 to 1880 one marriage produced 4.41 children, 4.41 children to 100 marriages; but in 1893, the most recent year for which I have the facts, one marriage produced only 3.46 children, 3.46 children to

100 marriages, as compared with the 441 children of twenty years ago, a decline of one child per marriage."

AUSTRALASIA AND ENGLAND.

Prof. H. Macanlay Posnett writes on "The Federal Constitution of Australia," pointing out the fundamental differences which exist between it and England's own elastic system. We quote the following passage from his conclusion:

"It is true that the federal checks and balances appear to be a waste of energy, and that a federal government may be at a disadvantage compared with a 'unitarian' government of equal resources. It is true that federalism does not abolish the mutual jealousies of the states—Australia is learning this lesson—and the federal constitution of Switzerland has positively embodied the principle of such jealousies by providing (Bundesverfassung, Art. 96) that each member of the federal executive must belong to a different canton. But, grave as some defects of federalism clearly are, and anomalous as is the connection of the British constitution with this system, I should be slow to join with those who deprecate the growing British respect for a form of government which, if the truth must be told, is little understood in the British Isles. Rather am I inclined to see in the anomalous British supervision of two great federations an open door for some higher and wider imperial system which, while perfectly compatible with federalism, may succeed in remedying, not only the defects of federalism, but those of the British constitution itself."

ENGLAND'S COAL DUTY.

Mr. D. A. Thomas, M.P., attacks the British coal duty, giving twelve cardinal reasons why it is injurious and should be withdrawn. He says:

"But clearly the object of the duty is not primarily to raise revenue. If Sir Michael really wished to widen the basis of taxation he should have placed an excise duty on all coal raised. A shilling on every ton would have given him eleven millions instead of the two he now gets from exported coal, and it would have been far easier to collect. The chancellor of the exchequer will not, he says, be sorry if the effect of the duty is to restrict exports and conserve our coal resources; but what becomes of his revenue in that case? Revenue and conservation are horses that will not run in double harness. When one pulls, the other jibs. No, the real object of the duty is to cheapen the cost of fuel to the home consumer, the Bristol sugar-refiner, the Birmingham manufacturer."

MR. WELLS' ANTICIPATIONS.

Mr. Wells continues his "Anticipations," dealing this month with "Developing Social Elements." The distinctive feature of present-day and coming society he sees in the growth of a class of irresponsible property-owners, who do no work, and do not even manage their own property; that is to say, shareholders in industrial companies. Another element of the mechanical civilization of the future is a great class which he designates "engineers;" that is to say, every one in any way connected with mechanical industry. This class will really be the mainstay of all industries in the future, as mechanical perfected processes develop at the expense of the obsolete methods of the present day. Many trades have stagnated owing to the want of education of those engaged in them, and their consequent lack of adaptability. Mr. Wells quotes the building trade as an example:

"I fail to see the necessity of coral-reef methods. Better walls than this, and better and less life-wasting ways of making them, are surely possible. In the wall in question, concrete would have been cheaper and better than bricks, if only 'the men' had understood it. But I can dream at last of much more revolutionary affairs, of a thing running to and fro along a temporary rail that will squeeze out wall as one squeezes paint from a tube, and form its surface with a pat or two as it sets. Moreover, I do not see at all why the walls of small dwelling-houses should be so solid as they are. There still hang about us the monumental traditions of the Pyramids. It ought to be possible to build sound, portable, and habitable houses of felted wire netting and weatherproofed paper upon a light framework. This sort of thing is, no doubt, abominably ugly at present, but that is because architects and designers, being for the most part inordinately cultured and quite uneducated, are unable to cope with its fundamentally novel problems. A few energetic men might at any time set out to alter all this."

THE NATIONAL REVIEW.

IN the *National Review* for June, Mr. W. H. Mallock reviews the economic writings of Sir William Petty, which have recently been republished. Petty was born in 1623, and his writings are therefore more than two hundred years old. He calculated the population of London in his day at 672,000, and that of the country at ten times as much. In 1842, according to Petty, England and Wales would contain 20,000,000, of whom no less than half would be Londoners.

THE FUTURE OF LONDON.

Mr. H. W. Wilson discusses in an interesting article the question, "Will London Be Suffocated?" By suffocation he refers not to want of good air, but to the inadequacy of the roads and railways to bear the great traffic much longer. He points out that almost every foreign city has been radically adjusted to modern requirements by the construction of great roads and boulevards, whereas London is in the same state as a hundred years ago. The few widenings that there have been are nullified by the constant upheavals for underground repairs. The effect of these antiquated conditions must in the end be to limit the size of the city.

THE BAGDAD RAILWAY.

"X" writes on the Bagdad Railway, which he describes as "The Focus of Asiatic Policy."

"St. Petersburg is undoubtedly more anxious than at any time since the Crimean campaign to see her relations with this country improved, in view of the new developments of the Eastern question. If we had settled with Russia, the Bagdad Railway would be a bond for Germany's good behavior. Otherwise we should never lose sight of the possibility that the two Continental powers may be tempted to avoid the inconceivable disasters of actual war by the familiar means of trading in compensation. With both alike making for the Persian Gulf, a compact to push us out of Asia altogether would be the one bargain by which Germany might hope to secure Asia Minor as her share of the spoils. India will never be successfully attacked except by sea, and when the Bagdad Railway reaches El Kuwait the doubling of the German fleet will be complete. The new power at the gate of India will be not only the first military power in the world at ten days'

running from Berlin, but the second naval, at four days' steaming from Bombay. Let us look to it before, for when three powers meet upon the Persian Gulf two may be hammer and anvil and one the thing between."

THE MONTHLY REVIEW.

THE editorial in the *Monthly Review* for July is a somewhat abstract article on the aims of education, entitled "The Pyramid of Studies."

THE POWERS IN CHINA.

Mr. H. C. Thompson has an article on "The Policy of the Powers in China." He contrasts the increase of Russian prestige with the decay of British—a decay which has been caused by alternate threatening and receding. Even when England went in for a definite policy, it was at the heels of Germany; and Mr. Thompson claims that the Russians got on much better with the Chinese, once the heat of hostilities was over, than the Germans. The Russian policy was the right one, and carried its day.

THE VOLUNTEERS.

Mr. Basil Williams writes on "Volunteer Efficiency." The weak point of the volunteer system, he says, is the inefficiency of the officers.

"In artillery volunteer corps, where exact knowledge is even more requisite in an officer, the following figures show no great improvement, although I have reckoned in the totals those who have passed the special examination in artillery as well as those who have passed the school of instruction. In one corps only 6 officers out of 27 have passed either the school of instruction or the artillery examination; in another, 6 out of 25; in others, 6 out of 16, 6 out of 14, 10 out of 26, 4 out of 11, 8 out of 16, 15 out of 37, and 18 out of 23; in one corps the major, four captains, and six lieutenants have not apparently even passed the examination entitling them to the prefix *p*!"

NIGERIA.

Mr. Harold Bindloss writes an interesting article entitled "Nigeria and Its Trade," which deals, however, more with the general conditions of life in Nigeria than with trade. The export trade of the country is practically confined to palm-oil and kernels, which are paid for chiefly with gin and cotton. Of the former commodity, Mr. Bindloss says:

"Some describe it as a brain-destroying poison, others as an innocuous stimulant, while the writer would only state that though he has seen great numbers of cases purchased, he rarely witnessed any drunkenness among the natives. This may, however, be due to the fact that the negro can apparently consume almost any fluid without ill effect. On the other hand, few white men care to drink the 'trade' brand of gin, and the few seamen who do so surreptitiously are usually brought back by main force in a state approaching dangerous insanity."

THE MAKING OF PEDIGREES.

Mr. J. Horace Round has an amusing paper on "The Companions of the Conqueror," in which he shows up a good many manufactured pedigrees. The number of families who can positively be traced to William's knights is very small, and there is only one English family which still remains on the lordship which they gained from the Conqueror. Mr. Round laughs at Burke and the College of Heralds. Family after family

which, according to Burke, came over with the Conqueror is unable to prove its pedigree so far back.

OTHER ARTICLES.

Mr. R. E. Fry's paper on "Florentine Painting of the Fourteenth Century" is admirably illustrated with reproductions. Miss Cholmondeley advertises, under the title of "An Art in Its Infancy," advertising as it was in the seventeenth century. Mr. Henry Newbolt tells the "Romance of a Songbook," and there is an article by the President of Magdalen College on "Gray and Dante."

THE WESTMINSTER REVIEW.

THE June number of the *Westminster Review* opens with "Astounding Revelations About the South African War," by "A True Friend of a Better England."

Mr. Howard Hodgkin recalls the way in which Penn and the Quakers acquired Pennsylvania, and contrasts the situation in South Africa. He ejaculates, "If only our statesmen could first appreciate and then imitate the wisdom of the Quaker courtier of the seventeenth century!" There would follow cessation of hostilities, conference, possibly a compromise to be found in "flying the flags of two respective nations at Bloemfontein and Pretoria, as at Khartoum." In any case, he argues, "it were better to be on friendly terms with two contented peoples outside the British empire than on terms of enmity with two rebellious peoples lately introduced within it." He closes with the remark, "If only the English will rise to the high level of the first settlers of Pennsylvania, the other inhabitants of South Africa will rise to the level of the Red Indians." Mr. Frederic W. Tugman writes under the heading, "The Policy of Grab: Jingo or Pro-Boer," and slashingly vindicates the genuine patriotism of "Pro-Boer" and "Little Englander" as against the rival claims of Jingo capitalists.

TWO IRISH PROBLEMS.

Mr. Dudley S. A. Cosby argues against Mr. T. W. Russell's scheme for the compulsory expropriation of Irish landlords. It would, he says, mean ruin to the landlords, extinction of the Protestant element, and elimination of a sorely needed source of good and honest leadership. He says that "the extension of the present system of voluntary purchase appears to us to be the best plan until the whole question of the relationship of the people of Great Britain with the land comes up for settlement in England."

Mr. Thomas E. Naughten replies to an earlier article by Mr. Cosby, and explains that the opposition to the establishment of a Roman Catholic university is based, not on Protestant bigotry or racial feud, but on a desire to promote national unity and brotherhood by a system of education common and open to all creeds and parties. This he declares to be the real desire of Roman Catholic laymen, if they only dared to express it.

OTHER ARTICLES.

Mr. Maurice Todhunter supplies a very interesting study of the historian, Heinrich von Treitschke. Treitschke "is on the side of life against bookishness;" he "is possessed of 'the great antiseptic style' and knows how to set off his masses of material in a readable and artistic shape." He is said to resemble Macaulay, but was more genial and passionate, and had something of the lyrical and penetrative essence of Michelet and Carlyle.

James Creed Meredith examines the basis of certain popular observations concerning the ridiculous.

THE CONTINENTAL REVIEWS.

REVUE DES DEUX MONDES.

WE have noticed elsewhere M. Levy's article on Chinese finance in the first May number of the *Revue des Deux Mondes*. The contents for May as a whole fully maintain the high reputation of M. Brunetière's review.

THE DOCTRINES OF SPINOZA.

M. Couchoud reviews a number of recent books on Spinoza, and discusses whether the philosopher was a Christian. The external signs are somewhat inconsistent, as, for instance, when in one of his letters Spinoza replies to a suggestion of Catholicism in such a way as to make us think him no Christian; but on the other hand his treatise on theology shows that, in his view, for mathematical certainty might be substituted a moral adhesion, based upon signs, without being completely justified by them. On the whole, M. Couchoud thinks that the reply to the question whether Spinoza was a Christian is to say that he furnished a basis for the Christian life in reason.

JINGOISM IN LITERATURE.

M. de Vogüé has had the excellent idea of discussing the development of imperialism in English literature in the light of the novels of Disraeli and Kipling. He goes through the principal works of both writers with the view of showing that, undoubtedly different as they are in tone, talent, and conception of life, yet they meet upon this common ground of imperial sentiment. Disraeli felt strongly the attraction of the East, and he had a mystical faith in the influence of that old cradle of the human race; Europe would find there, he thought, the cure for all her ills. In "Tancred," which was published in 1847, we find the whole book colored by this obsession, and there is in it a passage in which Queen Victoria is called for the first time Empress of India. In the theories of Disraeli the novelist we see the same springs at work as in the foreign policy of Disraeli the minister. He obtains the island of Cyprus with some idea of commanding Palestine and Asia Minor; the Afghan war was his work; he it was who boldly took the step which insured English predominance in Egypt; and he it was who annexed the republic of the Transvaal for the first time. So we see, says M. de Vogüé, that English imperialism was at first a great Jewish dream. It is curious that although the latter-day apostle of imperialism, Mr. Kipling, is certainly English to the marrow of his bones, yet his whole contention of humanity and attitude toward life—even his very vocabulary—are Orientalized by the long years which he spent in India.

PARIS AND THE PROVINCIAL.

Perhaps because France is so large a country, the metropolis plays an even greater part in the imaginations of the provincials than does London to the English countryman, or the Scot, Irishman, or Welshman. Nowadays, thanks to cheap day tickets, excursion trains, and so on, there are comparatively few people in the United Kingdom who have not paid at least one visit to London. This has not hitherto been the case in France; but, according to M. Hanotaux, his country in this matter is becoming more like England, and there are fewer French provincials who do not consider themselves well

acquainted with Paris. Yet according to this distinguished statesman, Paris, or rather its inhabitants, differ to an astounding degree from their provincial compatriots; but they have one great virtue in common, and that is love of work. "How different from London!" cries M. Hanotaux; "there the worker has two whole days' rest each week. . . ." Working Paris does not enjoy the common round, the daily task, in the manner so characteristic of provincial France. The Parisian lives and works in a constant state of fever; he has a horror of dullness and delights in novelty, and this is true of Parisian commerce as well as of Parisian art. Nowhere is this more seen than in the trade center of Paris. On the other hand, it is not uncommon to find in a provincial town a business house which was founded before the Revolution, and out of which its owners are content to make a fair living and nothing more; but this is not the case in Paris, where the trader who lacks initiative and invention ends by going completely to the wall. In England the countryman often comes up to London and makes a great fortune, whereas in France the provincial is rarely so fortunate. Everything is against him,—his early training, his innate caution, and his half envy, half fear, of the Parisian. Yet M. Hanotaux considers that France would lack one of her most essential, most component, parts were she to be suddenly deprived of the existence of her capital.

WHAT CAUSES HAIL.

Count de Sparta contributes a curious and really very interesting article on the close connection which has been found to exist between hail-storms and the firing of cannon. He tells some extraordinary stories concerning the size of hailstones. For example, in October, 1808, at Bizerta a hail-storm covered a French warship with hailstones some of which weighed, according to those on board, nearly twenty-one pounds. The worst hail-storms take place more often in hot weather than in the cooler months of the year, and these visitations are far more common in the south of France than in the north. Certain districts have seen their agricultural prosperity completely destroyed by one very bad hail-storm. Styria, which seems to be peculiarly liable to destructive hail-storms, was one of the first places to try the experiment of breaking up hail-clouds by means of the firing of cannon, and, according to this article, the experiments proved so successful that now what he calls "cannon stations" have been established in all those portions of the Continent where the agricultural interest was compelled, in the old days, to insure heavily against the possible destruction by hail-storms of every kind of agricultural produce.

NOUVELLE REVUE.

M. CAMILLE FLAMMARION, the great astronomer, is given the place of honor in the first May number of the *Nouvelle Revue*. It is his object to prove that the terrestrial globe, constantly turning on its own axis through space, never goes twice through the same atmosphere. According to this theory, the world turns on practically twelve axes, and those interested in astronomy will find the explanation of his theory very ingenious and plausible.

CAN CATHOLICISM BE LIBERAL ?

M. Pottier once more makes a determined effort to prove the desirability of a new French political party which shall at once be Catholic and Liberal. He has taken the trouble to secure a written expression of opinion from well-known politicians, including those of such varying views as M. Clémenceau, the Abbé Gayraud, Jules Lemaître, M. Ribot, and M. Trarieux. The Comte de Blois is evidently very much discouraged. He says that, although the Catholic party are always willing to join themselves together to form such valuable institutions as that of the Catholic Workmen's Clubs, founded by Comte Albert de Mun, he does not see them at all willing to sink their various differences in order to form a united Liberal party. M. Clémenceau writes, as might be expected, very bitterly. He points out that numerous efforts to form a Liberal party have already taken place and that they have all failed. M. Cunéo d'Ornano, while full of faith and conviction, thoroughly disapproves of mixing up religion and politics. He declares that in France the religious politician is invariably a royalist, and he points out that the Catholic Liberal party would inevitably work for the restoration of a Bonaparte or a Bourbon. The distinguished man of letters, M. Lemaître, who has come prominently to the front in connection with the Nationalist party, is evidently on the whole in favor of the formation of a Catholic Liberal party, but evidently simply because he believes that such a party would work for the objects he himself has in view. M. Leroy-Beaulieu sets forth at some length his reasons for opposing the suggestion of such a party; the majority, indeed, of the well-known people whose opinions are here set forth think the formation of a Catholic Liberal party neither desirable nor possible. M. Ribot recalls the fact that the Comte de Mun tried to do something of the kind some years ago, and that, so far from being encouraged, he was begged to desist from his efforts by the heads of the French episcopate.

HIS FATHER'S SON.

M. Maclair gives in a few pages an interesting account of M. Léon Daudet, the eldest son of the famous novelist, whose premature death was such a terrible loss to French letters. Young Daudet has not cared to follow in his father's footsteps, and his novels differ, as much as one form of fiction can differ from another, from those of the writer who was justly styled "the French Dickens." Alphonse Daudet delighted in showing the world simple heroism, the pathos and the beauty of ordinary life; his son is a philosopher, a cynic, a satirist, and up to the present time each of his novels has partaken of the nature of a pamphlet.

FRENCH HOUSEWIVES.

Mme. Schmah, who is, we believe, an Englishwoman, contributes an excellent little article entitled "Domestic Economy," which is, of course, entirely written from the French point of view. She points out that in our modern life woman, in her rôle of housewife, has the disposal of a considerable portion of her husband's earnings or income. She also is an important employer of labor, and to the mother of the family falls the important duty of looking after the physical as well as the moral welfare of the future citizens in every country. According to Mme. Schmah, the modern housewife, for the most part, does not fulfill her duties at all competently. Many women allow

themselves to be hopelessly cheated by their tradespeople, even those who go to market themselves, for they have not the experience which will save them from being constantly outwitted in bargaining. Every household is managed upon a different plan, each married woman buying her experience very bitterly. She touches upon the servant question, which is apparently as great a problem in France as in this country. She points out that work has no sex, and would evidently like to see men taught to be as good housekeepers as are their wives; that is, when they are so fortunate as to meet the ideal housewife who knows something of everything, and who can teach each of her servants how to do his or her work.

REVUE DE PARIS.

WE have noticed elsewhere Mr. Stead's article on "How Will King Edward VII. Govern?" And apart from this article, there is a good deal of interest in the *Revue de Paris* for May. A translation is given of Sir Robert Hart's article on "China, Reform, and the Powers," which appeared in the *Fortnightly* and was noticed in the REVIEW OF REVIEWS for June.

THE RELIGION OF TOLSTOY.

M. Strannick writes an interesting paper on "The Religion of Tolstoy," which naturally derives an added importance from the recent excommunication. The life of Tolstoy divides itself naturally into two parts—the first purely worldly, and the second his evangelizing life; and Tolstoy himself admits this division. At a given moment he was "converted," but for a long time he sought for the faith, and the history of his life bears witness to the moral anguish which he constantly suffered. When he was at school he was troubled about the immortality of the soul, and a schoolfellow one day informed him that he had made a great discovery—namely, that God does not exist, and at that time it seemed to Tolstoy quite possible. Tolstoy's novels are like a diary of his moral and religious uncertainties. The religion which he ultimately elaborated is a Christianity of his own, independent of that of the Church; it is more or less theoretical, but is framed for practice. He fought most earnestly against the view that Christianity is a very beautiful Utopia which cannot be realized in the world as it is at present constituted; to his mind, Christianity is the rigorous and complete application of the commands of Jesus with all their logical consequences. It must be all or nothing—"He who is not with Me is against Me."

RAILWAYS IN THE BALKANS.

M. Loiseau calls attention in a short article to the importance of the railway which Austria-Hungary is projecting, designed to connect Serajevo with Vienna, and ultimately with the important port of Salonika on the *Ægean* Sea. The aspirations of Austria-Hungary toward Salonika date from the time of the Treaty of Berlin, and M. Loiseau explains very clearly the importance of these ambitions, and the extent to which they affect both France and Italy.

COMMERCIAL EDUCATION IN GERMANY.

M. Torau-Bayle contributes a study of this important subject from the point of view of France. He says that France boasts an excellent system of higher commercial education, and the great French schools of commerce need have no fear of the rivalry of Aix-la-Cha-

pelle or Leipsic. But that is not enough. In France, he says, they have begun at the wrong end; they have inverted the German procedure. The higher commercial schools are the crown, so to speak, of the progressive system of commercial education, and he complains that in France they are isolated from the rest of the educational establishments by the difficult entrance examinations and by the high prices charged to pupils.

THE ITALIAN REVIEWS.

EVERY one anxious to follow the important excavations that are being carried on in the Roman Forum should study the lavishly illustrated article in *Cosmos Catholicus* (May 15) by Prof. O. Marucchi, the greatest of Roman archaeologists to-day. The destruction of the church of Santa Maria Liberatrice has fully justified the expectations of those who advocated it, and Professor Marucchi is now able to give a full description of the wonderful church of Santa Maria Antiqua, with its frescoes and inscriptions, which has been brought to light beneath the more modern edifice. This newly discovered building is held to date from the fourth century, and is probably the oldest church dedicated to the Virgin in Rome.

English literature receives constant attention from the editor of the *Nuova Antologia*. Among the books dealt with this month are Hall Caine's "The Eternal City" and Roy Devereux's "Side Lights on South Africa," while Miss Yonge and Bishop Stubbs are each treated to a friendly notice. A. Hildebrand (May 16) makes an energetic protest against the suggestion that a spot of such idyllic beauty as the Villa Borghese should be utilized as the site of a prosaic modern monument to the late King Humbert. L. Rasi writes enthusiastically of Eleonora Duse in an article with many interesting portraits, in which he attributes the greater tenderness and purity of her later acting to the influence of Gabriele d'Annunzio.

Both the *Antologia* and the *Rassegna Nazionale* (May 1) take Archbishop Ireland seriously to task for his recent pronouncements concerning the temporal power.

The French are said to be casting envious eyes at England's public schools. Italy is now beginning to follow suit. In *Flegrea* (May 5) the Duci di Gualtieri gives a very good historical account of the great public schools of England, pointing out that the aim of British educational methods is rather to develop character than to cram information.

THE GERMAN MAGAZINES.

IN an article upon the "Prerogatives of the British Crown," contributed to *Monatsschrift über Stadt und Land*, Mr. W. G. Skinner, of Edinburgh, endeavors to explain how really insignificant the powers of the crown are in England as compared to those exercised by the Kaiser and other European monarchs.

Ulrich von Hassell contributes an article upon Tolstoy's relation to Church and State. He considers that the Holy Synod kept on hoping that Tolstoy would change in his views and return to the Church. But at last this hope was evidently vain, and the count was excommunicated. Von Hassell also supplies his usual article upon German colonial politics, dealing chiefly with the development of southwest Africa.

As usual, *Ueber Land und Meer* is exceedingly well

illustrated and contains many interesting articles. The frontispiece plate is a very fine specimen of color printing, and depicts a scene in the "Old Land"—Hanover. The other plates are: A very spirited picture, by Albert Richter, of a duel on horseback with lances; Hans Dahl's "On the Sunny Wave;" Rembrandt's "Man with the Staff;" and "The Escaped Bull," by G. Vostag, a very fine picture indeed. At the end of the magazine there is a portrait, among others, of Major-General von Gross-Schwarzhoff, who was burned in the conflagration which destroyed the Emperor's palace at Peking. A rather interesting photograph is that of the sword of honor which the Hamburg and Altona friends of the Boers have decided to present to General De Wet. The lost Gainsborough is reproduced, and accompanies a short description of the Duchess of Devonshire. The Boers' camp in Ceylon is described and illustrated from special photographs by Paul Rubens and Rudolph Teichmann. The new extension of the railway in the southern part of the Black Forest is described and illustrated with many interesting photographs.

Ernst Haeckel contributes to *Deutsche Randschau* a further installment descriptive of his journey through the Malay states. While at Batavia he was very much struck with the fish market and the wonderful colors and shapes of the fish exposed there. Carl Frenzel writes at length concerning the stage in Berlin. Some fifteen of Heine's letters, which have been hitherto unpublished, form the subject of a contribution by Ernst Elster. Rudolph Encken writes upon the world-wide crisis in religion, and Lady Blennerhassett has an article upon "Pauisism and Pessimism."

H. Graf zu Dolna, writing in *Nord und Süd*, describes Crete under the banner of St. Mark, beginning with a passing reference to the present position of the island under Prince George of Greece. His account of the Phœnician occupation is very interesting. He concludes by saying that the present condition of Crete can only be temporary,—the nominal control of the Porte will be cast off, and the island will be joined to Greece. Hugo Böttger writes at considerable length upon political economy.

The May number of *Die Gesellschaft* contains an interesting account of his interview with Count Tolstoy by Siegfried Hey. The meeting took place in Tolstoy's house in Moscow, and Mr. Hey thus describes the work-room of the count: It is very plain, the quiet corner of a worker and thinker. White walls, bare of pictures. A large writing-table covered with manuscripts and books in miscellaneous confusion. The rest of the furniture consists of a standing desk, a large leather sofa, and a few chairs. The four windows look into the garden. As usual, Tolstoy was dressed in peasant's costume. The count began by reproaching his visitor for having been an officer, but the talk soon drifted to the subject of patriotism, and later to literature. He considered the present Czech language troubles as absurd and unworthy of the present century. He does not like Ibsen, and would not discuss him beyond saying that he could not endure him, and that Ibsen himself did not know what he wanted. Mr. Hey thinks it would be impossible for Tolstoy ever to settle down outside of Russia, as did Turgenieff. The interview lasted close on an hour, and was closed by Countess Tolstoy entering to take her husband to tea.

Another interesting article is contributed upon the German East African Railway.

THE NEW BOOKS.

"THE CRISIS"—THE BOOK OF THE MONTH.*

THE haphazard, purposeless writer would never be attracted to a task of such proportions as Mr. Churchill outlined for himself when he undertook what was to be the first attempt of any writer to employ in a large way the causes, the incidents, and the controlling personalities of the Civil War for purposes of fiction. To weigh the opposing influences at work North and South, to measure the interests involved, to analyze the motives that contended for the mastery,—these were some of the obligations implied in the contract.

There are many novels for which history serves as a kind of "background;" in "The Crisis" it is the very fabric of the story itself. As the narrative proceeds, the rush of great events, the emerging of leaders, and the gradual revelation of a nation's destiny command more and more of the reader's attention, until the individual fortunes of the hero and heroine seem subordinated—and properly so—to the fortunes of their country.

In the choice of scene and selection of materials for his story, Mr. Churchill has shown rare powers of discernment and discrimination, which cause us to wonder at times whether, after all, his true vocation is not that of historian rather than of novelist. It was historical, more than literary, insight that guided him unerringly to the real theater of the Civil War—the Mississippi Valley. The historical sense led him to see there sharply outlined the underlying causes of the conflict standing forth in their nakedness. He saw the descendants of the Virginian Cavalier and the son of New England Puritanism meeting on that ground and clashing it, the one for slavery, the other for free labor. He saw, too, the "squatter-sovereignty" following of Douglas and that larger element which, when the shock of war came, stood first of all for the Union—the element "racy of the soil" out of which grew Lowell's "first American." Nor did he overlook those foreign-born immigrants in our central West and Southwest who, with rare devotion, gave all they had, even to life itself, for an adopted nationality.

In the city of St. Louis, where all these currents of Americanism met in the decade before the war, lived Colonel Carvel and his daughter Virginia, and there they worthily sustained the traditions of a noble Southern ancestry. Thither came, a few years before the war, young Stephen Brice and his mother, representatives of New England conservatism and good breeding—for Stephen shattered all the preconceptions of the planter aristocracy by appearing as a Yankee gentleman, an anomalous character in those days in the South; and Mrs. Brice was every inch a lady. There is another type of Yankee in the story—Eliphalet Hopper, the grasping, "callating," mercenary, soulless wretch, whom none of the Southerners depicted by Mr. Churchill approaches in despicable villainy; and then

there is Judge Whipple, the austere, reserved, high-minded fanatic,—men of his fiber are called "cranks" to-day. The only close friend Judge Whipple had in St. Louis before Stephen Brice came was Colonel Carvel—Colonel Carvel, who stood for everything that Judge Whipple opposed and detested, who gloried in the South and her institutions, and, when the time came, fought for them. Virginia Carvel is a true daughter of the South, and if there are difficulties in the way of her marrying Stephen Brice, the reader is not dismayed. He knows that somehow the obstacles will be surmounted, that destiny will have her way. This is a matter quite beyond Mr. Churchill's control.

Other characters come and go as the story proceeds,—the silent, diffident "Captain Grant" who sold firewood in St. Louis in those days before the war; the "Major Sherman" who was president of a St. Louis street-car line, and finally the uncouth figure of the rail-splitter President, whose homely political philosophy permeates the book and almost woos the reader away from the story itself. "Abraham Lincoln loved the South as well as the North," says Mr. Churchill; "The Crisis" makes us feel that this was so. It becomes quite evident, as we read on, that Lincoln is the author's hero, whatever place we assign him in the story. The unique personality of the martyr President seems to dominate the book. At one time or another the leading characters come under its mysterious spell. It is from Lincoln that Stephen Brice, the cultured Bostonian, receives the new gospel of Western Americanism and democracy. To Virginia Carvel at last comes the revelation that this patient burden-bearer is laden with the sorrows of her own people—the sons and daughters of the South-land.

The strength of "The Crisis" is not in the spectacular element. It is a war story without very much war in it; the melodramatic features are pleasantly absent. The account of the Lincoln-Douglas debate at Freeport is more actual and effective than a battle scene in the average war story—and that debate meant vastly more than many a battle. So of the book as a whole it may be said that it deals with causes rather than with outward results. Mr. Churchill has taken his work seriously; he has followed up a bold conception with a thorough and virile execution that commands our respect. There is not a dull or lifeless page in the book. The reader's interest is held by the theme itself, not by any artifice of plot or literary device of any sort. The question how far the historian's materials may be legitimately employed by the novelist is a question for the critics to wrangle over. Whatever their decision may be (if they ever reach a decision), Mr. Churchill is to be congratulated on the achievement of his purpose. He has solved the problem in his own way, to the general satisfaction, we venture to say, of his readers. More clearly than any other story-writer of his day, he has pointed out to us what the fathers fought for and what the present generation is to live for,—the heritage of sound and true Americanism.

*The Crisis. By Winston Churchill. With illustrations by Howard Chandler Christy. 8vo, pp. 522. New York: The Macmillan Company. \$1.50.

RECENT AMERICAN AND ENGLISH PUBLICATIONS.

BOOKS OF TRAVEL, DESCRIPTION, AND EXPLORATION.

The Bolivian Andes. By Sir Martin Conway. 8vo, pp. 403. New York: Harper & Brothers. \$3.

The famous mountain-climber, Sir Martin Conway, gives in this volume a record of his climbing and exploration in the Cordillera in the years 1898 and 1900. Apart from the new information furnished by the author concerning the unexplored heights of the Andes, this book gives many facts of commercial interest regarding the rubber industry, the gold mines of the region, and other industrial matters. It is a book to be depended upon for the freshest and most readable account of the little-known country which has come so late within the scope of this English explorer's efforts.

The New Brazil. By Marie Robinson Wright. Large 4to, pp. 450. Philadelphia: George Barrie & Son. \$10.

Mrs. Marie Robinson Wright has written an encyclopedic account of the history and resources of Brazil. The work gives special attention to the commercial and industrial features of the country, and is believed to be the first work on Brazil published in English since the transformation from empire to republic. The author has made extended journeys in Brazil, covering thousands of miles and requiring nearly two years for completion. The book is profusely illustrated with photographs.

Compilation of Narratives of Explorations in Alaska. 4to, pp. 856. Washington: Government Printing Office.

This volume, compiled under the direction of the Senate Committee on Military Affairs, embraces in narrative form the records of various expeditions made to Alaska under the direction and control of the United States army, beginning with that of Lieutenant Raymond in 1869, and closing with those of Abercrombie, Glenn, and Richardson in 1899. This report is the most comprehensive that has thus far been undertaken by the Government with reference to Alaska, and for a long time to come it is likely to be the most useful reference work dealing with this portion of our national domain. Numerous maps and illustrations accompany the text.

In Tibet and Chinese Turkestan: Being the Record of Three Years' Exploration. By Captain H. H. P. Deasy. 8vo, pp. 420. New York: Longmans, Green & Co. \$5.

An important addition to the recent literature of Oriental travel has been made by Captain Deasy, late of the Queen's Lancers, who presents the public with a record of his journeys and explorations in Tibet and Chinese Turkestan. Other writers have nequitted us with some of the difficulties to be encountered by any one who ventures into this wild region, and Captain Deasy's tale of adventure is no exception to the experiences of all recent travelers in that portion of the globe. What gives his book special value is the fact that his explorations were conducted in a methodical manner, and covered a period of three years. Among the illustrations of the volume are numerous photographs of the scenery and people.

With the Tibetans in Tent and Temple. By Susie Carson Rijnhart, M.D. 12mo, pp. 400. New York: Fleming H. Revell Company. \$1.50.

Mrs. Rijnhart gives an account in this book of her four years' residence on the Tibetan border, and of a journey into the far interior of the country undertaken in 1898. The pathetic feature of this journey is the fact that of the little party that started Mrs. Rijnhart herself is the sole survivor, her husband and little son having perished. Mrs.

Rijnhart has incorporated in her narrative many facts concerning the customs and social conditions of the Tibetan people.

Nigeria. By Charles Henry Robinson. 12mo, pp. 223. New York: M. S. Mansfield & Co. \$2.

In this volume the Rev. Charles H. Robinson describes that portion of Africa which has only recently been made a part of the British empire. It is doubtful whether the full significance of the Anglo-French treaty of 1898, recognizing Great Britain's claim to Nigeria, has been yet fully appreciated by the world at large. This treaty definitely acknowledges a British protectorate over the whole of the territory dominated by the great Hausa-speaking race, having a population of probably 25,000,000, of whom about 15,000,000 speak the Hausa language. Apart from the British possessions in India and Burma, there is no native state now within the limits of the British empire which can compare in population, size, and importance with this protectorate of Nigeria.

Every-Day Life in Washington. By Charles N. Pepper. 8vo, pp. 416. New York: The Christian Herald. \$1.

Mr. Charles M. Pepper, the author of this work, who follows a method of his own, has succeeded in preparing a readable and instructive description of the federal capital. Mr. Pepper's text is enlivened by countless allusions to the personalities of Washington's public men, while in the matter of illustration quite as much attention has been paid to people as to buildings and natural scenery. Among the topics treated are many which are wholly outside the scope of the ordinary guide-book, but which are not for that reason less pertinent to the requirements of the American tourist and sight-seer.

The Tenth Island: Being Some Account of Newfoundland. By Beckles Willson. With an Introduction by the Rt. Hon. Sir William Whiteway, K.C.M.G., and Some Remarks on Newfoundland and the Navy by Lord Charles Beresford, C.B. 12mo, pp. 215. New York: M. F. Mansfield & Co. \$1.50.

Americans desirous of informing themselves on the resources of Newfoundland will find an interesting account of the people, politics, problems, and peculiarities of that country in "The Tenth Island," by Mr. Beckles Willson. It is not always remembered even by Englishmen that Newfoundland was the first of England's colonies, nor, as we are reminded by Mr. Willson, that Newfoundland's fisheries formed the foundation of England's naval greatness. In recent years the railroad-building and other operations initiated by Mr. Robert Reid have attracted world-wide attention, and the island seems to be just entering on a new era of commercial and industrial growth.

Anstralias, the Commonwealth, and New Zealand. (The Temple Primers.) By Arthur W. Jose. 24mo, pp. 172. New York: The Macmillan Company. 40 cents.

This compact little book in the series of "Temple Primers" gives the most essential facts relating to the history, resources, and prospects of England's Australian colonies. The chapters on "The Political Mechanism," "Self-Government," and "Social Development" are especially suggestive to American readers.

The Niagara Book. By W. D. Howells, Mark Twain, Prof. Nathaniel S. Shaler, and others. 12mo, pp. 353. New York: Doubleday, Page & Co. \$1.50.

In this volume the Falls of Niagara are described by W. D. Howells, Mark Twain, Prof. Nathaniel S. Shaler, and other well-known writers, each from his own point of view. The book is not, strictly speaking, a "guide" to the falls,

but it should be read by every intending visitor to the great catarract, and in this "Pan-American" season there are likely to be more such visitors than ever before.

NATURE-STUDY.

Flowers and Ferns in Their Haunts. By Mabel Osgood Wright. 12mo, pp. 358. New York: The Macmillan Company. \$2.50.

The aim of this book, both in text and in illustration, is to present the wild flower in its native environment,—in other words, the flower with the landscape as a setting. The author's treatment is from the artistic rather than the strictly scientific point of view. The illustrations of the work consist of a series of photographs made by the author and Mr. J. Horace McFarland. Several of the full-page pictures printed with dark backgrounds are singularly effective.

Insect Life: An Introduction to Nature-Study. By John Henry Comstock. 12mo, pp. 349. New York: D. Appleton & Co. \$1.75.

In the new edition of Professor Comstock's manual of insect-study, several colored plates have been introduced. These, together with the many original illustrations engraved by Mrs. Comstock especially for the work, serve to convey a vivid notion of the various species described. Professor Comstock's book has long had a place of its own as an aid to teachers of nature-study in public schools, to students of higher schools, and to others interested in outdoor life.

Moths and Butterflies. By Mary C. Dickerson. 8vo, pp. 344. Boston: Cinn & Co. \$2.50.

This is an untechnical work designed as a guide for the study of moths and butterflies during the summer months. It identifies by means of photographs from life forty common forms, in caterpillar, chrysalis or cocoon, and adult stages. The book makes clear the external structure adapting the creature to its life, and describes and illustrates the changes in form from caterpillar to chrysalis and from chrysalis to butterfly. A child's observation of nature may be profitably directed by the judicious use of this very suggestive volume.

Mosquitoes: How They Live; How They Carry Disease; How They Are Classified; How They May Be Destroyed. By L. O. Howard. 12mo, pp. 241. New York: McClure, Phillips & Co. \$1.25.

Recent endeavors to mitigate the mosquito scourge in certain parts of our country have met with more or less ridicule in the newspapers. It is not generally understood that these crusades have really been measurably successful, and that they are based upon purely practical and rational principles. It has been declared by one enthusiast, indeed, that there is no more reason for enduring the mosquito plague than for allowing the smallpox to ravage communities as it did before the discovery of vaccination. Dr. Howard informs us in the introduction to his valuable treatise that work against mosquitoes is being undertaken everywhere by individuals and communities. It is for this reason that Dr. Howard has written out in this volume what is known about mosquitoes from the biological point of view, from the medical point of view, and from the practical side. Dr. Howard points out to physicians how the different kinds of mosquitoes can be distinguished, indicating characteristic habits of the breeding-places of those forms which spread malaria and yellow fever. A full exposition is given of the remedial measures to be employed in mosquito-ridden neighborhoods.

SOCIOLOGY AND POLITICS.

Social Control: A Survey of the Foundations of Order. By Edward Alsworth Ross. 12mo, pp. 463. New York: The Macmillan Company. \$1.25.

In this work, Professor Ross seeks to determine how far the order that we see about us is due to social influences. This social order, however, cannot be explained without taking into account the contribution of the individual, and it is therefore part of Professor Ross' task to distinguish the in-

dividual's contribution from that of society. Having done this, he proceeds to bring to light what is contained in this social contribution. Professor Ross has been engaged in the studies resulting in this book during the past six years, having made extended research both at home and abroad. Portions of the studies have already been published in the *American Journal of Sociology*, and have won the highest praise of American specialists in the field of social psychology, resulting in an invitation to Professor Ross to deliver a series of lectures on the subject at Harvard University during the coming year.

Government, or Human Evolution: Individualism and Collectivism. By Edmond Kelly. 12mo, pp. xv + 608. New York: Longmans, Green & Co. \$2.50.

Mr. Kelly's second volume on government is devoted wholly to the subjects of "Individualism" and "Collectivism," meaning by the latter term the method by which social justice may be promoted. Collectivism as an ideally perfect state of society forms no essential part of the collectivist programme as studied by Mr. Kelly, although in the explanation of what collectivism is he has found it necessary to explain the ideal collectivist state. Having started in his investigations with an admittedly strong bias in favor of individualism, Mr. Kelly has so far revised his opinions as to discard much of Herbert Spencer's philosophy while still seeing in socialism not a few economic fallacies. In other words, his effort is "to preserve the care for the individual which distinguishes human from pre-human evolution on the one hand, and to recover the care for the race—for the community—which man in departing from nature seems unwisely to have neglected."

A Treatise on the Rights and Privileges Guaranteed by the Fourteenth Amendment to the Constitution of the United States. By Henry Brannon (Judge of the Supreme Court of West Virginia). 8vo, pp. 552. Cincinnati: W. H. Anderson & Co.

Treatises on the Constitution always find readers in this country within or without the legal profession. Judge Brannon, of the West Virginia Supreme Court, rightly regarding the Fourteenth Amendment as the most important of all the additions to the American Constitution, has written a volume giving a detailed exposition of the personal rights guaranteed by this amendment, considering also its various bearings on State action and the relations of States to the federal government. The scope of Judge Brannon's discussion includes such topics as the restrictions that may be imposed upon monopolies and trusts, the power to restrain by injunction, strikes and boycotts, the subject of exclusive charters and grants by States and municipalities as fostering monopolies, the rights of neutralization and expatriation, the power of the United States to acquire, hold, and govern foreign territory, and many other incidental and cognate subjects.

Introduction to the Study of the Dependent, Defective, and Delinquent Classes, and of their Social Treatment. By Charles Richmond Henderson. 12mo, pp. 397. Boston: D. C. Heath & Co. \$1.50.

Although this volume is nominally the second edition of a book some time out of print, it is almost entirely a new book. It is the result of more than a quarter-century of experience and study of the classes of which it treats. Mr. Henderson has been a close observer of those classes, of society's methods of dealing with them, and of the organized work of European countries in their behalf. His book is a systematic study of the causes and consequences of insanity, pauperism, crime, and kindred evils. It contains the latest authoritative data concerning these problems.

Substitutes for the Saloon. By Raymond Calkins. 12mo, pp. 397. Boston: Houghton, Mifflin & Co. \$1.80.

This is the third volume issued by direction of the Committee of Fifty for the Investigation of the Liquor Prob-

lem. The purpose of this body has now become so well known to the public that it hardly requires explanation. It was organized in 1893 "to secure a body of facts which may serve as a basis for intelligent public and private action." It has succeeded in collecting and collating such data, and among the results of its work are two volumes entitled, respectively, "The Liquor Problem in its Legislative Aspects" and "Economic Aspects of the Liquor Problem." The present volume is issued under the direction of a special committee appointed from the Ethical Sub-Committee, which, as originally constituted, was made up of Prof. Francis G. Peabody, Mr. Charles Dudley Warner, Dr. E. R. L. Gould, and Prof. William M. Sloane. (Mr. Warner's death occurred after the committee began its labors.) The problem approached by Mr. Calkins is that of the saloon; and the single aspect of that problem which is considered is the contribution of the saloon to sociability. In this connection there is a full discussion of club life as related to the saloon as a social center, and of the various substitutes offered for the saloon, such as lunch-rooms and coffee-houses, social clubs and athletic associations, settlements, reading-rooms, gymnasiums, etc. The cities selected for special study were San Francisco, Denver, St. Louis, Minneapolis, St. Paul, Chicago, Cincinnati, Cleveland, Buffalo, New Haven, New York, Boston, Philadelphia, Baltimore, Atlanta, New Orleans, and Memphis. The volume represents a vast amount of inquiry devoted to this single aspect of the problem of temperance reform.

Tenement Conditions in Chicago. Report by the Investigating Committee of the City Homes Association. Text by Robert Hunter. 8vo, pp. 203. Chicago: City Homes Association.

The City Homes Association of Chicago is endeavoring to establish small parks and playgrounds, and one or more municipal lodging-houses on the model of those in New York and Boston, and to secure better tenement-houses. As a first step toward better housing conditions in Chicago, the association has prosecuted an investigation of tenement conditions, and the results of this investigation are now given to the public in the form of a report by the association's committee. Districts were selected as showing the worst sanitary and housing evils, and these districts were thoroughly studied by the committee. In the work of enumerating the tenement-house population of these districts, Dr. Frank A. Fetter, formerly of the Leland Stanford, Jr., University, and now of Cornell, served as director, and furnished the committee with a statement of the actual conditions found, together with maps, diagrams, and statistical tables. The report as now submitted not only shows the result of the inquiry, but also compares the conditions in Chicago with those elsewhere. It is illustrated from photographs.

The Jew in London: A Study of Racial Character and Present-Day Conditions. By C. Russell and H. S. Lewis. 12mo, pp. xxxi—238. New York: T. Y. Crowell & Co. \$1.50.

These studies of "The Jew in London" were undertaken at the suggestion of the Toynbee Trustees. The writer of the first essay, "The Jewish Question in the East End," is Mr. Russell, an Oxford graduate, who spent a year in and about Whitechapel visiting the homes and clubs and meeting-places of the Jews. Mr. Lewis, who presents another view of the same subject, is himself a Jew, a Cambridge graduate, and an Oriental scholar. In several official capacities he has come into close and various contact with the Jews of the Whitechapel district. The problems discussed in this volume are "The Social Question," "The Industrial Question," and "The Religious Question." Under the first head, the mingling of the Jewish and Gentile population is considered; under the second, the question of economic conditions in maintaining or diminishing the unpopularity of the Jews; and under the third, the part of the Jewish religion in exercising an influence toward maintaining the tribal and exclusive character of Judaism. These

are all vital problems in the great cities of the United States as well as in London, and the book has a distinct value for American students.

Our Land and Land Policy. Speeches, Lectures, and Miscellaneous Writings. By Henry George. New York: Doubleday & McClure Company. \$2.50.

This volume is made up of selections of miscellanisms written and spoken utterances of Henry George not otherwise appearing in book form. The essay on "Our Land and Land Policy" was originally published in 1871, when its author was only locally known in San Francisco as a newspaper writer. It contains the original idea of "Progress and Poverty." Only about a thousand copies of the original edition were sold. The present volume includes also essays on "The Study of Political Economy," "The American Republic," "The Crime of Poverty," "Land and Taxation," "Thou Shalt Not Steal," "To Workmen," "Thy Kingdom Come," "Justice the Objeet—Taxation the Means," "Causes of the Business Depression," and "Peace by Stamping Army."

Monopolies Past and Present: An Introductory Study. By James Edward Le Rossignol. 12mo, pp. 256. New York: Thomas Y. Crowell & Co. \$1.25.

In this volume, Professor Le Rossignol traces the history of monopolies back to ancient times, adducing as typical examples the hard bargain driven by Jacob with his brother Esau and the corner in food products manipulated by Jacob's wily son Joseph during the famine in Egypt. The author also states the problems connected with modern monopolies, and encourages the reader to work out solutions of his own based on a study of past and present conditions.

Talk on Civics. By Henry Holt. 12mo, pp. xxvi—493. New York: The Macmillan Company. \$1.25.

In this volume, Mr. Holt has made a unique contribution to our politico-economic literature. While the discussion covers the whole field of civic relations, Mr. Holt's treatment of the subject deals with economic considerations far more than is customary in the ordinary text-book on "civics." Mr. Holt devotes a large proportion of his book to a discussion of property rights. This is followed by chapters on money, public works, charities, municipal government, and taxation, material under all these heads being arranged in the form of question and answer. The authorities largely followed by Mr. Holt in this treatise are among the experts in the discussion and treatment of the various problems considered, and his novel method has enabled him to utilize a great body of fresh and important data.

Taxation of Corporations in New York, Massachusetts, Pennsylvania, and New Jersey. By Robert Harvey Whitten. (New York State Library Bulletin 61.) 8vo, pp. 194. Albany: University of the State of New York. Paper, 25 cents.

Dr. Robert H. Whitten, of the New York State Library, whose bulletins of comparative legislation are so widely used, has made a comparative study of the systems of taxation of corporations in the States of New York, Massachusetts, Pennsylvania, and New Jersey. This study has been published in a bulletin by the New York State Library, and will be found exceedingly useful by legislators and others interested in revising State laws dealing with corporations.

Domestic Service. By Lucy Maynard Salmon. 12mo, pp. xxvii—338. New York: The Macmillan Company. \$2.

A second edition of Professor Salmon's valuable treatise on domestic service has been called for, and a supplementary chapter on the condition of domestic service in Europe has been incorporated. This chapter is based largely on inquiries made at various times during the past ten years of heads of households and housekeepers in England, France, Germany, and Italy. Features common to all these countries have been indicated, as well as some peculiar to each. It

may be well to remind our readers that the information which serves as the basis of Professor Salmon's book was obtained through a series of blanks sent out during the years 1889-90. Three schedules were prepared,—one for employers, one for employees, and one asking for miscellaneous information in regard to the Woman's Exchange, the teaching of household employments, and kindred subjects. These inquiries resulted in a body of information such as had never before been gathered in this country by any agency, public or private.

Municipal Accounting: A Comprehensive Treatise on the Subject of Municipal Accounts, Illustrated by Specimens of Improved Forms of Books and Reports. By F. H. Macpherson. 8vo, pp. 46. Detroit: The Book-Keeper Publishing Company. \$3.

A book which should prove helpful to financial officers of municipalities has been compiled by Mr. F. H. Macpherson, a member of the Ontario Institute of Chartered Accountants. Mr. Macpherson treats the whole question of municipal accounts in a concise but comprehensive manner, illustrating his points by specimen forms. The book includes also tabular computations showing the interest-earning power of stocks and bonds.

BIOGRAPHY.

The Story of My Life. By Augustus J. C. Hare. Vols. III. and IV. 8vo, pp. 672-611. New York: Dodd, Mead & Co. \$7.50.

Mr. Augustus John Cathbert Hare, throughout the sixty-seven years of his life, has had acquaintance with a remarkably large number of interesting and gifted people,—not merely people of title and social position, but the class of people who write entertaining letters, tell good stories, and have seen the world. Mr. Hare himself is best known in the United States as the author of "Walks in Rome," "Cities of Northern and Central Italy," "Venice and Florence," and other books of Italian travel and description. In all the 1,300 pages of the two volumes before us, covering the last thirty years of Mr. Hare's life, comparatively little of the author's personality is revealed. The volumes derive their chief interest from the correspondence of the author's notable friends.

The Hall of Fame. By Henry Mitchell MacCracken. 12mo, pp. 292. New York: G. P. Putnam's Sons. \$1.75.

Chancellor Henry M. MacCracken, who, it will be remembered, contributed to the *REVIEW OF REVIEWS* for November of last year the first authorized account of the selection of names for the Hall of Fame of the New York University, has prepared, with the authorization of the University Senate, an official book as a statement of the origin and constitution of the Hall of Fame and of its history up to the close of the year 1900. Popular interest has demanded such a work as this, and Chancellor MacCracken has wisely appended brief biographical sketches of the twenty-nine personages selected in 1900 by the electors. An appendix contains judgments of the Hall of Fame by editors of important journals and magazines.

Ulysses S. Grant. By Walter Allen. (Riverside Biographical Series.) 16mo, pp. 153. Boston: Houghton, Mifflin & Co. 75 cents.

A good brief biography of General Grant has been contributed by Mr. Walter Allen to the "Riverside Biographical Series." Like most of the biographers of the great commander—and their name is legion—Mr. Allen is chiefly concerned with his hero's military career, giving comparatively little space to General Grant's record in civil life subsequent to the close of the Civil War. In his view, the acceptance of the Presidency was a mistake; Grant's place was never in politics.

Stevensoniana: Being a Reprint of Various Literary and Pictorial Miscellany Associated with Robert Louis Stevenson, the Man and His Work. 12mo, pp. 94. New York: M. F. Mansfield. \$1.50.

Under this title much interesting material associated in one way and another with Robert Louis Stevenson has been collected. An essay by Stevenson on "Books Which Have Influenced Me" is a characteristic personal revelation. Several critical essays are reprinted from the English literary journals.

Remembrances of Emerson. By John Albee. 12mo, pp. 154. New York: Robert G. Cooke. \$1.25.

While Mr. Albee makes no claim to long or intimate personal acquaintance with Emerson, his "Remembrances" are interesting as revealing Emerson's influence on the young men of his time. It was as a student and disciple that Mr. Albee first came in contact with the Concord philosopher.

The Passing of the Great Queen: A Tribute to the Noble Life of Victoria Regina. By Marie Corelli. 16mo, pp. 89. New York: Dodd, Mead & Co. 50 cents.

Victoria: Maid, Matron, Monarch. By "Grapho" (J. A. Adams). 12mo, pp. 252. Chicago: Advance Publishing Company. 50 cents.

SOME NEW HISTORICAL WORKS.

Civil History of the Government of the Confederate States. By J. L. M. Curry. 12mo, pp. 318. Richmond, Va.: B. F. Johnson Publishing Company. \$1.25.

Dr. Curry's exposition of the character and motives of the secession of the Southern States forty years ago is of the highest importance as testimony and as history. The only fault to be found with his latest book is its brevity. Dr. Curry was himself a member of the first Congress of the seceding States, which, acting as a constitutional convention, prepared the organic law of the Confederacy, organized the new government, and set its wheels in motion. This little volume,—in which he tells us of the causes of secession, the organization of the Confederate government, its financial and diplomatic operations, and its foremost men,—while very informal in its method and arrangement, shows no marks of carelessness or inaccuracy. Dr. Curry's acceptance of the results of the war have been as complete as if he had legislated and fought on the Northern side instead of the Southern. With the new order of things he holds that a fundamental revolution has come about in the nature of our government. Under the Constitution as it originally was he defends without a single misgiving both the logic and the statesmanship of the secession movement. It is to be hoped Dr. Curry may give the country his personal memoirs in great detail. His recollections of men and events are of surpassing interest, and ought not to be lost.

The Diplomatic History of the Southern Confederacy. By James Morton Callahan. 12mo, pp. 304. Baltimore: The Johns Hopkins Press. \$1.50.

Dr. Callahan, whose previous studies in American diplomatic history have appeared in several volumes,—one or two of which have first taken form in lectures at the Johns Hopkins University in an annual course known as the Albert Shaw Lectures on Diplomatic History,—now gives us a systematic and valuable statement of the attempts of the Southern Confederacy to gain European support, this volume also being the outcome of another course of lectures at Baltimore. Dr. Callahan's studies have been thorough and impartial, and have omitted no available sources of information, while large use has been made of the United States Government's accumulation of Confederate diplomatic correspondence.

The May-Flower and Her Log, July 15, 1620-May 6, 1621, Chiefly from Original Sources. By Axel Ames. 4to, pp. xxii-375. Boston: Houghton, Mifflin & Co. \$6.

By an unfortunate error of the press, the expression "Log of the *Mayflower*" has been applied to the recovered original manuscript of Bradford's "History of Plimoth Plantation." As a matter of fact, the real log of the *Mayflower's* voyage, if it ever existed, has been hopelessly lost. The daily happenings of the voyage, however, were recorded by the participants in one way and another, and have been handed down through all the years, until at last it has been thought best to collect them and present a true journal of the experiences of the Pilgrim Fathers. This labor has been patiently performed by Dr. Axel Ames, and the results are presented in the volume before us. As antecedent to the story of the voyage, Dr. Ames gives a full account of the ship itself and of her consort, the *Speedwell*; of the difficulties attendant on securing them, of the preparations for the voyage, of the so-called "merchant adventurers" who had a large share in sending them to sea, of their officers and crews, and of the various incidents that led to the final consolidation of the passengers and landing on the *Mayflower* for the belated ocean voyage. Dr. Ames has succeeded in unearthing many important facts regarding the equipment of the *Mayflower*, the accommodations enjoyed by her passengers, and various details relating to both passengers and crew. The list of *Mayflower* voyagers has been prepared by Dr. Ames with great care and by consultation with many original authorities. Members of the Pilgrim Society and other descendants of the *Mayflower* company will find Dr. Ames' book a repository of virtually all that is known concerning their ancestors. The volume is the result of fifteen years of painstaking study, and embodies the ripest results of modern historical investigation on an important episode in Colonial history.

China and the Allies. By A. Henry Savage Landor. Two vols. 8vo, pp. xxvi-382, xxv-446. New York: Charles Scribner's Sons. \$7.50.

The fullest account that has yet appeared of the disturbances in China, from the outbreak of the Boxer insurrection to the arrival of Count von Waldersee, has come from the pen of the famous Oriental traveler, Mr. A. Henry Savage Landor. Mr. Landor's narrative of the horrible outrages perpetrated on the missionaries and other foreigners in the summer of 1900 is perhaps all the more vivid and sympathetic because of the author's own experiences in years past among the Buddhist Lamas of Tibet. No traveler from the Occident has a better comprehension of the Asiatic attitude toward foreigners than has Mr. Landor. His study of Chinese conditions is intelligent and convincing; and while he believes that mistakes have been committed on the part of some of the American and European missionaries, he indulges in no wholesale condemnation of their methods, and is far from attributing the Boxer uprising to any special antipathy toward missionaries. It was, in his view, an anti-foreigner rather than an anti-missionary movement. Most of the pictures accompanying Mr. Landor's narrative are from photographs, several of which were taken during the active hostilities.

History and General Description of New France. By Rev. P. F. X. De Charlevoix, S. J. Translated from the Original Edition and Edited, with Notes, by Dr. John Gilmary Shea. With a New Memoir and Bibliography of the Translator, by Noub Farnham Morrison. Six volumes. Vol. I, 4to, pp. xiv-286. New York: Francis P. Harper. \$3 a volume.

Dr. John Gilmary Shea's translation of Charlevoix's history of New France appeared in 1866, and as only 150 sets were ever sold, the work is now very rare. For that reason, the new edition, of which the first volume has just come to hand, will be eagerly welcomed by historical students. Besides giving a full history of Canada down to 1740, Charlevoix gives in detail the early history of Maine, Vermont, New

Hampshire, New York, and the States of the middle West, and Louisiana, Arkansas, and Texas. Charlevoix wrote in 1740, after having spent many years in Canada mingling with the survivors and descendants of those whose actions are described. He had access to the official archives at Quebec and Paris. These facts have given his "New France" a superiority over any contemporary work.

The Old Plantation: How We Lived in Great House and Cabin Before the War. By James Battle Avrett. 12mo, pp. 202. New York: F. Tennyson Neely Company. \$1.50.

The author of this work is a son of one of the largest planters and slave-owners of eastern North Carolina before the war. His aim has been, not to present any argument in defense of the Southern planter in his home life, but to picture that life as he saw it. Such pictures of plantation life from the Southern point of view are not many, and they should be welcomed by the younger generation, North and South.

The Early Empire Builders of the Great West. By Moses K. Armstrong. 8vo, pp. 456. St. Paul, Minn.: E. W. Porter. \$1.25.

The author of this work began his frontier life west of the Mississippi at the age of eighteen years, nearly half a century ago. As early as 1866, he published an "Early History of Dakota Territory." The present volume is a reprint of that work, together with other pioneer sketches of early adventures, Indian wars, overland journeys, and other incidents of the early history of Minnesota and North and South Dakota.

STUDIES IN RELIGION AND THEOLOGY.

The Life and Literature of the Ancient Hebrews. By Lyman Abbott. 8vo, pp. 408. Boston: Houghton, Mifflin & Co. \$2.

In the preface to this volume, Dr. Abbott describes the new school of biblical interpretation to which he himself belongs as "scientific, because in the study of the Bible it assumes nothing respecting the origin, character, and authority of the Bible, but expects to determine by such study what are its origin, character, and authority; literary, because it applies to the study of Hebrew literature the same canons of literary criticism which are applied by students of other world-literature; evolutionary, because it assumes that the laws, institutions, and literature of the ancient Hebrews were a gradual development in the life of the nation, not an instantaneous creation nor a series of instantaneous creations." Dr. Abbott tells us that he has written this book for a double purpose: "First, to tell the reader what is the spirit and what the methods and the general conclusions of this school respecting the Bible; and, second, to show that these do not imperil spiritual faith,—that, on the contrary, they enhance the Bible for the cultivation of the spiritual faith." Students of literature will find Dr. Abbott's chapters on "Hebrew Fiction," "A Drama of Love," "A Spiritual Tragedy," and "A Collection of Lyrics" especially suggestive. In other chapters the historical and theological aspects of the subject are fully discussed, and the law, politics, drama, philosophy, and folk-lore of the ancient Hebrew people are subjected to careful analysis.

The Social Life of the Hebrews. By Edward Day. (The Semitic Series.) 12mo, pp. 255. New York: Charles Scribner's Sons. \$1.25.

In the "Semitic Series," edited by Prof. James A. Craig, of the University of Michigan, a volume on "The Social Life of the Hebrews" has been written by the Rev. Edward Day. The life which the people actually lived, their manners and customs, their occupations and diversions, their literature and education, their laws and institutions as they developed, are especially brought out. Attention is given to the clan and family, to the social significance of sacrifice, and to the part played by religion. The time covered is from the settlement of Canaan to the monarchy.

A Short Introduction to the Literature of the Bible. By Richard G. Moulton. 12mo, pp. 374. Boston: D. C. Heath & Co. \$1.25.

It should be explained that this little book is not an abridgment of Professor Moulton's work on "The Literary Study of the Bible;" the purposes of the two books are entirely distinct, the larger work being intended for students of literature, while the present shorter work is addressed to the general reader. * No theological position whatever is taken by the author; the content of the Bible from the literary side only is emphasized. Professor Moulton presents its lyrics, ethics, dramas, its histories, philosophies, and rhetoric, in a vivid and attractive manner. Appendices contain material adapted to the needs of teachers and advanced students, but the body of the work, as we have said, is a purely popular exposition.

The Religious Spirit in the Poets. By W. Boyd Carpenter. 12mo, pp. 247. New York: T. Y. Crowell & Co. \$1.50.

Religion in Literature and Religion in Life. By Stopford A. Brooke. 12mo, pp. 59. New York: T. Y. Crowell & Co. 60 cents.

The Bishop of Ripon gives concrete examples of the interrelation of religion and poetry, taking especially the "Vision of Piers Plowman," Spenser's "Faerie Queene," Marlowe's "Dr. Faustus," Shakespeare's "Tempest," Milton's "Comus," and Coleridge's "Ancient Mariner," Dr. Stopford A. Brooke delivered, in 1899, two lectures in the three chief university cities of Scotland; they attracted wide attention, and have been revised by the lecturer for publication in book form. In a more summary way he covers much of the same ground as the Bishop of Ripon.

The Book of Genesis in the Light of Modern Knowledge. By Elwood Worcester. 8vo, pp. 572. New York: McClure, Phillips & Co. \$3.

Dr. Worcester hopes that his book will find a place with the reading public "between technical handbooks which are instructive, but which nobody reads, and mere popular effusions which are read, but which do not instruct." Dr. Worcester has devoted a large part of his book to a discussion of the various flood traditions. He holds that the flood myths of mankind are the product of many factors, and that among these were mythical and naturalistic elements.

The First Interpreters of Jesus. By George Holley Gilbert. 12mo, pp. 429. New York: The Macmillan Company. \$1.25.

Under this title, Professor Gilbert analyzes the teaching of Paul, the teaching of the minor writers, and the teaching of John. It is Professor Gilbert's aim to set forth the moral and religious views which these ancient Greek writings contained. "It is not to defend these views. It is not to show their harmony or lack of harmony with the revelation of Jesus or with the teachings of the Church in subsequent ages. The solitary question with which we here approach these documents is the question of fact—What do they teach?"

The New Epoch for Faith. By George A. Gordon. 12mo, pp. xvii—412. Boston: Houghton, Mifflin & Co. \$1.50.

Dr. Gordon's book is an optimistic interpretation of modern religious conditions from the point of view of progressive theology. The doctrine of evolution and the movement in the direction of higher criticism, so far from being a bugbear to Dr. Gordon's faith, are regarded by him as most hopeful signs of religious development. The chapter-headings indicate the scope and character of the book: "Things Assumed," "The Advent of Humanity," "The New Application of Christianity," "The Discipline of Doubt," "The Return of Faith," "The New Help from History," and "Things Expected."

Theology at the Dawn of the Twentieth Century. Essays on the Present Status of Christianity and Its Doctrines. Edited, with an Introduction, by J. Vynny Morgan. 8vo, pp. xlii—544. Boston: Small, Maynard & Co. \$2.50.

In this volume the present status of Christianity and its doctrines are discussed by men of all creeds and of no creeds. Following the introductory chapter by the editor there is an essay on "Christianity at the End of the Nineteenth Century," by Mr. Frederic Harrison. The distinct conceptions of sovereignty and love as the fundamental idea in Christianity are set forth by Dr. Henry A. Stimson, of New York, and Dr. Frank Crane, of Chicago. Two chapters on "Evolution and Its Relation to Man and Religion" are contributed by the Very Rev. H. Martyn Hart and Rabbi Emil G. Hirsch. "Scripture Inspiration and Authority" are discussed by Dr. A. C. Dixon and Dr. S. D. McConnell. Prof. Henry Preserved Smith and Prof. Meredith O. Smith write on "The Old Testament in the Light of Higher Criticism." Such topics as "Divorce and Remarriage," "Christian Science," "The Place of the Church in Modern Civilization," and "The Religious Condition of the Anglo-Saxon Race" are treated by eminent authorities.

The Evolution of Immortality. By S. D. McConnell. 12mo, pp. 204. New York: The Macmillan Company. \$1.25.

Dr. McConnell's book is chiefly a development of the argument for a conditional immortality—i.e., an immortality not natural to man, but achieved through good conduct in this life. The immortality thus attained is not understood by Dr. McConnell as eternal life, but as the power to exist for a longer or shorter period after death. In support of his main thesis, Dr. McConnell has written an interesting and suggestive book, which will doubtless stimulate discussion.

The Church (Ecclesia). By George Dana Boardman. 8vo, pp. 221. New York: Charles Scribner's Sons. \$1.50.

Dr. Boardman presents the subject of "The Church" in three chief topics: First, "The Church as a Primitive Society"; second, "The Church as a Modern Problem"; third, "The Church as a Divine Ideal." Under the second of these heads Dr. Boardman discusses "The Mission of the Church," "The Modern Problem in Church Membership," "The Modern Problem of Baptism," "The Modern Problem of the Lord's Supper," "Church Creeds," "Church Worship," "Church Polity," "Church Unification," and other topics of practical interest to the modern church.

What Is the Matter with the Church? By Frederick Stanley Root. 12mo, pp. 188. New York: The Abbey Press. \$1.

The Rev. Frederick Stanley Root's criticisms of the church of to-day are roughly indicated by some of the chapter-heads in the book: "Wanted: A Society for the Decrease of the Ministry"; "The Capture of the Church by Commercialism"; "The Obtuseness of the Church to Changed Conditions"; "The Responsibility of Divinity Schools for Existing Church Conditions"; "The Wage-Earner's Opinion of Existing Church Conditions"; "Christianity in Relation to the Idle Rich and the Idle Poor," and "Practical Christianity." In the concluding chapter are reprinted the opinions on the subject-matter of the book contributed by well-known clergymen to the *New York Sunday World*. These opinions have reference chiefly to the question of the overcrowding of the ministry. Mr. Root's own conclusions are, on the whole, optimistic, although he is frank in stating the dark side of present-day conditions.

EDUCATION AND TEXT-BOOKS.

A History of the United States. By Allen C. Thomas. 12mo, pp. 590. Boston: D. C. Heath & Co. \$1.

Professor Thomas has enlarged and to a great extent rewritten his history of the United States for higher grades. The new edition is printed entirely from new plates, has

been newly and fully illustrated, and contains many new maps. The author devotes much the greater part of the book to events that have occurred since the adoption of the Constitution in 1789. The period of discovery and colonization is treated with as much fullness as is needed to show clearly the origins of the people and of their institutions. Emphasis is placed on the political, social, and economic development of the nation, rather than on the details of battles and other spectacular events, which formerly occupied so much valuable space in school histories. The illustrations are realistic and numerous, and the portraits are from authentic sources. The maps are particularly designed to indicate territorial changes and growth.

Historical Jurisprudence. By Gny Carleton Lee. 8vo, pp. 517. New York: The Macmillan Company. \$3.

Dr. Lee has recognized the fact that the United States has been behind other countries in the study of jurisprudence, and has planned this treatise on the subject with reference to the needs of elementary students as well as of trained lawyers and publicists. It is a curious fact that the science has received more attention in South America than on our own continent. Dr. Lee's treatise is, perhaps, the first North American text-book of the subject. While the work is based on original research, the author has of course availed himself of the results that have been achieved by European investigators. In successive chapters he treats of the law of Babylonia, of Egypt, of Phœnicia, of Israel, of India, of Greece, and of Rome; while the concluding chapter is devoted to early English law.

The New Basis of Geography: A Manual for the Preparation of the Teacher. By Jacques W. Redway. 12mo, pp. 229. New York: The Macmillan Company. \$1.

In the "Teachers' Professional Library," edited by Prof. Nicholas Murray Butler, Dr. J. W. Redway contributes a volume on "The New Basis of Geography," designed as a manual for the preparation of the teacher. This volume interprets the mutual relation of geographical environment on the one hand and economic development on the other. Dr. Butler defines this conception of geography as "a bridge over which to pass backward and forward from the study of man's habitat to his activities and his limitations, and back again."

Europe and Other Continents, with Review of North America. By Ralph S. Tarr and Frank M. McMurry. 12mo, pp. xx+574. New York: The Macmillan Company. 75 cents.

The third book of the "Tarr and McMurry Geographies" is devoted to "Europe and Other Continents, with Review of North America." Recognizing the fact that what the pupil has learned about the United States often fades from his memory while other countries are being studied, the authors have endeavored, while studying the physiography, climate, and industries of foreign lands, to keep alive the interest of their readers in the corresponding features of the United States. Accordingly, in approaching the physiography of South America, the physiography and climate of Europe, the subject of grazing in Argentina, the subject of mining in Great Britain, etc., the corresponding situation in our own country is reproduced at some length. There are also included in the text scores of brief comparisons with the United States; and the last section of the work is entitled "The United States in Comparison with Other Countries."

First Years in Handicraft. By Walter J. Kenyon. 12mo, pp. 124. New York: The Baker & Taylor Company. \$1.

This handbook contains a series of exercises devised for the training of pupils of from seven to eleven and twelve years of age, who have outgrown the employments of the kindergarten but have yet to attain the growth qualifying them for forms of handicraft common in the grammar

grades. The author also believes that many will find this book full of suggestions for rainy days in the nursery. The book is intended to show children how to make useful things with a ruler, pencil, and scissors, either at home or at school.

The Working Principles of Rhetoric, Examined in Their Literary Relations and Illustrated with Examples. By John Franklin Genung. 12mo, pp. xiv+676. Boston: Ginn & Co. \$1.55.

This volume is based on Professor Genung's "Practical Elements of Rhetoric," a book written nearly fourteen years ago, which has been an acceptable text-book in many colleges and high schools. The author has intended the present treatise as a sort of "laboratory manual," so to speak,—both a text-book and a book of reference.

Comrades All. Annual. Number 1, Easter, 1901. Edited by W. T. Stead, Mielle, and Martin Hartmann. 8vo, pp. 76. London: Review of Reviews. Paper, 25 cents.

There are still many teachers of French and German who, though recognizing the value of foreign correspondence for their pupils, do not know how to benefit by the system of international correspondence which has been organized by Mr. W. T. Stead in England, M. Mielle in France, Professor Hartmann in Germany, and others. From the letters received by us from time to time asking for information upon the system, we are led to believe that *Comrades All*, the organ of the association, will be of service to many teachers of modern languages. This interesting annual, printed in English, German and French, contains full, clear rules for the management of scholars' correspondence; and American teachers who think of trying this excellent way of developing an interest in the study of French and German should procure a copy. The annual costs 25 cents, and is published in London at the office of the *Review of Reviews*, the staff of which will be glad to assist teachers to obtain the names and addresses of suitable French or German correspondents for their pupils.

The Historical Development of School Readers, and of Method in Teaching Reading. By Rudolph R. Reeder. (Columbia University Contributions to Philosophy, Psychology, and Education.) 8vo, pp. 92. New York: The Macmillan Company. 60 cents.

Noting the comparative lack of modern treatises on the history of educational methods in this country, Dr. Reeder has selected a single branch of the common-school curriculum and attempted to trace it through the successive stages of its development. The historical development of school readers and of early methods in teaching reading forms an interesting chapter in American educational history. Dr. Reeder found his chief difficulty in obtaining complete sets and editions of school readers. Taking such material as he was able to secure, he sifted out of the numerous series that which he deemed "original, of historic worth, and forward-reaching in its tendencies and results." It is to be hoped that the publication of Dr. Reeder's very interesting study may lead to the collection of many American text-books of historic interest which are doubtless stowed away amid the rubbish of old houses throughout New England and the Eastern and middle Western portions of our country. The first part of Dr. Reeder's treatise describes the early primers, the "Horn-Book," Noah Webster's "Spelling-Book" and "Reader," and the school readers of the present century. The second part takes up early methods, describing the alphabet method, the word method, and the various phonic and phonetic methods employed in American schools. Dr. Reeder's monograph affords good proof of what he asserts in his preface, that "the details of an educational development, without a parallel in its conception and progress among other nations and systems, are of great interest." There is certainly abundant material for a series of such monographs as this.

INDEX TO PERIODICALS.

Unless otherwise specified, all references are to the June numbers of periodicals.
For table of abbreviations, see last page.

- Actor-Managers and Their Work, H. Wyrndham, PMM.
Addicks, J. Edward, A Political Meteor, FRM.
Aerial Navigation, O. Chauvet, Casaf.
Aerial Navigation, Progress in—, in France, G. Caye; II.,
In Other Lands, G. Roux, RRP, June 1.
Africa, British East, Trade and Administration in, E. J.
Mardon, Month.
Air, Compressed, E. Nels, Pear.
Alaska, Alone Across, R. Dunn, Ains.
America, How to Travel in, P. G. Hubert, Jr., Crit.
America, Impressions of, F. Harrison, Nunc.
America, Pre-Columbian, W. S. Merrill, Cati.
Animals—a Hidden Republic, Lucia Parry, Harp.
Andorra at War, L. Robinson, Pear.
Animals: Love Stories of the Zoo, C. Howard, LHJ.
Anticipations: an Experiment in Prophecy—I, H. G. Wells,
NAR.
Architecture: Farmhouse, Small, That Can be Enlarged;
R. C. Spencer, Jr., LHJ.
Arlington and Its Memories, Catherine F. Cavanagh, JunM.
Arnolds, The, Anna B. McGill, BB.
Art:
Antokolsky, Sculptor, Prince Karageorgevitch, MA.
Artist and His Model, G. Kolhe, Cos.
Artists' Studios: as They Were and as They Are, W.
Goodman, MA.
Barnard, Edward H., A. Chamberlain, AI.
Butterfly Land, In: a new Ballet, MA.
Canadian Art, Decade of, M. L. Fairbairn, Can.
Chardin, Jouti B. S., F. Wedmore, PMM.
Children's Portraits by Great Masters, A. C. Fortaine, Int.
Decorative Art, Two Works on, R. Sturgis, IntM.
Duchesses of Devonshire, Two, Portraits of the, W. Rob-
erts, MA.
Earthenware, American Historical, Katherine L. Smith,
NatM.
Engstrom, Albert, B. Karageorgevitch, RRP, June 1.
Evolution of a Picture—a Chapter on Studies, E. Camer-
eron, BP.
Fountains, Designing of, H. F. Stratton, AD, May.
Framed, Picture, Art in, A. Vallance, Art.
Furniture, French, Museum of, E. Molinier, RPar, May 15.
Furniture, Vernis Martin Finish for, AI.
German Arts and Crafts, W. Fred, Art.
German Emperor, Portrait in Enamel of the, Professor
von Herkomer, MA.
Greek Masterpieces, Recently Discovered, C. Waldstein,
MonR.
Greek Statues, Lately Recovered, W. Hayshe, Art.
Greek Women in Modern Literature and Art, H. A. Har-
ing, Chaut.
Hassam, Child, Impressionist, F. W. Morton, BP.
Industrial Art in America, G. H. Shorey, AD, May.
Japanese Color Prints, F. Weitenkamp, BB.
Mayer, Hy., Humorous Caricaturist, D. C. Freyer, BP.
Pan-American Exposition, Art at the, C. Brinton, Crit.
Pan-American Exposition, Color Scheme at the, Katherine
V. McHenry, BP.
Pan-American Exposition, Notable Paintings at the,
Grace W. Curran, Mod.
Pan-American Exposition, Sculpture at the, Regina Aru-
stroung, Bkman.
Pictorial Composition—V., Circular Observation, H. R.
Poore, AI.
Pictures, How to Study, J. P. Haney, AD, May.
Royal Wood Ware, Jane L. Boulton, AI.
Royal Academy of 1901, Ad; M. H. Spielmann, MA.
Rousseau, Jean Jacques, Women of, H. Bufenior, RRP,
May 15.
Salon and the Royal Academy, H. H. Statham, Fort.
Salons of 1901, H. Fraitz, MA; R. do le Sizorance, RDM,
June 1; R. Rolland, RPar, June 1; C. Maucclair, RRP,
May 15.
Sargent, Mr., at the Royal Academy, H. H. Fyfe, NineC.
Tolstoy's Moral Theory of Art, J. A. Macy, Cent.
Woodbury, Charles H., A. Chamberlain, AI.
Asia: Governing the Orient on Western Principles, P. S.
Reinsch, Forum.
Asiatic Policy, Focus of, NatR.
Astronomical Investigations, Scientific Value of Photog-
raphy for, G. Clerk, PopA.
Astronomy, Modern, Problems of, Dr. Bruhus, Deut.
Athletic Giants of the Past, J. S. Mitchell, O.
Atlantic Ocean, Record Trips Across the, J. A. Manson, Cass.
Australasia, Labor Parties in, A. Metin, RPP, May.
Australia, Federal Constitution of, H. M. Fosnett, Fort.
Australia, Federated, Greetings from Many Lands to, RRM,
April.
Australian Commonwealth, Finance of the, F. Battley,
April.
Australian Federation, P. F. Rowland, Mac.
Austrian Parliament and Italian Deputies, NA, May 1.
Authors, Foreign, in America—V., R. R. Wilson, Bkman.
Banking in Great Britain and Ireland During 1900—V.,
BankL.
Bees, N. H. Moore, Chaut.
Beethoven Fêtes at Mayence, R. Rolland, RPar, May 15.
Biblical Law: The Case of Boaz and Ruth, D. W. Amran,
GBag.
Bird Life in South Africa, W. Greswell, LeisH.
Birds, Chant.
Bird, Wild, at Arm's Length, F. H. Herrick, PopS.
Birds of the Bench, O. G. Pike, Pear.
Birmingham, England, New Water-Supply of, H. G. Archer,
Cass., W. H. Y. Webber, PMM.
Bont Race, Inter-Collegiate, J. E. Dorrance, FRL.
Bonaparte, Conquest of Paris by, A. Vandal, RDM, June 1.
Booth, General William, Sketch of, W. T. Stead, YM.
Boston—"A Plain-Clothes Man's Town," J. Flynt, McCl.
Boston Public Garden, C. W. Stevens, NEng.
Bridges and Bridge Building, G. Nappier, Mun.
Bronx, Charlotte, Story of—II, YW.
Burdeles in Africa, Trucking, F. R. N. Findlay, O.
Bunker Hill, Jabez Hamlen st. C. W. Hall, NatM.
Butterflies, How to Collect, E. H. Baynes, JunM.
Cambridge, England, F. Carr, Cass.
Canada, Maritime Provinces of, W. A. Hickman, AngA.
Canadian Art, Decade of, M. L. Fairbairn, Can.
Canadian Magazines, Century of, A. H. U. Colquhoun, Can.
Canadian Poetry, Decade of, D. E. Scott, Can.
Canadian Prose, Decade of, L. E. Horling, Can.
Canal, Isthmian, from a Military Point of View, P. C. Hains,
Annals, May.
Canal, Suez, Neutralization of the, W. B. Munro, Annals,
May.
Canals: Interoceanic Waterways, G. B. Waldron, Chaut.
Carnegie, Andrew, as Economist and Social Reformer, F. A.
Cleveland, Annals, May.
Cavalry, Evolution of, F. N. Maude, USM.
Charities and Correction, National Conference of Char.
Charity Legislation of 1860-1891, Char.
Charity: Proventive Work for Grown People, J. Lee, Char.
Chase, Kate, and Her Great Ambition, W. Perrine, LHJ.
Chicago Building Trades Conflict of 1900, J. E. George,
QJ Econ, May.
Chickens, Eggs, and People, B. T. Washington, Out.
Children, Aesthetic Sense in, G. Chivalvo, RPL, May.
Children, Reading for, H. V. Weiss, ContM.
Chill, Presidential Election in, EM, May.
Chillicothe, the Cradle of a Commonwealth—II, Jane W.
Guthrie, Mod.
China:
Canadian in China During the Late War, H. B. Manley,
China in Arms: A Standing Army of 10,000,000, C. D.
Bruce, USM.
Future in China, E. H. Conger, NatM.
Hart, Sir Robert, and the Boxer Movement, C. A. Stanley,
RBE.
History and Development of China, J. Barrett, NatGM.
Jurisprudence, Chinese, W. Ting-Fang, ALR.
Mentality, Chinese, C. Lotouincau, RRP, May 15 and
June 1.
Missionaries and the Chinese Troubles, C. Piton, BU.
Missionaries, China and Our, M. D. Conway, OC.
Missionary in China, H. C. Thomson, Contem.
Poetry of the Chinese, W. A. P. Martin, NAR.
Reform, Chinese People and, A. T. Piry, RDM, June 1.
Christ and Modern Criticism, W. T. Davison, MRN.
Christian Experience, Evidential Value of, T. H. Haden,
MRN.
Christian Science: Its Premise and Conclusions, A. Farlow,
Arena.
Christian Science: Its Relation to Some Present-Day Re-
ligious Problems, J. B. Willis, Arena.
Christianity, Outlook for, W. Gladden, NAR.
Church, Children of the, B. Atkins, MRM.
China, Great, Probable Diffusion of, H. G. Wells, NAR.
Coal Mine, Fighting Fires in, P. Ridsdale, FRL.
Collectivism in Classic Antiquity, H. Francotte, RGen, May.

- College Life, Girl's, Luvina Hart, Cor.
 College Students, Alleged Luxury Among, A. T. Hadley and C. C. Harrison, Cont.
 College Training Tables, W. Camp, Cent.
 Colleges, Working One's Way Through, Alice K. Fallows, Cent.
 Colorado, Story of, E. Mayo, Pear.
 Comet, New, E. A. Fath, PopA.
 Contatism and Maxism, C. de Collis-Krauz, RSoC, May.
 Congressional Library, Mary Sewell, Ros.
 Consumption, Winning War Against, S. Baxter, AMRR.
 Cookery Books, My, Elizabeth R. Prouell, Atlant.
 Cornwall and York, Duke and Duchess of, Marie A. Belleo, Cass.
 Country Club and Its Influence Upon American Social Life, G. Kobbé, Ont.
 Country Home in a Flat, F. J. Nash, JuneM.
 Crabbe, George, Some Memories of, W. H. Hutton, Corn.
 Cranes, Gollath, J. Horner, CusM.
 Creation, Account of, W. W. Martin, MRN.
 Cricket: the Lost Art of Catching, H. Macfarlane, MonR.
 Criticism and Aesthetics, Ethel D. Puffer, Atlant.
 Criticism, German—II., R. M. Meyer, IntM.
 Crocodiles First Cousins, J. Isabel, LeisH.
 Cronwell, Oliver, R. T. Kerlin, MRN.
 Cuban Convention, Work of the, A. G. Robinson, Forum.
 Currency Legislation, Recent, in the United States, D. M. Parsons, BankNY, May.
 Dardet, Léon, C. de Maucclair, Nou, May 1.
 Daughters of the American Revolution: Annual Reports of State Regents, AMonM.
 Daughters of the American Revolution, Tenth Continental Congress of the, AMonM, May.
 Death, Babylonian and Hebrew Views of, P. Carus, OC.
 Declaration of Rights of 1789, A. Lebon, IntM.
 Delsartian Philosophy: The Life Beautiful, Mrs. L. D. Ballet, Wern.
 Deluge, Geology and the, G. F. Wright, McCl.
 Diaries, M. Dumoulin, IPar, May 15.
 Dietetics, Modern, Principles of—II., C. von Noorden, IntM.
 Dikes of Holland, G. H. Muthes, NatGM.
 Dog, Care of the, Adele W. Lee, O.
 Dow, Lorenzo, in Mississippi, C. B. Galloway, MRN.
 Dreyfus Case, Bertillon's Testimony in the, F. P. Blair, ALR.
 Duse, Eleonora, Youth of, L. Kass, NA, May 1.
 Earth, Twelve Movements of, the, C. Flammarion, Nou, May 1.
 Eclipses of the Sun: What They Teach Us, D. P. Todd, PopA.
 Education:
 College-Entrance Requirements in English, F. N. Scott, School.
 College, Small, Opportunity of the, H. W. Horwill, Atlant.
 Colonial Schools, Wood Tax, W. H. Small, Ed.
 Course of Study, Situation as Regards the, J. Dewey, EdR.
 Degree of Ph.D., Examination for the, W. F. Magie, EdR.
 Ecole Libre in Paris, L. Meud, Gunt.
 Education, The New, E. Lavisse, RPar, June 1.
 English as the Vehicle of Expression, E. D. Warfield, Ed.
 English in Secondary Schools, A. Abbott, School.
 Foreign Schools, Notes on—II., W. S. Jackman, EdR.
 Gardens, School, H. L. Chupp, Ed.
 Grammar in the Elementary Schools, L. Owen, Ed.
 High School, Obligations and Limitations of the, C. F. Thwing, School.
 Ideals of the American School-Girl, Catherine I. Dodd, NatR.
 Indian Education, Evolution of, R. L. McCormick, NatM.
 Meanings, Science of, A. J. Bell, School.
 Medical Education, New Era in, Ed.
 Moral Selfhood, Development of, V. I. Crane, School.
 Music Teaching, Place of Imitation in, Helen Place, Mus, May.
 Philosophy Among Yale Graduates—II., E. F. Buchner, Ed.
 Primary Education, Pleasant, J. Baker, LeisH.
 Schoolhouse, Ideal, W. H. Burnham, WW.
 Science of Education, F. W. Parker, Kind.
 Superintendent, Modern City School, C. S. Moore, Ed.
 Technical Education, E. A. Fuhr, Cham.
 Tests on School Children, Suggestions for, C. E. Scashore, EdR.
 University, Encroachment of College on, S. E. Baldwin, IntM.
 Yale College Curriculum, J. C. Schwab, EdR.
 Edward VII., King: How Will He Govern? W. T. Stead, RPar, May 15.
 Egan, Maurice, Francis, Teresa Beatrice O'Hare, Ros.
 Electric Trolley Transportation, H. Davis, JunM.
 Electrical Invention, Latest Triumphs of, J. S. Ames, AMRR.
 Electricity: How Niagara has been "Harnessed," W. C. Andrews, AMRR.
 Electricity in the House, E. de Ghélin, RGen, May.
 Electricity, New Things in, C. Martin, JunM.
 Elliot, Hugh, the Soldier-Diplomatist, Georgiana Hill, Gent.
 Encyclical on Christian Democracy Analyzed, Cath.
 England: see Great Britain.
- England: An Old Coaching Road from Southampton to London, W. Hale, O.
 England: British Holiday Houses, F. Caniff-Owen, Mun.
 England: Summer Holidays for City Dwellers in, W. T. Stead, RRLe.
 England: Tithing and Its Associations, W. Andrews, Gent.
 English Language, B. Matthews, Harp.
 Ericsson, Captain John, Recollections of, E. P. Watson, Eng.
 Europe, How to Travel in, W. J. Rolfe, Crit.
 Expansion, Literature of, C. A. Conant, IntM.
 Family Budgets—III., G. Colmore, Corn.
 Farmers, Teaching at Home, J. Craig, WW.
 Faust Problem: What Was the Homunculus? M. Earl, PL.
 Financial World, "Morganising" in, the, W. R. Lawson, NatR.
 Fish Lore, Barbara C. Finch, Gent.
 Folk-Rhymes, Some Further, A. L. Salmon, Gent.
 Forest Reservations, Our, J. W. Tourney, Pops.
 Forester and His Work, P. W. Ayres, Out.
 Forestry, Russian Imperial, A. Anderson, Pear.
 Foster, John, H. W. Mabie, Bkman.
 France:
 Associations, Law of the, from the Point of View of Ordinary Lay Associations, E. Rostand, RPP, May.
 Catholic Party, Liberal, P. Pottier, Nou, May 1.
 English View of France, E.-M. de Vogüé, RDM, June 1.
 Eros in French Fiction and Fact, Fort.
 Fort, Demetrius, L. Girard-Genet, RRP, May 15.
 Fortresses, French, Classification of, Nou, May 15.
 Great Britain and France, General Treaty of Arbitration Between, T. Barclay, Fort.
 Impressions of France, G. Hanotau, RDM, May 15.
 Pedagogy in the Army—II., A. Veuglaire, BU.
 Francoise Legislation in Missouri, F. L. Paxson, Annals, May.
 Game Preserves, American, M. Foster, Mun.
 Gardening, R. V. Rogers, GBag.
 Gardens, Reverie of, L. H. Bailey, Out.
 Gardiner, Samuel Rawson: An Appreciation, G. L. Beer, Crit.
 Genius, British, Study of—III., H. Ellis, PopS.
 Germany:
 Agrarians in Modern Germany, T. Barth, RPar, June 1.
 Education, Commercial, in Germany, X. Torau-Bayle, RPar, May 15.
 German Empire, New, J. P. de Guzman, KM, May.
 Kaiser as Spectator and German History, K. Blind, Forum.
 Relations with England, R. Temple, Deut.
 Gillespie, Mrs. E. D., "Book of Remembrance" by, Jeanette L. Gilder, Crit.
 Girl, American School, Ideals of the, Catherine I. Dodd, NatR.
 Glasgow International Exhibition, A. G. McGibbon, AJ.
 Gold Mining in Western Australia—V., A. G. Charleton, Eng.
 Golf, Game of, Wern.
 Golf in Thule, A. E. Gathorne-Hardy, Bad.
 Gorky, Maxime, Russian Novelist, M. Rander, BU.
 Gould, Helen Miller, J. P. Couglan, Mun.
 Government, Free, American People and, C. C. Bonney, OC.
 Great Britain: see also Transvaal.
 Africa, British East, Trade and Administration in, E. J. Mardon, MonR.
 Army Medical Reform, W. Hill-Chimo, USM.
 Army Officers, Training of, FMM.
 Army Reform, Sidlights on, W. E. Cairnes, Contem.
 Army, Standard of Strength for the, R. Giffen, NueC.
 Capital, National, Sir Robert Giffen on the Expenditure of, BankL.
 Church and Creed in Scotland, Future of, W. Wallace, Fort.
 Coal Duty, D. A. Thomas, Fort.
 Conspiration, Radcliff's Plea for, NatR.
 Coronation, Next, L. W. V. Harcourt, NueC.
 Coronation of an English Monarch, Some Curious Facts About the, J. De Morgan, GBag.
 Economic Decay of Great Britain—II., Contem.
 Economic Position of Great Britain, H. Morgan-Browne, Contem.
 Education Bill, E. L. Stanley, Contem; E. Gray, Fort; T. J. Macnamara, NueC.
 England: What Should She Do to Be Saved? W. J. Corbet, West.
 France and Great Britain, General Treaty of Arbitration Between, T. Barclay, Fort.
 Franco-British Peace, Conditions of, P. de Coubertin, Fort.
 Germany, Relations with, R. Temple, Deut.
 Gibraltar, Offers to Surrender, W. F. Lord, NueC.
 Housing Question and the Savings Banks, H. W. Wolff, West.
 Indian Civil Service as a Career, C. Roe, NatR.
 Industrial Situation, British, American View of the, J. P. Young, Forum.
 Irish Landlords, Expropriation of the, D. S. A. Cosby, West.
 Judicature, English, Century of—IV., Van V. Velder, GBag.

- Marriage-Rate, English, J. H. Schooling, Fort.
Mediterranean, Great Britain in the, W. Vermer, Fort.
Officers and Men, Relations Between, E. Childers, MonR.
Pessimism, British, A. Carnegie, NineC.
Policy of Grab—Jingo or Pro-Boer, F. W. Tugman, West.
Recruiting Question, A. H. Lee, NineC.
Roman Catholic University Problem, T. E. Naughten,
West.
Rural Education, Mr. Rider Haggard and, R. C. Gregory,
Long.
South Africa, England's Next Blunder in, S. Brooks, NatR.
South Africa—Some False Analogies, E. B. I. Miller, Fort.
South African War, Astonishing Revelations About the,
West.
Trade, British, Outlook for—II., H. E. Roscoe, MonR.
Unionist Discontent, Causes of, NatR.
Universities, Pressing Need for More, E. H. Starling,
NineC.
Volunteer Force, R. F. Sorahie, USM.
War Office, Field Guns Ordered by the, MonR.
Greece: A Crayon Tour of the Peloponnese, J. I. Manatt,
Chaut.
Greek Women in Modern Literature and Art, H. A. Haring,
Chaut.
Gunn, Missionary Work in, MisH.
Guiney, Louise Inogen, Work of, Helen T. Porter, PL.
Hague Conference, Second Anniversary of the, W. T. Stead,
RR.
Hail, Count de Saporta, RDM, May 15.
Hullburton, Robert Grant, G. P. Dennis, Can.
Ketchick's "What Is Christianity?" P. L. Healy, Cath.
Harvard-Yale Regatta, First (1852), J. M. Whiton, Ont.
Health Conditions in Scandinavia, F. L. Oswald, San.
Health, Noise and, J. H. Gilmer, Mus.
Hesketh, Lally, and "Johnny of Norfolk," Catharine B.
Johnson, MonR.
Higinson, William Wentworth, T. Bratton, RDM, June 1.
Holland, Bikes of, G. H. Matties, NatGM.
Homestead Law, H. Teichmuller, ALR.
Horse-Racing: The English Turf, W. H. Rowe, O.
Horses, Wild, Breaking, Str.
House of Commons, L. A. Atherley-Jones, NineC.
Hypnotism, Reciprocal Influence in, J. D. Quackenbos, Harp.
Ice Carnival of Carnnac, F. A. Talbot, Str.
Immortality and Reason, A. E. Gibson, Mind.
Imperialism, S. C. Parks, Arena.
India: Old and New Times on the Borderland, Black.
Indian Education, Evolution of, B. L. McCornack, NatM.
Industrial Betterment, H. F. J. Porter, CosM.
Influenza as a Factor of Recent Mortality in Chicago, San.
Insurance Bank, Belgium's Government, C. L. Roth, Annals,
May.
Interest, Historic Change in the Character of, G. Gunton,
Gunt.
Inventors, American Women as, Elizabeth L. Banks, Cass.
Invertebrates, North-American—XIV., C. W. Hargitt, ANat.
May.
Investment, Trade, and Gambling, MonR.
Irish Question, G. Smith, NAR.
Iron and Steel Making, Competition in, E. Phillips, Eng.
Irrigation, Early, IA, May.
Irrigation in Peru, IA, May.
Isthmian Canal, Population and the, L. M. Haupt, Lipp.
Italian Literature and the Soul of the Nation, G. Barzellotti,
NA, May 16.
Italy: Grobieri and Crispi, C. Giuda, NA, May 16.
Italy: Humbert, King, Monument to, A. Hildebrand, NA,
May 16.
Jesus and the Rabbinical Teachers, W. J. Beecher, Hom.
Jesus' Teaching, Idealism, and Opportunism in, D. A.
Walker, Bib.
Jockey, Making of a, A. Sangree, Afns.
Kindergarten: Does the Critic Misinterpret Froebel? F.
Eby, Kind.
Kindergarten, Some Misconceptions of, Laura Fisher,
KindR.
Kindergartens, Colored, Call for the South for, Kind.
Knox, Attorney-General Philander C., G Bug.
Korea and the Koreans, R. E. Speer, FR.
Labor, British Organized, Experience of, F. Brocklehurst,
Eng.
Labor Conditions of 1830-1848, H. Hauser, RSoc, QJ Econ,
Labor Legislation in France, W. F. Willoughby, QJ Econ,
May.
Law, Rewards of the, W. O. Inglis, Mun.
Literary Address, H. W. Mabie, Mud.
Literature, Comparative, Science of, H. M. Posnett, Contem.
Literature, Tendencies in, Dial, May 16.
Literature: Use of the Ugly in Art, Katherine Merrill, PL.
Locomotion in the Twentieth Century, H. G. Wells, NAR.
London, American Society in, H. N. Greig, ArgA.
London: British Museum, F. M. Kettunen, ArgA.
London, Disappearing, V. Sidebottom, LeisH.
London, Society of American Women in, Mrs. H. Alexander,
Str.
London: Will It Be Suffocated? H. W. Wilson, NatR.
Lumbering: From Forest to Saw Mill, S. E. White, JunM.
Machine Designing, Discrepancies of Precept in, L. Allen,
M.
McKenzie, Rev. John W. P., G. C. Rankin, MRN.
Malaria-Germ, G. N. Calkins, PopS.
Marlborough, John, Duke of, W. F. Farley, Bkman.
Marshall, Chief Justice, and Judge Story, Friendship B.
Mason, A. Moses, ALR.
Marshall, Massachusetts, and Its Historic Houses, Ruth
A. Bradford, NENG.
Maxim, Sir Hiram, C. Roberts, WW.
Mechanical Engineering, Progress and Tendency of—II.,
R. F. Thurston, PopS.
Medical Science, Limits of, A. Weichsbaum, Deut.
Ménard, Louis, P. Berthelot, RPap, June 1.
Mexico of To-Day—II., J. N. Navarro, NatGM.
Militarism, Course of,—a Symposium, YM.
Missions:
Carey, William, Metropolitan of India on, R. Shindler,
Hom.
Cesarea, Turkey, Hospital at, MisH.
China and Our Missionaries, M. D. Conway, OC.
China, Outlook in, W. S. Ament, MisH.
Gunn, Opening of, MisH.
Moody, William Vaughn, Poetry of, W. M. Payne, Dial,
June 1.
Moonshiners, Rabbling, S. G. Blythe, Mun.
Morgan, J. Pierpont, and His Work, E. C. Machen, Cos.
Mound-Opening, Romance of, J. P. Gann, Cham.
Muller, Max, in Oxford, Albun.
Municipal Ownership, J. Martin, WW.
Municipal Programme, H. E. Dunning, Annals, May.
Municipal Trading in Great Britain, P. Ashley, QJ Econ,
May.
Municipalities in Rhode Island, S. A. Sherman, Annals,
May.
Music, Commodious Conservatory Buildings, Mus, May.
Music, Programme, Development of, E. B. Hill, Mus, May.
Musical Memories of Imperial Paris, H. B. Fubiani, Mod.
Muthy, Great, Tale of—VI., W. H. Fitchett, Corn.
Nation, Blood of the—II., In War, D. S. Jordan, PopS.
National Preservation, Elements of, G. W. Super, MRN.
Nations, Rivalry of—XXXIII.—XXXVI., E. A. Start,
Chaut.
Negro as He Really Is, W. E. B. DuBois, WW.
Negro, West Indian, H. L. Nevill, Cham.
New England Weather, E. T. Brewster, NENG.
New York, St. Pierre, the Remnant of an Empire, P. T.
McGrath, PMM.
New Testament, Twentieth Century, E. A. Allen, MRN.
New York, Girl Colonies in, Alice K. Follows, Ains.
New York, Housing Question in, P. Esard, Refs, May 1.
New York, Restaurants for Women in, Anna S. Richardson,
New York's Horticultural Garden, D. R. Campbell, Home.
New York's Law Dispensary, G. Richardson, JunM.
Niagara Falls, Development of the Water-Power of, W. C.
Andrews, AMRR.
Norseman, Ancient, Physique of the, Krim, May 15.
Northwest, Wonderful, H. A. Stanley, WW.
Noses, Minds and, L. Robinson, Black.
Nurseries in City Stores, Rhetu C. Dorr, JunM.
Oratory, G. F. Hoar, Scrib.
Ohio Canal, With Bicycle and Camera on the, H. M. Al-
baugh, Mod.
Oil Fields, New, of the United States, D. T. Day, AMRR.
Old Testament Interpretation, Outlook for, W. G. Jordan,
Bib.
Original Package Doctrine, Latest Phases of the, S. Miller,
ALR.
Owens, John E., Recollections of, Clara Morris, McCl.
Pacific Passages from a Diary in the, J. La Farge, scrib.
Pater, Walter, W. Mountain, PL.
Palestine, Modern, Food and Its Preparation in, E. W. G.
Musterman, Bib.
Paraclete and the Human Soul, W. Elliott, Cath.
Pan-American Exposition:
Art at the Exposition, C. Brinton, Crit.
Artistic Effects of the Exposition, E. Knauff, AMRR.
Color Schemes at the Exposition, Katherine V. McHenry,
BP.
Midway of the Exposition, W. M. Lewis, Home.
Paintings at the Exposition, Grace W. Curran, Mod.
Pan-American on Dedication Day, W. H. Hotchkiss,
AMRR.
Sculpture, Story of the, Regina Armstrong, Ekmun.
Triumphs of the Exposition, M. Manning, NatM.
Pennsylvania and South Africa, H. Folgkin, West.
Periodic Law, J. L. Howe, PopS.
Petry, Sir William, the Father of English Economics, W. H.
Bullock, NatR.
Philanthropy, Present, Dial, June 1.
Philip II., Secret Service of, A. I. Upward, Pear.
Phillips, Stephen, Conversation with, W. Archer, Crit;
PMM.
Philippines: The Manila Censorship, H. Martin, Forum.

- Photography:
 Agfa-Redner, C. H. Bothamley, PhAT.
 Backgrounds, Dark, and Simplicity, WPM.
 Developers, Some of the Modern, F. C. Lambert, APB.
 Hair-writing Expert, Photography's Aid to the, W. J. Kinsley, PhAT.
 Hunter, Camera, F. M. Chapman, O.
 Hunting Wild Beasts with the Camera, A. G. Wallihan, PhAT.
 Kodak, Limited, and the English Trade, APB.
 Light and Shade in Photography, Harriet Sartain, WPM.
 Lighting, Photographing, R. H. Sigler, PhOT.
 Palladium Toning, J. Joe, APB.
 Panaramic Photographs, T. Yalding, WPM.
 Photo-Telegaphy, PhAT.
 Pictorial Photography, A. H. Wall, WPM.
 Pictorial Photography, American, at Glasgow, A. C. MacKenzie, BP.
 Portraiture, New Light for, WPM.
 Portraiture, Pleasing in, E. K. Hough, PhAT.
 Sun as a Painter in Water-Colours, Cham.
 Sun's Corona, Methods of Photographing the, H. W. Dubois, APB.
 Sunset Photography, W. E. Bertling, PhOT.
 Piaget, Sympathetic Resonance of the, W. S. B. Mathews, Mus, May.
 Pigeon, Homing, as Letter Carriers, Kathleen G. Nelson, JunM.
 Plant Life Underground, T. Dreiser, Pear.
 Plants and Animals, Introduced, Spread of, Cham.
 Plutarch, Inner Life of, H. N. Fowler, Chaut.
 Poe, Edgar Allan, Fifty Years After, E. W. Bowen, Forum.
 Poetry: Place It Ought to Have in Life, P. Stapler, RRP, June I.
 Pater, Sra., Voyage of the Duke of the Abruzzi, PMM.
 Polish Martyrs in Prussia, A. Potocki, RRP, June I.
 Politics, Romance and Realism in, C. Benoist, RDM, May 15.
 Pony, Child's, How to Choose a, F. Trevelyan, Cos.
 Pope and the Temporal Power, R. de Cesare, NAR.
 Porto Rico, Financial Problems of, T. S. Adams, Annals, May.
 Possum—a Wicked Brother to the Pig, Martha McC. Williams, O.
 Preachers, Education of, S. D. McConnell, WW.
 Presbyterian General Assembly, Out.
 Prices, How Trusts Affect, J. W. Jenks, NAR.
 Printed Page, Psychology of the, H. T. Peck, Cos.
 Printing of Spoken Words, F. Irland, AMRR.
 Protestantism of Christ, MonR.
 Protestantism, Romanism and, Comparative Growth of, in the Nineteenth Century, D. Dorchester, Hum.
 Prude, Psychology of the, C. Méhinand, RRP, May 15.
 Pulpit, Preparation for the, J. Park, Tr, Hon.
 But the Problem of the United States, G. Nestier-Tricoche, BU.
 Railway Alliance, C. H. Hall, IntM.
 Railway Rates, Reasonable, L. Vann, ALR.
 Récamier, Madame, S. G. Tallentyre, Long.
 Recreation, Communal, C. Charrington, Contem.
 Religion of a College Student, F. G. Penobly, Forum.
 Religion Without Dogma, E. Naville, BU.
 Religious Rights of Man, L. Abbott, Out.
 Rent Concept, Passing of the Old, F. A. Fetter, QJEcon, May.
 Ridelouis, Popular Observations Concerning the, J. C. Meredith, West.
 Riis, Jacob A., Autobiography of—VII, Out.
 Rolling Mill Practice, American and British, W. Garrett, CasM.
 Roman Question and Mgr. Ireland, RasN, May I.
 Romanism and Protestantism, Comparative Growth of, in the Nineteenth Century, D. Dorchester, Hon.
 Rook-Shooting, C. J. Cornish, Corn.
 Roosevelt, Theodore: The Sportsman and the Man, O. Wisler, O.
 Rostand, M., Plays of, Eveline C. Golley, NatR.
 Rowing: Racing Eight, E. Warro, Bad.
 Rowland, Prof. Henry A., the Great Physicist, AMRR.
 Russia and Her Internal Problem, Fort.
 Russia in the East, A. N. Benjamin, Mun.
 Russia of To-day—VI, Finland, H. Norman, Scrib.
 Russia Fair at Nijni Novgorod, F. J. Ziegler, Lipp.
 Russian Nihilism of To-day, A. Cahan, Forum.
 Saud, George, F. M. Warren, Chaut.
 Saving, Function of, E. Böhm-Bawerk, Annals, May.
 Seales, Short Weight, F. Foulsham, Leish.
 Scandinavia, Health Conditions in, F. L. Oswald, San.
 Science, Pure, Plea for, H. A. Rowland, PopS.
 Scotland: The Passing of the Clans, J. F. Fraser, JunM.
 Scottish University, J. G. Hibben, Scrib.
 Sea Depths, Lowest, Life in the, F. Ballard, YM.
 Sea, Forgotten Heroes of the, J. R. Spears, JunM.
 Seals, Massacre of the, F. Chester, JunM.
 Senate in Our Government, Place of the, H. L. West, Forum.
 Servant Question in Social Evolution, Anno L. Vrooman, Arena.
 Seven, Curious Facts Regarding the Number, P. Carus, OC.
 Shakespeare and the Earl of Pembroke—II, Mistress Fitton, Black.
 Shakespeare and Patriotism, S. Lee, Crit.
 Ship-Yard, Mechanical Equipment of the, J. H. Biles, Eng.
 Ship, George M. L. Stephen, Crit.
 Smoke from a Great City, C. H. Benjamin, CasM.
 Social and Political Conference, National, E. Pomeroy, Arena.
 Social Elements, Developing, H. G. Wells, NAR.
 Social Engineer, W. H. Tolman, CasM.
 Sonnets and Sonnetets, W. T. Hall, MNR.
 South, Industrial Awakening of the, Lenora B. Ellis, Gunt.
 Spain, Neo-Catholicism in, A. Godfernan, Nou, May 15.
 Spain, Treaty with, Revelations of a Senate Document on the, S. Weisler, NAR.
 Spiritualism, Religion and, H. F. Kiddle, Mind.
 Squirrels, Scheming with the, E. W. Sandys, O.
 Star, New, and Its Discoverer, R. de Corlova, Str.
 Stead, William T.: A Journalist with Twenty Century Ideals, B. O. Flower, Arena.
 Steam Generation, Actual Efficiency in, A. Benent, Eng.
 Steam, Superheated, H. H. Foster, CasM.
 Steamships, Ocean, S. A. Wood, Ains.
 Steel, Center of the World of, W. Fawcett, Cent.
 Stevenson, Robert Louis, Unpublished Chapter in the Life of, H. W. Bell, PMM.
 Stillman, William James—"An Earlier American," W. D. Howells, NAR.
 Stock Watering of, BankNY, May.
 Strikes and Compulsory Legislation, J. Jaurs, RSoe, May.
 Strikes, Arbitration, and Syndicates, A. de Mun, Refs, May 16.
 Sinspots and Rainfall, N. Lockyer, NAR.
 Sirmames, English, E. Whitaker, Mac.
 Sossularia Fronte, A. C. Bull, BB.
 Swamp Notes, H. W. Morrow, O.
 Tacitus: How He Became an Historian, G. Boisser, RDM, May 15.
 Tammany's Success, Secrets of, G. Myers, Forum.
 Tariff and the Trusts, G. Beardsley, QJEcon, May.
 Taxation, Utilitarian Principles of, R. S. Guesney, San.
 Telephoning Through the Earth, F. S. Livingstone and C. McGovern, Pear.
 Terrarium, Story of a, Alice I. Kent, Kind.
 Thoreau, Hermit's Notes on, P. E. More, Atlant.
 Thought, Training of, as a Life Force—III, R. H. Newton, Mind.
 Tolstoy, Count Leo, in Thought and Action—II, R. E. C. Long, RRL.
 Tolstoy, The Wrong, G. L. Calderon, MonR.
 Tolstoy's Moral Theory of Art, J. A. Macy, Cent.
 Toronto, Educational Problems in, J. C. Hamilton, AngA.
 Torpedo Boat, Life on a, R. Par, June I.
 Trades Routes and Civilization, J. W. Redway, Gunt.
 Transvaal: see also Great Britain.
 Army, British, Humanity of the, P. Young, USM.
 England's Crime in South Africa, W. T. Stead, Area.
 Guerrilla Warfare in South Africa, USM.
 Lessons of the Transvaal War for Germany, J. v. Bloch, Deut.
 Pennsylvania and South Africa, H. Hodgkin, West.
 Religion of the Boers, Dr. Virgman, NueC.
 South African War, Astonishing Revelations About the, West.
 Vaal Krantz, Battle of ("Chantry"), Black.
 Vainly Soldiers in the World, A. Sangree, Cos.
 Traveling in America, P. G. Hubert, Jr., Crit.
 Traveling in Europe, W. J. Rolfe, Crit.
 Treitschke, Heinrich von, M. Todhunter, West.
 Triple Alliance, Concerning the, Nou, May I.
 Trust Companies, Function of, BankNY, May.
 Trusts and Public Policy, C. Bull, Atlant.
 Trusts: How They Affect Prices, J. W. Jenks, NAR.
 Trusts: Will the New World Buy up the Old? W. T. Stead, RRL.
 Tschinkowsky, The Essential, E. Newman, Contem.
 Tuberculosis, American Congress of, Proceedings of the, San.
 Tuberculosis, Prevention of, A. N. Bell, San.
 Turbine Building in Switzerland, F. Práisl, Eng.
 Turf, The English, W. H. Rowe, O.
 United States: Colonies and Nation—VI, W. Wilson, Harp.
 University of California, Y. Henderson, WW.
 University of Chicago, Elyse H. Glover, Int.
 Value, Social Elements in the Theory of, E. R. A. Seligman, QJEcon, May.
 Venezuelan Boundary Controversy, G. Cleveland, Cent.
 Verdi, G. P. Bellezza, Deut.
 Victoria, Queen, and Her Two Predecessors, J. D. Raikes, Temp.
 Victoria, Queen, Memorial Hall in India, Lord Curzon, NueC.
 Wall Street, Boom in, RankNY, May.
 Wall Street, Wars of, G. Gunton, Gunt.
 Walworth, Rev. Clarence A., W. Elliott, Cath.
 Warfare, Guerrilla or Partisan—II, T. M. Maguire, USM.

Wars, Cost of, R. G. Butler, Home.
 Washington During Reconstruction, S. W. McCall, Atlant.
 Waterloo, Bravest Briton at, E. B. Low, Cham.
 Waterways, Inter-oceanic, G. B. Waldron, Chaut.
 Wealth, Recent Growth of, C. A. Conant, W. Y.
 Weather, New England, E. T. Brewster, NENG.
 Webster, Daniel—H. J. B. McMaster, Cent.
 Wellington, Duke of, G. Smith, Atlant.
 Westminster Cathedral, History of—H., A. Oates, Ros.
 William I., Youthful Letters of, Deut.
 Workmen, Training of, J. Horner, CasM.
 "World Politics," Professor Rolensch, G. B. Chandler, AngA.
 Woman, American, H. Münsterberg, IntM.

Women, E. S. Marth, McCl.
 Women in All Vocations, Ruth Everett, Home.
 Wu Ting-fang, L. A. Coolidge, Aius.
 Yellow Fever, Etiology of, W. Reed, J. Carroll and A. Agr.
 Young, Charlotte, as a Chronicler, Edith Sichel, MonR.
 Young Men's Christian Association, International Jubilee
 of the, E. M. Camp, Chaut; L. L. Doggett, NAR.
 Young Men's Christian Association in America, Fifty Years
 of the, J. H. Ross, NENG.
 Young Men's Christian Association in Europe, W. S. Har-
 wood, Cent.
 Zoo, Feeding Time at the, E. E. Beddard, PMM.

Abbreviations of Magazine Titles used in the Index.

[All the articles in the leading reviews are indexed, but only the more important articles in the other magazines.]

Aius.	Aiuslee's Magazine, N. Y.	Ed.	Education, Boston.	NEng.	New England Magazine, Bos- ton.
ACQR.	American Catholic Quarterly Review, Phila.	EDR.	Educational Review, N. Y.	NineC.	Nineteenth Century, London.
AHR.	American Historical Review, N. Y.	Eng.	Engineering Magazine, N. Y.	NAR.	North American Review, N. Y.
AJS.	American Journal of Soci- ology, Chicago.	ESL.	España Moderna, Madrid.	Nou.	Nouvelle Revue, Paris.
AJT.	American Journal of The- ology, Chicago.	For.	Forum, N. Y.	NA.	Nunva Antologia, Rome.
ALR.	American Law Review, St. Louis.	FrL.	Frank Leslie's Monthly, N. Y.	OC.	Open Court, Chicago.
AMonM.	American Monthly Magazine, Washington, D. C.	Gen.	Gentleman's Magazine, Lon- don.	O.	Outing, N. Y.
AMRR.	American Monthly Review of Reviews, N. Y.	GBag.	Green Bag, Boston.	Out.	Outlook, N. Y.
ANat.	American Naturalist, Boston.	Gent.	Gent's Magazine, N. Y.	Over.	Overland Monthly, San Fran- cisco.
AngA.	Anglo-American Magazine, N. Y.	Harp.	Harpur's Magazine, N. Y.	PMM.	Puff Mail Magazine, London.
Annals.	Annals of the American Acad- emy of Pol. and Soc. Sciences, Phila.	Hart.	Hartford Seminary Record, Hartford, Conn.	Peay.	Peay's Magazine, N. Y.
APB.	Anthon's Photographic Bul- letin, N. Y.	Home.	Home Magazine, N. Y.	Phil.	Philosophical Review, N. Y.
Arch.	Architectural Record, N. Y.	Hum.	Homiletic Review, N. Y.	PHOT.	Photographic Times, N. Y.
Arch.	Arch. N. Y.	HumN.	Humanité Nouvelle, Paris.	PL.	Poe-Lore, Boston.
AA.	Art Amateur, N. Y.	Int.	International, Chicago.	PSQ.	Political Science Quarterly Boston.
AD.	Art and Decoration, N. Y.	IJE.	International Journal of Ethics, Phila.	PepA.	Popular Astronomy, North- field, Minn.
AL.	Art In-Exchange, N. Y.	IntM.	International Monthly, Bur- lington, Vt.	PopS.	Popular Science Monthly, N. Y.
Art.	Art Journal, London.	IntS.	International Studio, N. Y.	PRR.	Presbyterian and Reformed Review, Phila.
Atlant.	Atlanta Monthly, Boston.	IA.	Irrigation Age, Chicago.	PQ.	Presbyterian Quarterly, Char- lotte, N. C.
Bnd.	Badminton, London.	JMSI.	Journal of the Military Ser- vice Institution, Governor's Island, N. Y. H.	QJEcon.	Quarterly Journal of Econom- ics, Boston.
BankL.	Bankers' Magazine, London.	JPEcon.	Journal of Political Economy, Chicago.	QR.	Quarterly Review, London.
BankNY.	Bankers' Magazine, N. Y.	JunM.	Junior Munsey, N. Y.	RasN.	Rassegna Nazionale, Florence.
Bib.	Biblical World, Chicago.	Kind.	Kindergarten Magazine, Chi- cago.	ReFs.	Réforme Sociale, Paris.
BSac.	Bibliotheca Sacra, Oberlin, O.	KindR.	Kindergarten Review, Spring- field, Miss.	RRL.	Review of Reviews, London.
BU.	Bibliothèque Universelle, Lau- sanne.	Kriu.	Kringsjaa, Christiania.	RRM.	Review of Reviews, Mel- bourne.
Black.	Blackwood's Magazine, Edin- burgh.	LHJ.	Ladies' Home Journal, Phila.	RDM.	Revue des Deux Mondes, Paris.
BB.	Book Buyer, N. Y.	LHS.	Leisure Hour, London.	RDP.	Revue du Droit Public, Paris.
Bkman.	Bookman, N. Y.	Lipp.	Lippincott's Magazine, Phila.	RGen.	Revue Générale, Brussels.
BP.	Brush and Pencil, Chicago.	LQ.	London Quarterly Review, London.	RPar.	Revue de Paris, Paris.
Can.	Canadian Magazine, Toronto.	Long.	Longman's Magazine, London.	RPP.	Revue Politique et Parleme- taire, Paris.
Cass.	Cassell's Magazine, London.	Luth.	Lutheran Quarterly, Gettys- burg, Pa.	RRP.	Revue des Revues, Paris.
CasM.	Cassier's Magazine, N. Y.	McCl.	McClure's Magazine, N. Y.	RScoc.	Revue Socialiste, Paris.
Cath.	Catholic World, N. Y.	Mac.	Macmillan's Magazine, Lon- don.	RPL.	Rivista Politica e Letteraria, Rome.
Cent.	Century Magazine, N. Y.	MA.	Magazine of Art, London.	Ros.	Rosary, Somerset, Ohio.
Cham.	Chambers' Journal, Edin- burgh.	MRN.	Methodist Review, Nashville.	Sar.	Saritanian, N. Y.
Char.	Charities Review, N. Y.	MRNY.	Methodist Review, N. Y.	Schul.	School Review, Chicago.
Chaut.	Chautauqui, Cleveland, O.	Mind.	Mind, N. Y.	Scrib.	Scribner's Magazine, N. Y.
Cons.	Conservative Review, Wash- ington.	MisR.	Missionary Herald, Boston.	SB.	Seance Review, N. Y.
Contem.	Contemporary Review, Lon- don.	Mod.	Modern Culture, Cleveland, O.	Str.	Strand Magazine, London.
Corn.	Cornhill, London.	MonR.	Monthly Review, N. Y.	Temp.	Temple Bar, London.
Cos.	Cosmopolitan, N. Y.	MunA.	Municipal Affairs, N. Y.	USM.	United Service Magazine, London.
Crit.	Critic, N. Y.	Mun.	Munsey's Magazine, N. Y.	West.	Westminster Review, London.
Deut.	Deutsche Revue, Stuttgart.	Mus.	Muscle, Chicago.	Wern.	Werner's Magazine, N. Y.
Dial.	Dial, Chicago.	NatGM.	National Geographic Maga- zine, Washington, D. C.	WWM.	Wide World Magazine, Lon- don.
Dub.	Dublin Review, Dublin.	NatM.	National Magazine, Boston.	WPM.	Wilson's Photographic Maga- zine, N. Y.
Edin.	Edinburgh Review, London.	NatR.	National Review, London.	YW.	World's Work, N. Y.
		NC.	New-Church Review, Boston.	Yale.	Yale Review, New Haven.
				YM.	Young Man, London.
				YW.	Young Woman, London.

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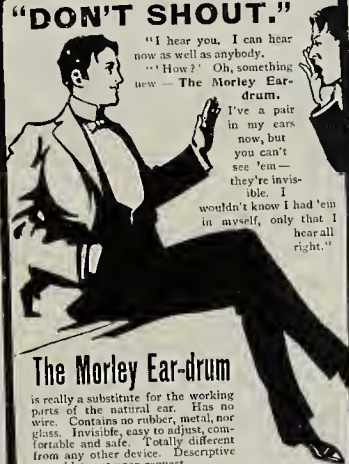
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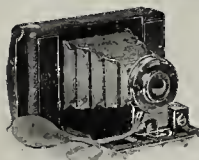


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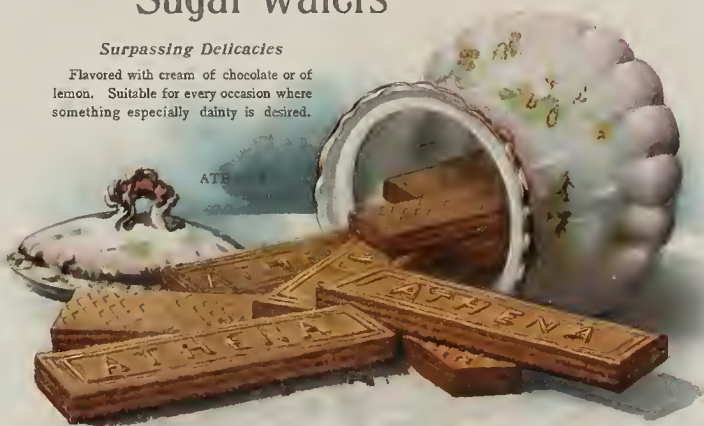
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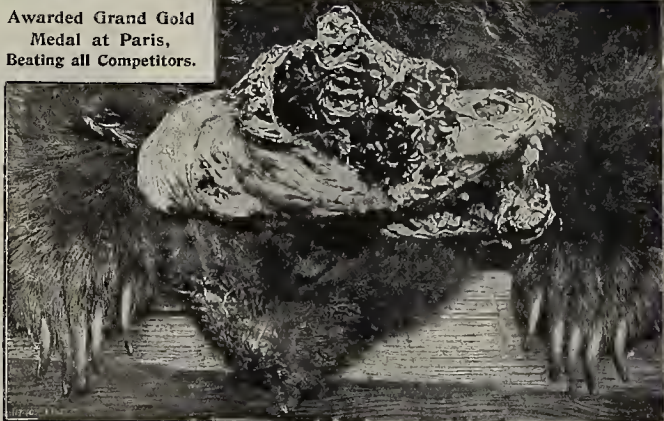
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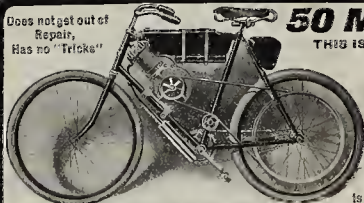
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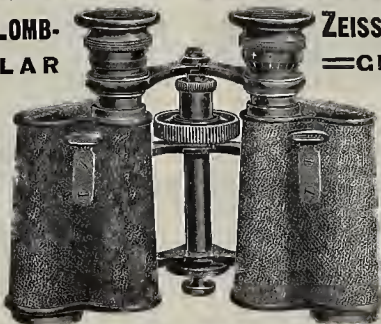
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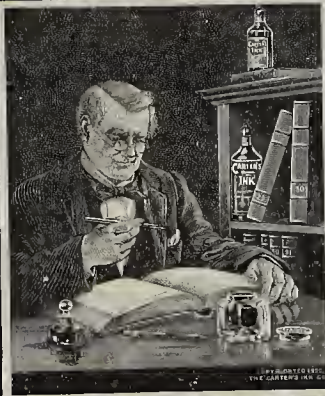
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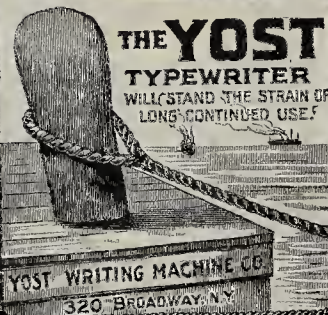
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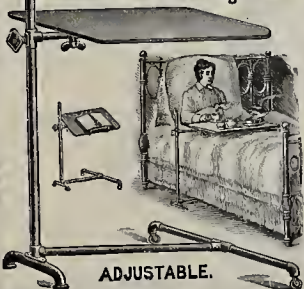
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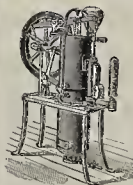
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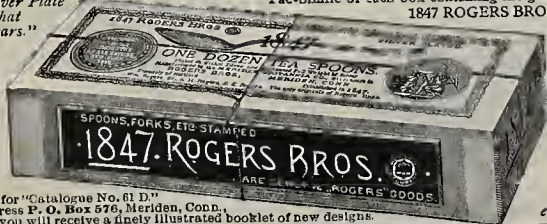
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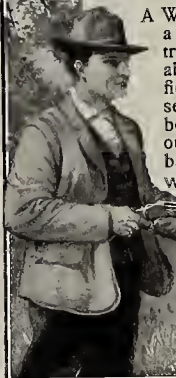


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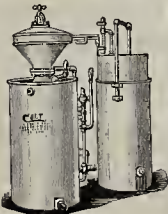
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"Dyspepsia runs in the family. My mother had it for years, and other relatives have suffered tortures with it. I can't say too much in favor of RIPANS TABULES. Before I began taking them I could eat nothing but the very plainest food—a little bread and butter and tea being my principal diet for a long time. Especially was this true at night, and when I ate of something at all rich, I quickly suffered in consequence. Now this is all changed. If I desire to eat anything extra for supper—cake, pie, or other delicacies—I simply take a TABLE at meal time and before I retire. I feel perfectly safe in taking them and have never been troubled in the least.



The home of Mrs. S. C. Warner is situated about four and three-fourths miles north of the city of Burlington, Vermont. It is the second house after crossing Heineberg Bridge, and about three-fourths of a mile beyond the bridge.

"Then at dinner I eat almost anything with impunity. Last summer I wanted a strawberry shortcake. For years I could not eat a piece of shortcake. You know, to be good it should be rich, and I am exceedingly fond of it made so. However, I always suffered much if I dared touch any. Well, as I was saying, last summer I wanted some and thought I would chance it, knowing of what benefit the TABULES had been to me. I ate some, and found that it agreed with me perfectly.

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Mrs. S. C. WARNER."

Dr. W. E. Lund, a leading physician of Burlington, Vt., in an interview said:

"I have recommended RIPANS TABULES to my patients on many occasions as an excellent remedy for stomach troubles. I am a busy man, and am frequently stopped on the street by patients who suffer from dyspepsia and indigestion and desire me to treat them. Instead of stopping to write a prescription, I simply say: 'Take RIPANS TABULES.' They do so and are relieved."

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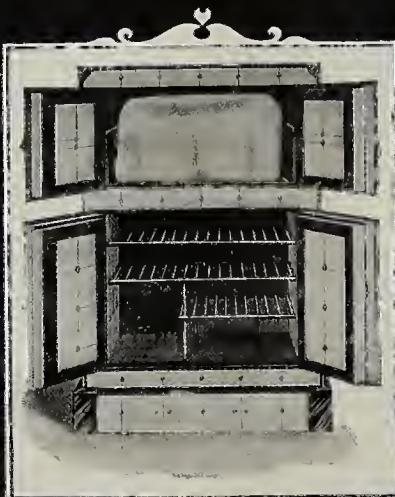
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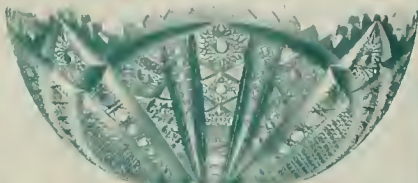
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BUDDHISM IN CENTRAL ASIA.

A JAPANESE EXPEDITION.

Count Otani, who recently left London at the head of an expedition of Japanese scholars in search of Buddhist remains in Central Asia, has been well known in London society during the past two or three years. As brother-in-law of the Crown Prince of Japan and heir to the headship or abbacy of the most powerful and wealthiest ecclesiastical body in the country, all doors were thrown open to him.

He was not, however, disposed to allow himself to be lionised. Not that he was anything of the cloistered recluse.

On the contrary, he thoroughly enjoyed bicycling about England and the Continent with one of his suite, and most theatres in London saw him frequently. But he was fond of the study of geography and exploration, especially in Asia, and would travel to Berlin or Vienna in order to see the latest traveller from that continent or to talk with some veteran like Professor Vambéry.

As to the success of his errand, Oriental scholars are disposed to doubt whether much that is valuable, in Turkestan at any rate, has escaped the attention of Russian and Indian investigators, while amongst the monasteries of Mongolia there is room for important discoveries in the history and doctrines of Buddhism of the Northern Canon which is adopted by China, Japan, and Thibet. Count Otani's passport expressly excludes Thibet, but he will, nevertheless, attempt to enter that country from the Indian side, and it is possible that his position in the Buddhist ecclesiastical hierarchy may assist him in dealing with the Lamas who govern Thibet, and may induce them to treat him very differently from other foreigners. It would be curious if a Japanese traveller were to be the first in the new century to visit the mysterious Lhasa.

BUDDHIST ACTIVITY IN JAPAN.

This journey of Count Otani, it is interesting to note, is only one of many indications of the revival of Buddhist activity in Japan. Although officially discountenanced and in the cold shade of tacit disapproval and contempt with the upper classes in Japan for very many years—perhaps for two centuries or more—it always maintained its hold on the people.

In recent years the Government deemed it necessary to interfere to some extent in order to see that the endowments were honestly employed and to have a voice in the election of the heads of the sects, but practically Buddhism is free from State control. Very many of its leaders are men of learning, and of what Mr. Gladstone used to call "statesmanlike minds." They have sent considerable numbers of the younger priests abroad to study Western literatures and religions; and quite recently they despatched missionaries to Korea and China, where many of them have had great success.

At the present moment they are organising a great congress of representatives of Buddhism from every part of Asia, and of Hindnism, to meet in Tokio, and have sent a delegation, which is at this moment in India, to explain the aims of the congress and to invite Buddhists and Hindus to attend. Max Müller has described Buddhism as one of the three great missionary religions of the world. It certainly bears this character in modern Japan, though after a long period of slumber and of contempt.

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MR. TOKONAMI'S PLAN AND ITS CRITICISMS

(By Professor M. ANESAKI, of the Imperial University of Tokyo.)

The discussions concerning the relations between the State and religious bodies involve many complicated questions, and it is quite natural that Mr. Tokonami's plans of the religious conference to be held are criticised in various directions and from various standpoints and view-points. I do not propose to myself to enter into these, but mean only to dispel some of the misunderstandings as to the intention of the proposal, as a friend of the proposer who knows his ideas personally. The manifold problems incumbent upon the present plan will be treated in a separate volume now in preparation.

Many misunderstandings of Mr. Tokonami's plan are caused by some ambiguities of wording in his explanation and also, among foreigners, by misleading translation of some expressions. Even Dr. Gulick, a sympathetic critic, seems to be rather uneasy in hearing the words "union of State and religion," or "uniting three religions." These are simply, I dare say, mistakes in rendering. Mr. Tokonami used the word *kwaido* (會同), a rather archaic expression for a conference of men of different opinions or interests for a common purpose. Those unacquainted with Chinese classics might have understood this for "union" or amalgamation, and interpreted the Vice-Minister's proposal as an audacious plan to amalgamate the religions existing in this country by State intervention. But who would be so blind to himself as to imagine that an enlightened man, both as a statesman and private man, as Mr. Tokonami is, cherishes a fool's dream like that? The essential oneness of all religions in their profound basis is clearly and frankly insisted upon by him, but this does not at once lead one to an attempt to annihilate the characteristics of various religions and to unite them in one creed or practice. Let each religion and religious body live and act according to its contention and capacity. Government will and ought to afford them full opportunities, with no exclusive support or opposition on part of the government. This point is implied in his present plan and was explicitly and minutely explained by him at the meeting of educationists held on Jan. 30th. This is an almost self-evident thesis, but lamentable are the conditions of religious administration in Japan that necessitated the declaration of the point. I mean the undue indifference of the Government toward religious matters since the Restoration, which indeed was not a measure after deliberation and on a definite principle, but rather as results of negligence and ignorance. A thorough separation of religion and the State is an impossible thing, as I believe, so far as religion exercises a great influence over majority of the people, and religious bodies exist within the national life, if not to speak of the real spiritual bearings of religious faith for a nation's life and ideals. In this sense I welcome and admire the decisive step taken by Mr. Tokonami, and wish that religious influences may be accelerated by the present plan and the conjoint efforts of the religious leaders.

Another misunderstanding of Mr. Tokonami's proposal has been propagated by the use of the word *keigo* (結合). The word properly means linkage or harmonious relations, i.e., maintenance of the respective boundaries and functions between the State and religious bodies. As Dr. Gulick rightly expressed it, mutual freedom and respect between these two factors of national life are what are intended and proposed by the Vice-Minister's plan. The measures to be taken for this purpose are manifold and need much discussion and deliberation. This is of course taken in full account by him, as I know from personal contact with him. The proposed meeting has the purpose of opening a channel of co-operate discussions of the matters between the Government and the religious bodies. The Vice-Minister could not and will not publish his ideas and plans for carrying out this purpose, before the leaders of the principal religions may meet in terms of mutual respect and of cordial fraternity, because real and efficient effects of the measures taken could be obtained only by free and spontaneous decisions of the religious men themselves. The Government would, only then, take up definite steps to the co-operations of religion and the State. Nothing else should we expect from the proposal of Mr. Tokonami, a very enlightened man and sincere statesman as he is. In this respect, I wish indeed, all thoughtful men, both in and outside of religious pale, would assist his ideas and correct his errors, if any, with sympathy and fairness.

The proposal implies manifold questions as to politics, ideas, education, social organisation &c., but I leave these discussions to another opportunity.

The Proposed Religious Conference

Learning that the Home Office has issued invitations to 56 Buddhists of various sects, 13 Shintoists, and Christians to the proposed religious conference to be held February 25 at the Peers' Club, the *Osaka Mainichi* says that when the project was made public, the idea underlying it had been so vague that it caused many misunderstandings as to its real object. Even the Department of Education was taken by surprise by the new movement, and declared that education is independent of religion. Some denounced the project as absurd, as implying the revival of a religious hierarchy. Some misunderstood it as a movement to utilize religions in politics, while others said that the amalgamation of various religions was impossible. In consequence of this, the project was at one time on the verge of being abandoned. But it seems that the Home Office has finally succeeded in persuading different religious leaders to confer in response to its call. The journal hopes that the proposed conference may awaken the nation to the necessity of religious faith in general, so that national morals may be built upon a sounder basis. The journal reflects further that in this age of utilitarianism and conventionalism, it is significant that a bureaucrat should insist on the power of religious faith to build up saner national morals. Nobody would object to such a proposition if he only thinks of the spiritual and moral condition of the coming generation. But the real renaissance in religion and morals will not come through the initiative of Government officials only. The religionists must aid in the movement. It is, therefore, a pity that by the Government's initiation the Japanese religionists should have been awakened afresh to the needs of the cause for which they are striving.

JAPAN'S ATTITUDE TO CHRISTIANITY.

Government Appear To Be Contemplating Change of Policy.

May Invoke Its Aid.

With that of Buddhism and Shintoism in work of Education.

The Japanese authorities have for many years been erecting barricades against Occidental thought and devoting their efforts towards instilling in the people feelings of loyalty and patriotism. Lately, however, they appear to have begun to give thought to the religious side of popular education, and the Home Department Authorities, according to the vernacular press, have now announced their intention of arranging a general meeting of representatives of the three leading religions in Japan viz. Shintoism, Buddhism and Christianity with a view to furthering its ideas.

Mr. Tokonami, the Vice-Minister, representing the Department, has made a statement to the effect that their primary aim is to bring religion into closer relations with the State and so to raise a god fearing sentiment among the people. The cult of national morality, he explains, cannot be advanced except by the co-operative working of education and religion. Thus far education has had no relation with religion. Education by itself cannot keep the people in touch with sacred things--God, Buddha, and Heaven--which inspire sublime and righteous thoughts in man. Without such aid there can be no firm basis for national morality. Therefore it is a necessity to have religion more closely united with the State.

The Position of Christianity.

The second aim of the Department, says the Vice-Minister, is to make the three religions more familiar and let them contribute their influence to the general progress of society. Japan has for long had intercourse with the foreign Powers and proved herself capable of assimilating their worldly thoughts and ideals. Considerable progress has been made with the two present religions and Japan ought to make greater headway with Christianity which has already been established in the land many years.

It could be well, the Vice-Minister is reported to have said, if Christianity could be propagated more widely. It is necessary for its upholders to end the seclusion with which they seem still to persist in surrounding themselves. Some one, the Vice-Minister continues, would object that the three religions in drawing together would lose their characteristics. But, he argued, Christianity whether in Europe or in America is Christianity all the same, though in America it becomes an American Christianity, in England it becomes an English Christianity and in Germany a German Christianity. Though, therefore, Buddhism should go abroad and Christianity be naturalized in Japan, there would be no need to fear lest either should lose its characteristics. It was earnestly to be wished, the Vice-Minister is reported as saying, that the thoughts and faiths of Japan and of Europe should be in such a manner blended.

See Japan Weekly Mail
Jan 20th Page 68.

From the Japan Weekly Mail Jan 1904

From "Japan Advertiser" - Jan. 21st 1912.

Back to Religion

THE important news published in the Advertiser of Friday that the Home Office authorities are considering steps to effect a rapprochement between Shintoism, Buddhism, and Christianity, with a view to associating all three with national education, will come as something in the nature of a rude shock to many advanced thinkers here and elsewhere, who have been wont to point to Japan as an example of a land wherein the problem of inculcating ethics quite independently of "revealed" religion has been successfully solved. The statement ascribed to Mr. Tokonami, the Vice-Minister of the Home Department, is really tantamount to a confession of failure, for it is not so long ago that Dr. Kikuchi was assuring Occidental audiences, who listened to his words with bated breath, that in the Imperial Rescript on Education the authorities had found all that was necessary to foster practical morality among the youth of Japan. On top of this it is a little surprising, to put it mildly, to be told by a responsible official that the cult of national morality cannot be advanced except through the co-operative working of education and religion, and that without these ghostly aids there can be no firm basis for national morality. Whether the Vice-Minister is right or wrong in these assumptions may remain for the present a side issue; the more interesting aspect of the question is the vista which such an official pronouncement opens up.

Mr. Tokonami sets before himself two objects. The first is to secure cooper-

tion between the three religions themselves; the second is to secure cooperation between the three religions and the Government. It is an ambitious aim that of bringing into harmony Shintoism, Buddhism and Christianity, since it implies, to begin with some sort of reconciliation between the various antagonistic sects into which the two latter religions at any rate are divided. Complete success cannot be expected, but it may be that, under wise guidance of the Government, a majority of the various religious leaders can be brought at least into touch with one another and into cooperation along certain lines. The extremists who remain outside the movement will presumably lose that support which the educational authorities are ready to extend to those who join it. It is easy, of course, to point out the immense difficulties in the way of reconciling to any appreciable degree whatever the sects and faiths in question, but we have reason to believe that Mr. Tokonami is not making a blind plunge into perilous seas and that, to change the metaphor, he perceives the lions in the path ahead of him. He intends to give Harmony a chance to enter where she has never entered before and even if he succeeds in bringing about a meeting representative of all the faiths he will have achieved something which has not been achieved before. If nothing comes of such a meeting the blame will rest with the religious leaders themselves. Presumably failure in this respect would cripple, if not kill, the second project of the Home Department—that of encouraging the work of religion as an indispensable aid to sound education.

All broadminded Christians, we think, should welcome the Vice-Minister's

Government's Policy Liberal to Religion

*Will See That Every Faith
Shall Work Freely*

In the House of Representatives on Tuesday Mr. Takayanagi, (Kokuminto) questioned the Government, as already reported, on its attitude towards religion. On that occasion Mr. Hara, the Home Minister, replied only to one point of the interpellation, namely the object of the conference of religious delegates last year, the reply being printed in these columns yesterday. The two other points of the interpellation have now received attention in written form.

One was as to the general policy of the Government towards religion. The Government replies that in accordance with the dictates of the Constitution it will respect the freedom of faith of all believers and will take care that every religion has liberty to accomplish its work of teaching and to contribute towards the national progress.

The other point of the interpellation referred to the old question of the relation between education and religion. In its reply the Government notes that in recognition of the need of keeping education in general aloof from religion, an instruction was issued in 1899 forbidding all religious teaching or rites in Government and public schools and those managed under special Government regulations. This policy has been maintained to the present day. The advisability of religious teaching in other schools than the above mentioned has been left to the discretion of the authorities and the Government has not interfered therein.

plan. To welcome it of course implies a recognition of the fact that each of the three cults—Shintoism, Buddhism and Christianity—can supply something which the other two lack, or, at any rate, can contribute something to the sum total of Truth. But surely few will refuse to grant so much, and so far as the new departure constitutes official encouragement of a Christian propaganda which, in the absence of such encouragement, could not hope to make much headway as against, say, the New Religion described by Professor Chamberlain, the missionaries will have undoubted cause for gratification. Their gratification will be the greater if they will admit that in the long run the Christianity likely to be popularised in Japan will bear a decidedly Japanese stamp. Already, for that matter, Japanese theologians have displayed a latitudinarianism in their interpretations of the Scriptures far from welcome to certain members of the parent bodies. Possibly, as Lafcadio Hearn predicts somewhere, Japan is destined in the end to weld Buddhism and Christianity together—an idea which perhaps may be at the back of the minds of the originators of the present movement.

The Buddhists of Japan are at war within themselves, and they are conscious that they are not prepared to cope with Christianity. They say "The country is now afflicted with crime and calamity, and Buddhists must be up and doing to help or to cure." They are afraid of the new religion, and are trying to beat it on its own ground. "The habitual reading of Buddhist Scriptures," they say, "at religious gatherings, wearies the people. Popular addresses should be substituted. If the people will not come to the temples, gather them, if possible, into private houses, and teach them here."

Jan 23, 1912

Home off. and religion

See

back of page "April 5, 1888"

Japan "Lines" - Feb. 1st 1912.

RELIGION AND THE STATE

PROFESSOR CHAMBERLAIN'S CRITICISMS AND MR. TOKO- NAMI'S PROPOSALS

BY PROFESSOR REV. SIDNEY L.
GULICK, D.D.

[Author of "Evolution of the
Japanese."]

Professor Chamberlain's brilliant but misleading article on the "Invention of a New Religion" and the proposals by the Vice-Minister of Home Affairs in regard to a joint meeting of the three religions, Shinto, Buddhism, and Christianity, with a view to their-utilization by the State for the promotion of national morality, are two events of considerable significance in the religious history of the present era.

Both articles are highly thought-provoking and will surely evoke vigorous discussion. That their ultimate results will be beneficial to Japan, I do not doubt.

It is not my purpose to consider in detail Professor Chamberlain's thesis. Yet in view of the fact that, in spite of its substantial historical accuracy, it is nevertheless both fallacious and misleading, a few remarks seem called for.

Who is not indebted to this veteran scholar and interpreter of "Things Japanese"? Yet even Homer sometimes nods. As I have read and re-read his article the impression has deepened that this great sinologue has been so possessed by his agnostic philosophy, that it has been impossible for him to recognise in modern Japan the deeper life of the spirit, much less to sympathise with it in its aspirations and efforts, and that consequently he is correspondingly disqualified as an interpreter of her moral and religious problems and of her efforts at their solution. He ascribes to those whom he calls the "bureaucracy," selfish class-interests and motives, a charge, I am persuaded, unworthy of him and undeserved by them.

So-Called "Mikado-worship" Is Loyalty

From the view-point and information of the writer, what Professor Chamberlain calls or rather mis-calls the "new religion" is, accurately speaking, not a "religion" nor is it in any proper sense an "invention." It is rather the manifestation in new nationalistic forms of the old patriotism and loyalty. The "bureaucracy" at least, denies its religious character, and distinguishes it from Shinto. What has been taking place, so far as the "bureaucracy" is concerned, instead of being an apotheosis of the Emperor, is rather, to coin a word, his *katatheosis*. Instead of creating a religion, the "bureaucracy" is rather destroying one. For it is seeking to de-religionize that aspect of Shinto which concerns the Imperial ancestors. Whereas for ages the first great ancestor of the Imperial family, Amaterasu O-mi-Kami, has been regarded as the Sun Goddess, and is still so regarded by the common people, the "bureaucracy" insists that she was a truly human being. Shinto shrines long devoted to the worship of national heroes, have been removed from the care of that department of the Government, which has charge of religion and put under the care of a department which superintends national memorials. The "bureaucracy" then, instead of "inventing a religion," has been destroying one! But, that, too has not been their aim. Their one and central aim has been the exaltation of patriotism and loyalty to the highest possible pitch of power and efficiency. They have been producing what Professor Eucken calls a *syntagma*, a system of thought and life which would utterly dominate and underlie all other interests of life. In one sense it is religious, but only because it would substitute patriotism and loyalty for religion. In no proper sense is it religion.

This new over-powering nationalism of Japan is the natural and spontaneous reaction of the national spirit, in view at once of her past life and present conditions. To call it an invention is to brand it as insincere. But this, I am persuaded, is the last thing that can be said of it. That the "bureaucracy" has striven in many ways to promote this thorough-going patriotism and loyalty, making use of the national school system and the army and navy for this purpose is a fact too patent for any to doubt. The people moreover have readily accepted the leadership of the "bureaucracy" in this matter, because the so-called new, is the natural fruition of the old patriotism and loyalty, under the extraordinary conditions of the new national organization and international relations and corresponding extraordinary expansion of the life of the spirit.

Beginning of Japan's National Unity

Japan's truly unified national activity began only with Meiji (1868). Then for the first time within the records of history did the Emperor begin to rule directly the whole of Japan. In order that this might be possible, the inner

political organization of the nation was completely transformed, and at tremendous cost. At the same time, Japan weighed anchor and set sail from her safe harbor of national isolation, boldly venturing out into the storm-swept ocean of international relations and cosmopolitan life. These extraordinary changes, both inner and outer, have brought successes and precipitated problems, vast and many, of which few foreigners, especially if unsympathetic, can have any adequate conception.

Among the striking phenomena of Japan's spirit-life, characterizing the last two decades, is this all dominating patriotism which Professor Chamberlain has so keenly criticised. To call it nationalistic patriotism, however, does not fully express its content nor reveal its true nature. For it is not a mere jubilant, joyous emotion, nor is it on the other hand mere national conceit and pride. Besides the joy and the pride is a consciousness of serious and fundamental problems. It includes beyond question a sincere, though as it appears to the writer, a mistaken effort to meet some of the pressing needs of the time, namely *the provision of adequate ideals and sanctions for the new national and moral life.*

The old sanctions for moral conduct have been thoroughly shaken. Japan's great problem today is, how to hold fast all that is good and true and beautiful in the new life made possible by her growing intimacy with the life of the world. Of this problem, Professor Chamberlain gives no hint nor so far as appears does he see that the so-called "bureaucracy," in its fervid exaltation of Emperor-veneration, is struggling more or less consciously with this problem so vital to her welfare.

Japan's new life has brought her problems in ethics and religion that are fraught with grave import to the national life. Her leaders are becoming conscious of these problems. He who would understand present-day Japan must himself be ethical and religious at heart. He must also be able sympathetically to enter into the essential life of the Orient. Only thus may he appreciate the problems created by Japan's attempt to make the two great streams of civilization, Occidental and Oriental in all their richness in the same channel, mix and mingle in the same brain.

Mr. Tokonami's Proposal

In striking contrast to the cold and critical intellectualism of Professor Chamberlain, is the earnest, ethical and religious zeal of Mr. Tokonami. His article, proposing a joint meeting of the three religions of Japan in order to effect if possible a "union of Religion and the State," and by making religion more respected and authoritative among the people, to make it more effective as a means of promoting national morality, is truly an epoch marking and I believe an epoch making utterance. It is a plan bristling full of propositions and assumptions which invite and demand serious discussion.

While I most heartily agree with him in much that he says, and think that the proposals, if wisely carried out, are fitted to secure for Japan results highly advantageous, yet there are, it seems to me, suggestions and implications that are highly dangerous.

First let me mention a few points that seem to me admirable.

1. Mr. Tokonami does well to emphasize the essential oneness of the

Japan Times
Feb. 1st 1912

so-called yellow and white Races. Sensational and political writers, both Japanese and Western, have done incalculable harm to Japan and also to the West by so over-emphasizing their differences as to make it appear that they are mutually unintelligible. The longer I live in Japan the more I am impressed with the fact that the differences between Japanese and Anglo-Saxons, for instance, are superficial, compared with their essential oneness.

2. Japan's life of the spirit must stand on the same universal foundation as does that of other lands. Mr.

RELIGIOUS LEADERS WILL MEET TO-DAY

**Tokonami will Outline Scheme
of Cooperation for Moral Up-
lift of Nation**

BISHOP HONDA'S VIEWS

**Thinks Government's Recogni-
tion of Christianity Means
Much Good**

This afternoon at three o'clock the conference of representatives of the three great religions, Christianity, Shintoism and Buddhism, will meet at the Kwazoku Kwaikan to discuss a cooperative scheme of work, to be outlined by Mr. Tokonami, Vice-Minister of the Home Department.

The representatives of Christianity who will attend are Bishop Honda of the Japan Methodist Church, Dr. Ibuka, president of the Meiji Gakuin, Rev. T. Miyagawa, President of the Congregational Board, Rev. Dr. Motoda, President of the Rikkyo Dai Gaku, Rev. Dr. Chiba, President of the Baptist Theological Seminary, and priests from the Greek and Roman Catholic Churches.

Bishop Honda, when seen yesterday by a representative of the Advertiser, expressed appreciation of the motives of Mr. Tokonami which he said he considered would mean much for the building up of the Christian Church in Japan. Briefly, he said, the scheme has for its primary aim the bringing of religion into closer relations with the State to their mutual advantage and the upbuilding of the national morality. This recognition of Christianity on the part of the Government as a factor to be reckoned with in reaching the desired end he considers a great step. Even to-day, he said, there exists among the people of the country an antipathy to teachers of the gospel of Christ and its converts, and this official recognition would mean that the people would not be so prone to view with distrust the teachings of the Bible—and the work of propagating the Scriptures would thus be much easier over larger fields.

Asked whether he considered there would be much opposition on the part of the Shintoists and Buddhists to this recognition on the part of the Government he said he considered there would be a great number of objections raised by representatives at the Conference and these would have to be met, but he was sanguine of a certain amount of success in effecting a working understanding between the three great religious bodies.

He was not able to say how long the conference was likely to last. From news which he had just received it was possible that the meeting to be held this afternoon nothing more than the introduction of the delegates and the outlining of Mr. Tokonami's scheme would be attempted, but meetings would be held during the week to discuss the points brought up.

WOMEN'S BUDDHIST SCHOOL

**GREAT UNIVERSITY FOR WO-
MEN TO BE ESTABLISHED**

The project of establishing a women's university by the Buddhists will be received by all with great interest. It is reported that a meeting was held on the 19th at the Nishi-Hongwanji Temple, Kyoto, to discuss the scheme. It was unanimously agreed to carry out the enterprise as a work of the Women's Association of the Temple Sect. The expenses for constructing the institution are estimated at 270,000 yen.

and improved blame, for imaginary faults." Perhaps the Bishop is vexed because his Anglican Japanese Mission has not got near enough to the Japanese to make more converts. Recently published statistics show that after nearly fifty years of missionary enterprise in Japan by Christians of all denominations there are only 94,446 Christians in Japan out of a population of 46,732,841, or about one in 495, counting all the 94,446 as sincere converts. There are no less than four Bishops of the Church of England for about 12,800 "converts," or 3,200, each, a number exceeded in many ordinary churches and chapels in England, while, as Sir Tollenache Sinclair says, "all the Anglicans in Japan, native and foreign, could be easily accommodated in St. Paul's Cathedral, London, with plenty of room to spare." In 1901, the total expenditure on all the Anglican missions in Japan was \$55,000. On the basis of adult converts—7,000—this is about \$7.50 each per year. It is quite a question whether the educated Japanese are not better able to teach foreign Christian missionaries of the type usually sent out than vice versa. On this point The Japan Mail, an English newspaper there, said:

"Some years ago the average missionary was valuable, for he was then in advance of Japanese knowledge. Now he is not. Formerly he could direct a group of Japanese workers and, though his Japanese might be faulty, his preaching contained new matter. Now the Japanese workers' better language outweighs the better knowledge of the average foreigner, so that neither his own preaching nor his direction of others is acceptable. Had he not better go home?"

The theory that sexual morality and commercial honesty are at a much higher level among Christians in name, such as those of Europe (and America, for that

matter), than Christians in deed, but not Christians in name, like the Japanese, is improbable and untenable. Contrast the "Christian" Russian government and the "heathen" Japanese government, and the conduct of the soldiers and sailors of each in the late war, the Russian attacks on Red Cross stations and workers, etc. Pharisees among the Western nations cry out for formal Christianity in Japan, while they completely overlook the real Christianity of Japan. Real Christianity is a substance, not a form, call it by any name you will.

Bishop Awdry deliberately said: "An Englishman's word is better than a Japanese bond." What rot! The bond of a Japanese can be enforced at law, while the word of an Englishman, or an American, or a man of any country, cannot. If Japanese traders are dishonest, how is it that American commerce with that country is increasing by leaps and bounds? Could a dishonest nation have increased its foreign trade from \$53,500,000 in 1876 to \$330,000,000 in 1904, and that by a gradual increase each of the twenty-eight years? An English Consul, who resigned some years ago, a Mr. Langford made statements about as rash as those of Bishop Awdry, but they were completely and publicly refuted in London last month by Mr. Curtis, editor of The Kobe Chronicle.

Bishop Awdry does admit that the Japanese government, leading bankers and a "few commercial houses" are free from reproach as regards honesty in pecuniary transactions, but where does he, or where can he, draw the line? English and American papers continually teem with records of dishonesty by some leading men. Do we throw mud at all traders, leading and otherwise because some forget the distinction between meum and tuum? Have we any right to exact a standard of com-

mercial morality from the Japanese higher than the one we live up to ourselves? Moreover, these pharisaical critics of Japan say "the Japanese nation is dishonest," but quote only a few instances of dishonest traders—the minority of the population, more of whom to the square mile, or to the population, can be found in other countries than in Japan. We do not hear of Japanese business failures, involving the non-payment of foreign obligations. Nor do we hear of in Japan, in proportion, such graft and illegal and extravagant expenditures of other people's money as are now being exposed in New York and elsewhere among "Christian" nations. In the handling in Japan of nearly a thousand million dollars of war funds only one case of embezzlement has been reported.

As to the charge of excessive sexual immorality, we can safely accept the figures of Mulhall, the eminent statistician. He gives the number of illegitimate births per 10,000 population in 1896 as: Austria, 230; Hungary, 151; Denmark, 133; Sweden, 125; Belgium, 111; Italy, 98; Japan, 93; Scotland, 87; France, 79, and Germany, 5. Instead of being first in this undesirable category, as has been freely stated, Japan stands seventh. Further, the duration of life is longer in Japan than in either of the other countries named. In Russia, for instance, the death rate is about double that of Japan.

Pauperism in Japan is so small that in 1902 the entire poor rates levied and collected amounted to only \$375,000 for 46,000,000 people.

Divorces are exceptionally common in Japan, say these pessimists. Again they are wrong. In San Francisco, for instance, the divorces are 2,233 per 10,000 marriages, against 1,660 per 10,000 marriages in Japan.

Japanese jails contain only eighty-seven female to 913 male criminals per 1,000, while in England (Bishop Awdry is English) there are 180 female criminals to 820 male criminals, and on the average for Europe 160, or nearly twice as many.

Sir Edwin Arnold tells us that so cleanly are the Japanese that in Tokio there are from 800 to 900 public baths, where 300,000 persons bathe daily at a charge of one cent per adult and one-half cent per child. St. Francis Xavier, writing about the Japanese in the middle of the sixteenth century, said: "This people is the delight of my soul."

Still further, all these unfair and untrue assertions can be, and are, refuted by the very full and elaborate statistics published by the Japanese government, which can be had anywhere in Japan for the asking, and particularly in Tokio, where Bishop Awdry resides.

Personally, I may be allowed to say that I have never been refused any Japanese documents asked for, and my requests have been many and frequent, nor have I experienced reticence at the hands of any Japanese official.

In our Japanese dealings we must remember that confidence begets confidence. Schenectady, N. Y.

The Dōjōji.

By H. Matsuura.

Master of Literature of the Imperial University.

First I must mention that this piece has its origin in one of the operatic songs for our *Nō* performances, i.e. *Yōkyōku* or *Utai*. I have mainly stuck to the original, not only in its plot, but in its expressions, so that one might well suppose that it is a mere translation of the original. In the mean time I must confess that it cannot claim the right to be called a real translation, which the reader will easily find by comparing it with the original. I wish to be known that my present intention is simply to reproduce a dramatic version of a story, incorporated in our *Yōkyōku*, and with no regard to the peculiar artistic construction of the latter.

RELIGION AND THE STATE

(Continued from Page 3.)

Mr. Tokonami well says:—"We can no more afford to stand alone in spiritual matters than in political and economic affairs." Religion and morality can stand on firm foundations only as they are based on that which is universally good and true. But goodness and truth can not be the private possessions of any race or nation. Just in so far as the religion and morality of any people is nationalistic, rather than universal, to that extent are they weak.

Basic Religious Principles Essentially the Same

3. Although I am a Christian and a missionary I can heartily agree with Mr. Tokonami in his statement that "the fundamental principles of the various religions are essentially identical." Were there no principles in the traditional religions of Japan identical with those of Christianity, Christianity would never have made any progress in this land. I most heartily believe that the points in which Christianity agrees with Shinto and Buddhism and Confucianism are real and profound, and that it would be of the highest benefit for scholarly and devout representatives of all these religions, to meet together in the spirit of fraternal fellowship, and earnestly study and learn the real nature of the truths held and taught by each. In such a study, it would be needful that each come with a sincere spirit of humility, to learn what good lesson the others have to teach and, when learned, honestly to acknowledge its source.

4. It is refreshing to hear one in so high a place in the Government as is Mr. Tokonami frankly say that religion has its contribution to make to the welfare of the State. It is not long ago that prominent leaders of Japan's national life asserted that religion is but superstition, and the less of it the better. So widely has the irreligion of Japan's leading men been proclaimed, that Occidentals have come to think of Japan, so far as her educated classes are concerned, as a non-religious, not to say irreligious people. Professor Chamberlain himself has done much to popularize this view. Many have insisted that the whole Japanese nation is inherently non-religious. I have elsewhere maintained that such a view wholly ignores Japan's long religious history. Still, during the larger part of Meiji few leading Japanese statesmen have ventured to insist that religion is vital in the life of a man or a nation. On the contrary the vast majority of those Japanese who have spoken for the Government or the people have said that religion is needless. For decades the entire system of education has been both in theory and practice anti-religious. This anti-religious spirit and policy is what I understand Mr. Tokonami to have rejected.

5. Corresponding with this view is the contention that the Government should be so connected with religion as to promote its authority and the respect in which it is held by the people, thus rendering it more effective in matters of national morality. In all this I see signs of a new epoch in Japan. If this policy becomes heartily endorsed by large numbers of Government officials, not only in their official capacity but in their private lives—and this is the only endorsement that will really count for much,—then there will indeed come a new spirit over the life of the nation, and a new moral energy and noble quality into all its activities. This I understand to be the desire of Mr. Tokonami, a desire which naturally seems to me highly praiseworthy.

Relation of Morality and Religion

6. Another point in which I find myself in the heartiest agreement with Mr. Tokonami is in regard to his conception as to the relation of morality and religion. While many have asserted and still assert that morality is quite independent of religion, Mr. Tokonami evidently takes the opposite view. "Without the association (of morality) with its sources, such as Gods, Buddha or Heaven, it will be impossible to expect the steady development of fair and equitable ideas among the people." Conceptions and ideas in regard to morality can indeed be imparted, wholly dissociated from religion. In this sense morality can be taught in the schools. But such moral teaching is proverbially futile. It has no power, because it does not carry conviction. Moral teaching gains authority, only as it is based on some kind of sanction. Children, indeed, may be led to moral deeds by fear or love of parents, quite apart from religious considerations. Immature peoples may also lead a semi-moral life based on entirely social sanctions, yet even there religion plays an important part. But highly educated men and women in a free State can have true and strong moral life only as they have as its background and source a true and strong religious life. Religion is the root of which moral life is the fruit. This is one of my own deepest convictions and I take it to be one of the convictions of Mr. Tokonami.

7. Resulting from his conviction in regard to the dependence of morality on religion for its vitality, Mr. Tokonami urges the importance of the "cooperation of education and religion." "If it is desired to strengthen the basis of popular morality, it is essential that religion and education should go hand in hand." This is the constant contention of all Protestant Christians. It is for this reason that they have from the beginning of Christian work in Japan founded and maintained Christian schools at great expense. We believe that the principle of the moral life, though capable of being taught to the intellect apart from religion, can not be really imparted to the deeper nature of growing child and youth, and become a vital element, a controlling conviction and principle of conduct, except in connection with a religious conception of the world.

It is refreshing indeed to find one so influential in Government circles as is Mr. Tokonami, propounding these principles which lie at the foundation of all Christian education in Japan and throughout the world.

Kind of Christianity Suited to Japan

8. Mr. Tokonami's courage I highly admire. For he of course knows well that many hostile critics, not only among Japanese but also among foreigners, are ready to pounce upon him. Radical agnostics and so-called rationalists insist that Christianity itself is moribund, dying from its superstitious and foolish adherence to the past. They charge it with dogmatism, conservatism and obscurantism in thought, with ecclesiasticism in organization, with impracticable ethics. Christianity, they say, has utterly lost efficiency in the daily life. Now there can be no doubt that Christianity, taken as a historical whole, has indeed fallen into many and serious errors, both of thought and act and is, therefore, open to many serious criticisms.

Christian and missionary though I am, I sympathize deeply with many an agnostic and rationalistic critic of Christianity. But it seems to me that hostile anti-Christian critics do not know that Christianity as a historical institution, to the law of growth, and that there is today a progressive vital Christianity in both the Protestant and Roman Catholic branches. I too recognize moribund elements in the Christianity of history. But I believe there is a Christianity which, while in full sympathy with modern science and philosophy, yet in no wise loses the real spirit of Jesus. It is true that such Christianity differs in important respects, both in the doctrines emphasized and in the activities practiced—from the Christianity of a century back—or five centuries back. Both ultra conservatives and ultra radicals would deny to the modern progressive Evangelical Christianity the right to the name of Christianity, and both for the same reason—namely because it is progressive in spirit and new in form. But such denial is unreasonable. It betrays profound ignorance of the laws which require the ceaseless growth of living things. It also ignores the fact of a developed Christianity, which in the large is not only in substantial harmony with the intellectual and philosophic progress of the day, but has been an important factor in attaining that progress. Thus modern progressive Christianity is well abreast also of the methods and spirit of the Science and Philosophy of Religion.

This is the type of Christianity which seems to me suited to and needed by Japan, indeed by all nations. It is doubtless this type of Christianity for which Mr. Tokonami has such high regard. But in view of all the hostile criticism to which he knew he was exposing himself, it required no small degree of courage to take the stand and make the proposal he has. For this I admire him.

But there are, on the other hand, a few points in this remarkable article concerning which I find myself raising questions.

Warnings to State Religion

1. Does Mr. Tokonami plan to establish anything like a State Religion or three State Religions? Just what does he mean by the "union of Religion and State"? When we hear these words, I recall the long history of the relation of State and Religion in Europe, from the time of the Roman Caesars down to the present. I think the West has by long and bitter experience learned great lessons on this subject, which Japan would do well to consider before embarking on any program of this kind. The subject, however, is much too large to handle in a paragraph.

2. Mr. Tokonami's proposal to utilize the three religions in order to promote "national morality" raises the question as to whether he realizes the real nature of either morality or religion. His article is necessarily so brief that a full statement on all points is not to be expected. Nevertheless the writer can not but hope that in the discussions that shall take place, and in the plans for carrying out the proposed utilization of religion by the State, no error will be made. For if either morality or religion is conceived as anything else than the free life of the spirit voluntarily enacting for itself the eternal laws of goodness, truth and righteousness, and freely entering into spiritual communion with the unseen soul of the Universe, disaster will follow. It is because moral and religious life are possible only as the free activity of the will that neither Religion nor Morality can be taught, in the sense that science or philosophy can be taught. Religious and moral life must be caught; they are transmitted only by contagion. The official promotion of religion or morality is practically impossible. Official action may make circumstances favorable or unfavorable: that is all it can do.

Can not Change Religions Deliberately

3. Another question raised by Mr. Tokonami's proposal concerns the Occidentalization of Shinto and Buddhism and the Japanization of Christianity. Does the author of this plan seriously think that this can be done intentionally and consciously? To me, the conscious dropping from Christianity of certain aspects of its essential truth, and the proclamation of certain other teachings which it never had before, in order to adapt itself to the spirit of Japan and its nationalism would not only be suicidal but is practically impossible. The very spirit and essence of Christianity is its proclamation of the truth, the whole truth, and nothing but the truth, in regard to the natures and mutual relations of man, God, and Christ. The truth it proclaims regardless of man's approval or disapproval. To trim and twist, abandon or add, various doctrines according to the exigencies of the times is to adopt worldly methods of success. This was the very temptation Jesus resisted at the outset of his ministry. All through the ages when Christians have resorted to this worldly method to achieve success, their doom has been sealed.

Nevertheless, it may be this is not what Mr. Tokonami means by Japanizing Christianity. If he means that, preserving all the inner essence of Christianity, it adapts its outward forms to meet the idiosyncrasies of the people, I may say that not only do I have no objection to the proposal, but that from the first day of my missionary life in Japan this is what I have been trying to do. And not I only, but all the missionaries of the American Board and all the pastors and evangelists of the Kumiai churches. The question of the success of our efforts is another matter.

Japanese Christianity will Become Different from That of the West

There is no doubt in my mind that as Christianity becomes widely accepted in Japan there will grow up spontaneously a form of Christianity as different from that of Germany or Italy, or New England, as these differ among themselves. But it is well to remember that in so far as these different forms lose important elements of the Christian faith in their adaptation to national differences, in that degree are they weak and defective. It is the duty of Christians of every land, for the highest good of their country, to strive to maintain the religious life at its highest level of truth and power.

The first duty of a Christian and is it not also the first duty of every true patriot, is not to seek slavish conformity with his country's present attainments and ideals; but, for the sake of his country, when the ideals or practices are low, to resist popular opinion or official pressure, and insist on the higher truth he has discovered. Fidelity to God is true fidelity to country, though fellow countrymen may at times regard it as disloyalty and treason. True national progress is secured only by the daring and courageous spirit of its best men and women, who venture to defy popular opinion, and even official command, in order

(Continued on Page 8.)

Mr. Shinsuku Ito writes in recent issue of the *Kolunin-no-Tomo* about the compilation of a text-book on morals to be used in our schools. He thinks all the books of the kind now before the public are utterly unfit for the purpose they are meant to serve. The grounds upon which he speaks so strongly in disfavour of the books now used in our schools, are the following:—

I.—The authors of the books on morals now in use are not men fit for the compilation of such books.

II.—These books are too often changed one for another.

III.—These books have nothing sacred or likely to inculcate reverence in connection with them.

IV.—These books are written in very bad Japanese.

In concluding his essay, Mr. Ito advises the establishment of an institution to be called the *Meikei-in* (Ethical Institute) attached to the Imperial Household. Ten sages should be elected from among all living Japanese, the electors consisting of the Directors and Professors of the Imperial Universities, the Higher Normal School, the Higher Commercial School, and all Higher Schools, the President and Members of the Tokyo Academy, and a number of *savants* not in the employ of the Government. This body should take charge of the compilations of a text-book on morals for use in schools. A book, Mr. Ito, thinks, compiled by such a constellation of sages, upon each of whom he advises the Government to confer the honorary title of *Meikei-in Daihakuse* (Fellow of the Ethical Institute), would not fail to be perfect in all respects.

THE BASIS OF MORALS IN THE EAST AND THE WEST.

In the pages of the *Toyo Tetsugaku-sasshi* (Oriental Philosophy), Dr. Kato Hiroyuki, in pursuance of his plan of making a thorough comparison of the principles underlying the moral, intellectual, political and social life of the East and West, has turned his attention to the above subject. In our own words we give, in as concise a manner as possible, Dr. Kato's view of the essential difference between morality in the East and the West. According to him, one of the chief characteristics of Eastern morality is self-effacement (亡我), while the fundamental principle of Western morality is self-preservation (保我). In the East it is considered highly derogatory for a man to study his own interests in anything that he undertakes. But in Europe self-preservation and the attainment of happiness are regarded as the ultimate aim of life. That is equivalent to saying that Eastern morality is essentially altruistic and Western essentially egoistic. True to its altruistic principles, Chinese and Japanese morality lays great stress on the duties of the five relationships. Loyalty and filial piety on the part of those that occupy subordinate positions; benevolence, impartiality, and justice on the part of those that rule, have always been considered cardinal virtues

in the East. The burden of the moral teaching of Confucius and Mencius was no other than the inculcation of the principle of entire self-renunciation, of extreme deference to the wishes of others. This, is the essence of Buddhism. It was the stress that Shaka laid on purely altruistic doctrines that insured the success of his religion. India was wearied of the estrangement, selfishness, and invidious class distinctions engendered by Brahmanism when Shaka appeared upon the scene. Throughout his teaching the duties of different classes of human beings are treated as the most sacred of all the obligations of life.

In Europe we see the reverse of this state of things. In ancient times the Greeks and Romans attached great importance to the rights of individuals, and in modern times the subject of personal liberty constantly forms the topic of philosophic discussion and is regarded as of paramount importance. The freedom granted to the individual has enabled men to carry on whatever investigations they please, and as a result great discoveries have been made. It is impossible to over-estimate the value of that progressive spirit which renders each generation dissatisfied with the achievements of its predecessors, and the very existence of this spirit is to be traced to the importance attached to individual rights and to the antipathy felt for conventionality by certain minds.

To the influence of European egoism Christianity has always, in a greater or less degree, furnished a check. There is no denying that, like Buddhism, Christianity has always preached altruism. Self-effacement was taught by Christ when he said, "Whosoever shall smite thee on thy right cheek, turn to him the other also." But there is an essential difference between the altruism taught by Christianity and that inculcated in India, China, and Japan. Christianity, while insisting on self-denial and self-sacrifice, teaches that all men are equal in the sight of God. The tendency of this latter doctrine is to weaken the feeling of deference to others that existing political and social relationships are calculated to engender and develop. By specifying the class of persons to whom deference is due, the Oriental system of ethics commends itself to the minds of men. That permanent relationships, whether political, social, or domestic, should call for the exercise of certain virtues seems most natural. By focussing the altruism that it teaches in the manner above indicated, Oriental morality not only avoids the vagueness that characterises Christian teaching, but furnishes a safeguard against the duty of deference to others being relegated to a subordinate position in the moral code to which in everyday life men appeal.

"Japan Times"
Feb. 1st 1912

to follow the higher ideal and better practice. The country that discovers how to make room for such innovating citizens and seeks to learn from them.—happy is her lot and great will be her progress. But woe to the country which has no daring spirits, no courageous prophets. Woe to the country which kills its prophetic leaders and persecutes their followers.

State Support Might Injure Religion

4. Already suggested, but deserving of separate treatment, is the question whether governmental support of religion, either financial or legal, is of any real advantage to religion, and so to morality. I well know that all the Christian States of Europe have State Churches, and give both legal and official support to religion. Nevertheless, the results are by no means assuring. Without presenting a full statement of the reasons, I yet venture the assertion that true religion best thrives in a land where it is wholly without governmental support. Any particular form of faith, in order to remain a truly living faith, needs the constant stimulus of a struggle for existence. As soon as it is richly endowed, or supported by the government, it easily becomes a matter of forms and ritual, and in so far as it is this, it loses power to make and keep men good and true. Corruption then inevitably creeps into the church. A church endowed in past ages, or supported by the State, may lag far behind the people to whom it is supposed to minister. A church, however, existing through its ability to contribute to the present spiritual and moral needs of the people, cannot lag far behind them. Government support of any particular church is artificial and extraneous. It removes that church from the needed stimulus of struggle for existence. It feels no need of making itself fit to survive. Such artificial support is accordingly a great calamity. For religion, like every other living thing, must grow or die. The growing life of a people imperatively demands a growing moral ideal with its moral practice, and a growing religious interpretation of life, with its growing religious experience. These cannot be produced, nor should they be artificially controlled by government action.

No greater calamity could overtake Christianity in Japan than to have it made the official religion of this land. It would doubtless grow rapidly in numbers. But the same disaster would overtake it here, that overtook it when Constantine the Great became Christian, and made Christianity the official religion of the Roman Empire. That act was the beginning of a paganization of Christianity, from which it has yet only partially recovered. The so-called Occidental features of Christianity are, most if not all of them, not Christianity, but the paganism which came into Christianity because it was made the official religion of the Roman Empire, and because all kinds of people came into the Church who had not received full Christian instruction, and had imbibed little if any of the true spirit of Jesus.

Whatever proposals may be brought forward as to the "union of Religion with the State," I sincerely hope that Christianity will never be adopted by the State as one of the official religions of Japan.

True Attitude of Government

But this does not mean that I desire official antagonism to Christianity or to any religion. By no means; for that too places religion in an artificial position. From my view-point, the ideal relation of the State and Religion is that of mutual liberty and respect. The Government, as such, is not competent to judge of the truth or falsity of any religion. It is, therefore, dangerous for it to promote one and oppose another religion.

Religion, whether Shinto, Buddhism, or Christianity, must prove each its right to live, by the moral life and social efficiency of its adherents. That religion which can give to modern men the most complete satisfaction, is the one best fitted to survive. It would be as great a mistake for the government to support the less fit religion as it would be for it to throttle the more fit. The question of the fitness and value of any religion can be settled only by the people themselves. Let each religion have full and equal opportunity unsupported and unaided by government. In the course of a few decades, or even centuries may be needed, the people will slowly yet surely choose that religion which really meets their needs.

So far as the intellectual question between the religions is concerned, they must be discussed fully, fearlessly, and sincerely. No honest man desires that his religion shall rest on falsehood in logic or history. Scholarship, therefore, must be fully and freely applied. That religion which, building on universal truth, can produce really religious and moral men and women, highly patriotic, faithful in family relations, thoroughly educated, and socially efficient, is the religion Japan wants, and that all the world wants. But such a religion will come into being and thrive, only in proportion as governmental support or opposition are both removed. Every religion must enter into the great debate untrammelled, and, taking its place in the struggle for existence, it must compete for victory on the sole basis of its superior fitness.

5. But my desire for perfect governmental neutrality in its attitude toward and organic independence of the religions, does not mean that in my opinion there is *nothing* the government can do to promote the interests of a religiously grounded morality. I think it is quite possible for the government to do much along this line, even though there is no formal union with the religion as such. This, however, is not the time for an expression of opinion on the concrete steps which might be taken in these matters. Mr. Tokonami has doubtless definite plans in mind. When they shall have been made public, we shall be in a position to consider their fitness, with possible modifications and alternatives.

Religions Cannot Surrender Essential Beliefs

6. Mr. Tokonami's proposal seems to imply that all religions are equally true, and equally fitted to promote moral life. That is a position which reveals the fairness of his spirit, and which, as Minister of State, it was incumbent on him to take. Yet it is an assumption which the religions themselves cannot admit. That indeed, is the very point at issue between them. Although, as has already been stated, there are many profound principles which they hold in common, yet there are also profound and important differences between them. From my standpoint I can honestly say that it is not wise, not only for Christianity, but for any religion, to surrender any conscientious convictions. Firm conscientious adherence to the right and the

CONFERENCE OF RELIGIOUS REPRESENTATIVES.

(COMMUNICATED.)

The public announcement that it is the purpose of the Vice-Minister of Home Affairs to hold a Conference of representatives of Shinto, Buddhism and Christianity has awakened wide interest. It could not be otherwise. But among the statements that have appeared in the Press there are some which have been written without a clear knowledge of what is intended; and in order to prevent possible misunderstanding, the Vice-Minister has sanctioned the publication of the following statement:

1. The primary intention in holding the Conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation. For a number of years this matter has not been given the importance that properly belongs to it; and the primary purpose of the Conference is to reassert that importance.

2. No attempt is intended to unite the adherents of the several religions in one body; still less to establish a new religion. Shinto, Buddhism and Christianity are all religions; but in certain important particulars each differs from the others, and the religious convictions of the adherents of each should be respected without interference. It may however be confidently presumed that Shintoists, Buddhists and Christians alike will cordially recognize a responsibility to act as fellow-laborers for the advancement of the spiritual and moral interests of the nation to the utmost of their ability.

3. Shinto and Buddhism have long had a recognized place as religions of the Japanese people. Christianity should also be accorded a similar place.

WILLIAM IMBRIE.
M. C. HARRIS.
G. M. FISHER.

true is the only honorable course for individuals and religions, and is of far more value to the nation than any compromise for the sake of apparent victory or peace. But such firm adherence to one's convictions does not of itself necessitate unkind criticisms nor unfair methods of rivalry.

Religionists may differ widely in convictions, yet may be, and should be, cordial friends. This is the ideal.

Truly, the topics suggested, and the problems raised by the two articles of Professor Chamberlain and Hon. Mr. Tokonami are many and profound. Their adequate discussion would require a long series of articles, nay, many a volume. I have only barely indicated above some of the points that seem to me of special significance, and worthy of careful consideration at this time.

Japan Times - Feb. 11th 1912

TIMES, SUNDAY, FEBRUARY

RELIGION AND THE STATE

VICE MINISTER OF HOME AFFAIRS HON. MR. TOKONAMI'S REAL PURPOSE

BY PROFESSOR SYDNEY L. CULICK D.D.

(Author of "Evolution of Japanese.")

Since mailing an article on "Prof. Chamberlain's Criticism and Mr. Tokonami's Proposals" published in the Japan Times on Feb. 1st, two statements have been made public, which throw much light on Mr. Tokonami's real purpose in proposing a joint meeting of representatives of the three religions. The first statement, which received the sanction of the Vice-Minister, was published in the Japan Times over the names of Messrs. Imbrie, Harris and Fisher. The second appeared as an authoritative interview in the Japanese press in Tokyo. Both statements serve to remove misunderstandings, and to define his real aim.

It has become clear that he has no thought of a "union of the State and Religion" as that phrase is ordinarily used. He does not plan to sanction any particular religion as a State religion much less to establish a new one. Nor does he seek to unite the religions into a single organization. He has no thought of injecting religion into education, nor even to make less sharp the line of demarcation between religion and education. His plans have nothing whatever to do with the Ni-no-miya cult; nor with the abolishment of veneration of ancestors and national heroes. He has no thought of "utilizing religion" as a part of State strategy.

Positively, Mr. Tokonami's real purpose is only to impress the mind of the nation with the fact that true national welfare is rooted in the life of the spirit; that religion has its important contribution to make to the progress of the State; that political, educational and religious forces should, in mutual respect, unite to promote national moral life and prosperity. For this does not depend on the development of the physical element of civilization alone. Accompanying the physical, there must also be spiritual development. He regards with alarm the present industrial situation. He sees the growing conflict between capital and labor, and the alienation of feeling between the owners and the tillers of the soil, whose mutual relation is increasingly that of mere financial give and take. He declares that the six years of compulsory education are inadequate for the moral training of the youth of the land. They do not acquire enough moral culture in those six years to last a whole life time, nor to render them model citizens. After leaving school at twelve years of age they should be still subject to moral training; what they learned in the schools should in some way be carried forward to completion. Furthermore, international relations are increasingly close and complex, demanding a corresponding national development.

Thus it comes to pass that the strengthening of the nation, the development of moral life, and the reform of society are matters for which economic and material interests alone are insufficient. Spiritual forces must be invoked. The appeal must be and can alone be to religion.

Each religion should exert itself according to its own nature and principles to do what it can to meet these needs. Each should recognize the others. The Government also should recognize the religions as co-laborers with education and itself in promoting the true welfare of the nation. In this recognition, Christianity should have a place of equality alongside of the long established religions. This recognition will give religion a more influential position, and enable it to do its work more effectively.

Such are the principal points contained in the two statements referred to. As in the first official statement so in this second, we have a remarkable series of confessions, assertions and assumptions. They merit careful consideration.

First of all, I wish to express my hearty sympathy with Mr. Tokonami in his general view-point and in his desire to promote a deeper and stronger moral and spiritual life, and thus to provide firmer foundations for the expanding civilization of this land. Anything that may be said in the following discussion by way of criticism is to be interpreted from the standpoint of this hearty sympathy and good-will. I venture to present the following discussion, because Mr. Tokonami evidently desires that the public at large shall seriously consider the situation, and help to find means for meeting the needs of the times. In view of these clear utterances from the Vice-Minister as to his central purposes, it is to be hoped that the discussion will now become more constructive and helpful.

I divide my discussion into three parts dealing respectively with the strong and weak points of Mr. Tokonami's proposal, and closing with some constructive suggestions.

I. The Strong Points of Mr. Tokonami's Plan

1. The strength of Mr. Tokonami's proposal lies in its frank recognition of the present ominous signs, and the strong determination to deal with the problem in a constructive way.

2. His clear recognition of the inadequacy of material interests and economic expedients to provide firm spiritual foundations for the expanding national life is a most hopeful sign. "Man does not live by bread alone." The deeper cravings of the human heart are for truth and righteousness. A nation's welfare rests fundamentally on spiritual satisfactions and forces. This is a noble and notable affirmation. And I welcome it the more, when I reflect that in this affirmation, Mr. Tokonami is speaking, not his own convictions alone, but those of a large section of Japan's leading men. For he would not be in his present high position, nor would he be allowed to make this affirmation were he not voicing as well the conviction of a substantial element in the Government.

3. Again, he openly ranks Christianity as one of the religions to which appeal for help may properly be made. In this he reveals the openness of his mind, and the fairness of his spirit. And yet, here too, I welcome his attitude the more, for he surely in this also speaks not for himself alone.

Jan. 28, 1912.

4. His definite denial of all thought of "union of Church and State"; of strategical "utilization of religion" by the State for political ends; of artificial union, or forced cooperation between the religions; or the invention of a new nationalistic religion—all these rejections reveal a true statesman. While he sees that the State needs the aid of religion for providing spiritual foundations and sanctions for moral and national life, he also sees that the State may not compete with the inner convictions of religion. In this, he shows himself a statesman of the most developed type.

5. Although Mr. Tokonami has not formulated the opinion in definite words, yet he evidently holds to the ideal of the mutual freedom and mutual respect of the State and Religion, an ideal which is yet found only among Anglo-Saxons. This relating makes room for that free growth of religion and that free play of forces which I have called the struggle of religions for existence and the survival of the fit, upon which principle I laid much stress in my previous article.

II. Some Weak Points in Mr. Tokonami's Proposal

In beginning this criticism, I wish first of all to acknowledge that the weaknesses I am about to point out, may be a part of the very wisdom of his method. Had he come before the nation with a fully worked out plan and a complete statement of all the social ills and the needed remedies, he would in all probability have been regarded on the one hand as a visionary, and on the other he would have failed to call forth that popular discussion which he desires or to provide that stimulus to the moral life of the nation which he regards as highly important.

(Continued on Page 5.)

The House met at 10.45 a.m., the Order of the Day being—

- 1.—First Reading of a Government Bill for preventing Rinderpest.
- 2.—Representation relating to disbursing from the Treasury the cost of compiling Moral Primers for use in Primary Schools.

Viscount Yenomoto, Minister of State for Agriculture and Commerce, introduced the first Bill. He dwelt upon the great losses caused by rinderpest, and upon the injuries it inflicted upon public health. In Western countries minute regulations existed for preventing the malady, or stamping it out, but in Japan the only law on the subject had been enacted ten years ago, and was no longer suited to the time. Moreover, it contained no provisions relating to the introduction of diseased cattle from foreign countries, nor any rules as to burning or burying infected articles, controlling the carriage of the fatter, and so forth. Every year that passed showed increased danger from the epidemic. Fortunately the plague had for the moment disappeared in this country. But, as was well known, the extreme east of the Asiatic Continent, which lay opposite to Japan, was regarded as the very nest of rinderpest, and there was constant danger from that source. Further, the existing law contained no provisions relating to canine rabies, and the House would agree that the sooner all these points were dealt with by law, the better for public hygiene and finance.

In answer to questions, the Government Delegate said that the expense incurred by the Treasury in dealing with the rinderpest had been 83,538 yen in 1893; 85,776 yen in 1894, and 8,874 yen in 1895, the epidemic having made no special ravages in the last year.

The Bill was entrusted to a Special Committee of 9, nominated by the President.

Mr. Unayabara Akira introduced the Representation for providing at Government expense Moral Primers for use in Primary Schools. He explained that the primers now in use were written by private individuals, and were often very imperfect. In some cases the oral teaching of instructors alone was relied upon. He dwelt at length on the importance of this branch of education, and on the advisability of providing such books at the lowest possible price to the various schools. The Representation suggested that a Committee should be organized for the purpose of compiling the required books. He did not mean to be understood as suggesting that moral primers were the only books deficient at present, but he considered it important above all things that they should be supplied at once. As for the composition of the Committee, the idea of the supporters of the Representation was that members should not be appointed from the Department of Education only, but should be representative of public opinion generally and possessed of public confidence.

Professor Toyama opposed the Representation. He did not share the regret of the Representation's supporters that the schools were

proper continuity. More important than the manufacture of moral primers was the selection of good teachers, whose precepts and practice would serve all purposes of moral instruction.

Viscount Tani supported the Representation in a speech of considerable length. He argued that no confidence could be placed in privately compiled works which, without regard to their merits, were often raised to the rank of text books by official favour dishonestly curried. He himself would prefer to have all these things managed by a high council of education, but failing that he strongly supported the idea of providing sound and trustworthy moral primers at any rate.

Mr. Obata Tokujin regarded the scheme as quite unpractical. It would be impossible to get a number of scholars to agree on the subject of moral teaching. The proposed Committee would go on discussing for ever.

Viscount Tani said that the "*Rougo*" was not the work of one man. A number of writers had compiled it.

Mr. Obata retorted that numerous as were the scribes, they had all devoted themselves to setting down the precepts of one sage, Confucius.

Mr. Kiba, Government Delegate, said that the question of supplying moral primers to schools had long occupied the attention of the Government, but had been most difficult to determine. If, on the one hand, advantages seemed to be connected with the step, on the other it had its demerits. Thus a middle course might be said to have been steered. In 1836 the policy of supplying moral primers to the schools had been adopted, but such books were then comparatively scarce, and it was, in most cases, extremely difficult to distinguish ordinary educational primers from moral primers. When Viscount Mori became Minister of Education he had decided that moral primers were not required. But many evil consequences had ensued, and the Emperor, hearing of them, issued an Imperial Rescript on the subject. This Rescript, however, defined only the mere outlines of a moral system of education, leaving the details untouched, and consequently the need of moral primers made itself felt again. Count Oki, on assuming the portfolio of Education, had ordered the use of moral primers, but in view of the fact that few authors devoted themselves to the preparation of such works, the Minister directed that their publication should be watched for, and that they should be carefully examined as to their fitness for general use. In 1880 a Bureau of Compilation had been established in the Department of Education for the purpose of compiling all the educational works needed in the schools, but in 1886, owing to the enactment of the Law of Finance, it had become necessary to abolish this Bureau before its work had extended to moral primers. When Viscount Inouye became Minister of Education he too decided that moral primers were needed, but on grounds chiefly of economy, ordered that they should be used by teachers only. Such was the history of the past. As to the Representation now before the House, the Government deemed that the time had passed for undertaking such work officially, and that plenty of excellent books compiled by private persons, were available for use.

After some further discussion, the House adopted the Representation, and rose at 2.27 p.m.

left to choose their own moral primers, what did he think that there was any lack of standard works on morals in Japan. Above all, he opposed the notion of entrusting such work to official supervision. There had been many Ministers of Education since the Department was first organized, but how few of them had shown by their manner of life that they were qualified to discuss the merits of a system of morals! Even were they more competent to undertake such a task, constant changes of Minister would deprive the work of compilation of all

Japan Lines - Feb. 11th 1912

Conclusion

Could the Government provide for the public discussion of these vital questions of national welfare in such a way that *the whole nation would have its attention rivetted at intervals* for months on the utterances of the best thought by the best men of the nation, great good could hardly fail to come. The truth of each would find wide proclamation. These truths held in common would soon become manifest. Possible lines of cooperation would become clear. The national conscience would be turned on to the great evils and threatening dangers of the present. The necessity of employing spiritual forces in solving the problems of personal and moral integrity and national development would be impressed on the popular mind.

In these comprehensive discussions under Government auspices, might it not be well to make room for any serious scholarly men, irrespective of their religious belief, inviting them to explain in a constructive way how they would cultivate the spirit of honesty, purity, fidelity, loyalty, filial piety,-- in a word noble and trustworthy manhood and womanhood among the people?

And might it not be well also to invite eminent scholars and statesmen of the West to give courses of lectures on these subjects? During the past thirty years Japan as a nation has given very careful attention to the political, economic, industrial, commercial, and scientific aspects of Western civilization? Has she given equal attention to the moral and spiritual aspects and forces of the West? Does not the memorable Five Article Edict of 1868 call for this? Surely Japan's true welfare is to be insured only by grounding her deeper life of the spirit, no less than her economic and physical life, on foundations of universal truth and righteousness. And how can she do this better than by giving full heed to the fourth and fifth articles of the Imperial Edict which bids the nation.

0 > "Kyūrai no rōshū wo yaburi, Tenchū no kōdo ni motodaku beshi. Chishiki wo sekai ni motome, ōi ōi kōki wo shinki su beshi."

Such in broad outlines are a few constructive suggestions as to how the Government might stimulate national thought, and arouse the nation's conscience on the pressing moral problems of the times, without in the least overstepping the bounds of governmental activity or intruding on the liberty of religious life and thought.

These are the suggestions I would respectfully offer.

General idea

0 (Break off the old bad customs and be based upon the justice of Heaven and Earth. Inquire after knowledge extensively to the world and rouse up greatly the order of the state.)

THE RELIGIOUS OUTLOOK IN JAPAN

(By MASAHISA UEMURA in the *Oriental Review*)

An oft repeated and widely spread criticism of the Japanese is that they are indifferent to religion. But this view of the national character is not only a mistaken one, but is based upon ignorance of the history of the country. A nation which has produced such religious teachers as Ho-nen, Shinran, and Nichiren, cannot justly be considered as lacking in religious fervor. The Japanese word *matsuri-goto* is synonymous for administration of government and for the "affairs of serving God." In Japan in ancient times, as in other nations, religion and politics were closely allied, and even now, in a certain sense, the Emperor of Japan can be said to be the High Priest of the nation. Many Japanese manners and customs handed down from time immemorial show to what extent religion permeated the life and character of the people. To mention an instance, a mountain pass is called in Japanese "tauge," which is the modern form of "tanuke," meaning "worshipping god." In olden times when a person was starting on a journey his friends would accompany him to the dividing point of a mountain pass and there perform a religious ceremony, asking the blessings of the gods upon the traveler. Human life is full of the mountain passes, its dividing lines; and Bethels are always pregnant with deepest significance and far reaching results in the rise and development of religious spirit. In Japan the ancient custom was responsible for "tauge" becoming a common name for mountain passes. There are innumerable other instances of religion being reflected in daily Japanese life, and it is untrue indeed to say that the people are indifferent to religion.

Fluctuations in the fervor of religious sentiment must be expected to happen in the history of any nation of the world. And probably it was at its lowest ebb for some years before and after the restoration of the Imperial régime at the opening of Japan to foreign intercourse. Probably too the religious fervor has not fully regained strength even at the present time, but any keen observer of the spiritual movement of Japan cannot fail to observe the almost overwhelming desire and craving for some sort of spiritual satisfaction. A movement is on foot in Japan now to prove this statement.

As is known, the Japanese government has sought to mold the morals and character of the people by means of the Imperial Rescript on Education issued several years ago. Although the fundamental idea of the Rescript was the doctrine of ancestor-worship, it was couched in the form of ordinary ethical teaching. Nothing could be said against the teachings of the Imperial Rescript. But people eager to satisfy their spiritual longing could not but help feeling that something was lacking still. They were conscious of the need for something more than a mere statement of abstract ethical teachings. They wanted a personality, a living embodiment, a strong exponent of the doctrine in flesh and blood. So, in order to fill the gap in the moral training of the people, the Japanese authorities unearthed from history a real personage, named Sontoku Ninomiya. It is beyond question that this man was an interesting character and is worthy of a sympathetic study. He was a sort of miniature Confucius. The Chinese are not a romantic race. They are deficient in idealism. They are a very practical, matter-of-fact nation, and in consequence lay no claims to any great spiritual fervor and strength. Confucius in his teachings and in his own character typically represents this national trait, though it is not to be understood that it was he who created it. Ninomiya declared that "man is but a rice-eating worm," and his purpose was to guide man by teachings based on this philosophy of life. According to him good morals and thrifty living should be enough to satisfy human wants. He was a reformer, a sort of common sense prophet and statesman. A kindred spirit in this country may be recognized in Benjamin Franklin. While visiting various towns in the Eastern states of this country, I found that, after those of George Washington, the greatest number of statues had been erected in honor of Franklin, showing the admiration of the American people for him. I believe him to be the best representative, if not the creator, of what may be called American smartness, and of the practical and industrial Yankee spirit. If the American people had had no teacher but Benjamin Franklin, they would be in some respects like the Chinese, but happily they have had the benefits of Christianity to save them from this. To suggest Ninomiya as the spiritual leader of the Japanese is like proposing Benjamin Franklin for such a position in America. Each has many strong points as well as fundamental shortcomings.

The study of the teachings of Confucius together with that of the Chinese ethical classics has also been revived in Japan. The carrying of a pocket edition of the Confucian Analects at one time became a fashion to a certain extent with a number of our young men who might often be seen in a railway train and street car reading the book. This somewhat suggests the movement of the Pocket Testament League. The fashion however, like all such, had its day. Both Ninomiya and pocket Analects have been fast disappearing.

After the anarchist trouble of a year or more ago, the Japanese Government and men of influence, wishing to arouse the patriarchal patriotism of the people, urged the need of paying more attention to the preservation of temples and shrines and for encouraging the spread of the doctrine of ancestor worship. Formerly in all Japanese towns and villages there existed young "all spirits of the whole Universe." The vagueness of the idea underlying such a practice makes for just so much weakness in its religious meaning. This fact is demonstrated by an incident in my career as a religious teacher. In my church there was a woman seventy years old. Before becoming a Christian she came to me and said that she wanted to join the church, but the difficulty was that her family had been believers in the Nichiren sect of Buddhism for many generations. She would gladly become a convert if she could be assured that her conversion is not a wrong done to her ancestors. I asked her whether her family belonged to the Genji or Heike clan, both warrior families of the feudal period.

"To the Genji family," said she.

"The Genji family originated with the Emperor Seiwa, who reigned more than a thousand years ago," I replied, "so some of your ancestors lived before Nichiren, who founded that sect about six hundred years ago. Some of them therefore must have become converted to this belief. Now the question is, which of your ancestors do you want to follow?" The woman understood the situation and became an earnest Christian.

The idea of practically all Japanese as to ancestor worship is more or less that of this woman and they are invariably confronted with the question which of their ancestors ought to be worshipped, and moreover, Japan is expanding, and the Japanese nation now includes the people of several nationalities such as the Chinese in Formosa and the Koreans. It is impossible to compel them to worship the ancestors of the Japanese, and ethical education, founded upon the doctrine of the old-fashioned ancestor-worship, is as a result becoming impossible. The only solution of the difficulty seems to be in the culmination of this worship in the devotion to the "Father of all spirits." Religion in Japan has now reached this stage, so that the encouragement of ancestor worship by the Japanese authorities is not so detrimental to the spread of Christianity as it would appear at first glance. The logical conclusion of the movement is Christianity, and the movement is whether Japan shall evade or follow this conclusion. It is self-evident that the conclusion cannot be evaded without serious injury to the spiritual well-being of the nation. It is not too much to say that there is a glorious future a store for Christianity in Japan.

TOKYO, SUNDAY, FEB. 25, 1912.

THE JAPANESE AND RELIGION

It is almost a hackneyed thing now, especially among those foreigners who claim to have a close knowledge of our people, to say that the Japanese, as a whole, are a race singularly lacking in religious enthusiasm and coldly indifferent to all matters of faith. Scholarly views apart, and taking a popular view of what religion is, it seems strange that such a notion should have received a wide-spread acceptance, as it is so contrary to history and to what one sees among the people. It would be most misleading to speak of the characteristics of a race without taking into consideration its past, especially its immediate past. To row up the stream of history, then, one cannot but be struck by the intense religious tendency of our people, seeing how rapidly and with what irresistible force Buddhism was propagated here, until it has become our national religion. Nor is there any justification for saying that it is only the ignorant masses that Buddhism has brought into its fold. As a matter of fact, it was the highest and the most educated classes that just embraced and have since continued to be the stay of that religion in this country. Furthermore, there is, practically, not a single figure among our statesmen, warriors, artists, and other men who have embellished the pages of our history for centuries past, that, in his own way, was not a very ardent believer in one deity or another. Especially was this true among our soldiers of note, who each cherished perfect faith in his patron saint or guardian spirit. We do not deny that we have had men of scholarly eminence who were agnostic in their tendencies; but they were rare exceptions. It is quite correct, then, we think, to say that the Japanese, as a whole, have

been a very religious people.

It may be asked then, how did the notion originate? Is the notion entirely groundless? The answer is, that it originated in the changed order of things in which new Japan found itself, and the notion is perfectly true in so far it is applied to a limited section of our people—such a section as foreigners generally are in contact with. The forces which brought about the Restoration forty odd years ago were forces of destruction that freed our thought from its old fetters. The consequence was that every one capable of thinking thought for himself. Indeed, the very introduction of Western civilization was in itself the triumph of rationalism over the established religious ideas. And the national mind, flushed with the idea of emancipation, had little else to consider but the problem of the materialistic growth of the country and of bringing it up to the intellectual level of the advanced countries of the West. It was this state of affairs that gave rise to the saying above referred to, but which, because of the special circumstances in which it arose, has only a limited application; for with the masses the emancipation of thought has had little effect on the spiritual side of life. If any evidence were needed for the last conclusion, one might easily find it in the way temples, shrines, and priests are honored throughout the country today.

But nearly half a century has elapsed since the upheaval, and the young spirits who were the main factors in the work of destruction, have gained in years and knowledge and have found time to think on things they have hitherto had no leisure to contemplate. The result is that today many who were once agnostic in their inclination have come round to examine more closely their own beliefs, not perhaps so much from their personal point of view as from that of the moral requirements of the human community. In other words, the time seems to be gradually returning for the religious instinct of the nation to reassert itself.

Rough and brief as is the above survey, it will be seen from it that the characterisation of the Japanese as an irreligious or non-religious people is historically wrong, and is only partially true as representing a temporary phenomenon, and that there is nothing to be wondered at if some time a wave of religious rejuvenation may sweep over the country. Incidentally, it will be seen what it is to talk of the manufacturing a religious purposes.

CORRESPONDENCE

Christianity in Japan

TO THE EDITOR OF THE JAPAN ADVERTISER.

DEAR SIR,—Will Japan ever be properly christianized, or will it be a matter of impossibility to make her a Christian country? These are hard questions to answer. Of course, those who are engaged in missionary work here must have a belief that in the end Japan will be baptized, or at least they should entertain that kind of conviction; if not disappointments would be inevitable. To my notion, however, a man who positively asserts that Japan will be finally christianized is a bold person and one who denies it must be also bold, for, apart from one's faith in the wonderful power of God, to whom nothing is impossible, there are constantly many indications which, if properly interpreted, would make even the most earnest and most staunch worker for His cause discouraged or even doubt of his ultimate success in bringing here the Kingdom of God. But I would not deny, on the other hand, without fear of contradiction that there are some encouraging signs, in the success that Christianity has attained so far; yet the signs, favourable as they are, are not sufficient, I am inclined to believe, to make an unbigoted observer predict with certainty that Japan will ultimately become a Christian country.

Some people always look only on the bright side of things, while others constantly look on the dark side; both are mistaken, for either of the two classes of people cannot get into touch with the real state of affairs. I cannot now recall the exact phraseology, but once a veteran missionary, whose name I refrain from mentioning here, said something like this—that Japan, having embraced the Christian ideals and standard, has really become a Christian nation. As anybody can see, this is an exaggeration, and I wonder if any sane person who is more or less acquainted with the true state of affairs in this country would make such an utterance. Leaving such a person to indulge in his mood of thinking, let us see what the encouraging and discouraging signs are for the propagation of the Christian religion in this country.

Those who ever take any interest in the progress of Christianity in Japan must have already noted that although the religion had until quite recently been despised by both the Government and the majority of the people, it has now come to be recognized as a religion worth at least deep study, the consequence of which being that the general standing of Christians has been somewhat raised. Even those who were formerly deadly

opposed to Christianity now recognize the merits of the religion and have now ceased to treat Christian believers with contempt. In support of my statement, even the Government who used to watch Christian movements with rather suspicious eyes, have changed their attitude.

I take the case of the Triple Religious Entente first proposed by the Home Office. Having found the importance of the moral elevation of the people and also the usefulness of religion for the advancement of human welfare, the authorities proposed the Conference of the three religions, viz, Christianity, Buddhism, and Shinto. This was a memorable event in the history of Japan as well as in the history of Christianity in this country, for the Government favoured Christianity for the first time.

I wish to cite another instance to show that the attitude taken by the general public towards Christianity has quite changed. I know a certain Buddhist priest who was deadly opposed to Christianity and its followers, and if there was anything abominable in his eyes, that was Christianity. Not very long ago, I called on him and happened to discover among many books in his study a copy of the Bible. Referring to the Book he told me that he had bought it in order that he might "study a little bit," as the world made such a fuss about it.

This was a noteworthy change in the man, I thought to myself, knowing that he had had so much prejudice against Christianity.

There is another favorable sign. The study of English literature is in great vogue among the younger generation at present, and as English literature is closely connected with the Bible, many Japanese students of English take up the study of the Bible. No matter whether they are interested in Christianity itself or not they will eventually come to recognize the lofty ideals and principles embodied in the religion. Even if they take up the ethical side of Christianity or the philosophical side only, that will be far better for them than not to study it at all, if they are not saved heart and soul. There may be a few other signs as favourable and encouraging as those mentioned above, but let us now see next what the discouragements or difficulties are.

The result of the past fifty years' missionary work can be seen from the following table based upon the recent investigation of the Home Office, showing the number of Shinto, Buddhist, and Christian believers in each ken or prefecture. Of course I cannot guarantee whether the figures exactly correspond to the real numbers yet they will serve us to see the influence of the respective religions:—

Prefecture or Fu	Population	Shinto	Buddhist	Christian
Hokkaido... ..	1,137,400	185,000	126,600	9,200
Tokyo	1,874,400	950,600	2,044,600	20,100
Kyoto	1,032,400	402,000	695,000	4,500
Osaka	1,563,100	516,000	810,700	8,200
Kanagawa... ..	942,700	221,100	414,800	6,200
Hyogo	1,883,500	666,600	647,800	5,900
Nagasaki	945,000	388,700	235,300	36,700
Niigata	1,955,600	303,800	525,700	700

Saitama	1,304,300	387,900	531,300	900
Gunma	913,500	387,800	320,600	2,700
Chiba	1,384,700	266,700	1,865,500	2,900
Ibaragi	1,273,100	320,400	281,100	1,400
Tochigi	923,200	389,200	192,900	1,400
Nara	595,600	302,600	354,300	500
Miye... ..	1,092,800	253,300	356,400	700
Aichi	1,789,200	378,800	605,000	1,900
Shidzuoka	1,379,500	412,100	531,700	3,300
Yamanashi	573,200	181,400	180,000	1,100
Shiga	759,900	103,300	208,600	500
Gifu	1,074,800	226,600	207,300	300
Nagano	1,393,500	353,100	553,300	1,600
Miyagi	950,200	300,800	288,900	5,800
Fukushima	1,225,400	376,700	843,100	1,700
Iwate	800,500	174,000	412,200	2,300
Awomori	716,100	84,700	198,300	800
Yamagata	938,000	115,800	401,000	1,100
Akita	893,900	109,600	338,700	700
Fukui	666,500	46,500	410,400	300
Ishikawa	828,800	23,200	94,100	600
Toyama	829,600	40,500	152,700	100
Tottori	452,400	568,100	364,600	400
Shimane	757,700	655,400	188,900	300
Okayama	1,226,000	756,100	818,000	2,700
Hiroshima	1,595,200	495,300	673,000	1,400
Yamaguchi	1,068,900	483,100	378,000	800
Wakayama	754,200	319,800	284,100	800
Tokushima	749,800	454,500	696,500	1,000
Kagawa	755,600	330,900	741,800	300
Ehime	1,101,100	577,200	776,600	200
Kochi	681,700	365,300	87,900	1,400
Fukuoka	1,587,800	675,600	410,100	4,300
Oita	905,200	358,600	199,500	400
Saga	703,500	280,300	290,500	1,200
Kumamoto	1,276,200	408,800	106,900	2,300
Miyagi	529,800	106,500	82,300	1,600
Kagoshima	1,299,200	95,700	20,400	3,600
Okinawa	501,800	2,800	18,000	1,700
Total	49,588,227	15,868,927	20,966,274	149,967

From the above we can readily understand that although some Christians are proud of their success in winning souls, they have so many large fields before them and that the influence of Christianity is still very weak. Is not this result discouraging when we take into consideration the fact that many workers in the fields have been working so long? It is always difficult to get a right person in the right place, and it is especially so in religious circles. Young men who are qualified for any position of responsibility seldom go into the Ministry. It is a great shame that there are very few Godlike, earnest tactful, patient, broad-minded, learned ministers here in this country. This is perhaps one of the reasons why Christianity has not made so much progress.

The Japanese are thorough-going people. You cannot lead them to God by the Bible-says-so-system. As long as a drastic reform is not effected in the choice of ministers and evangelists, we can hardly expect any striking and significant progress in the propagation of Christianity.

There is another difficulty with most of the Japanese pastors (I am not trying to find fault with them); that is to say, they are over zealous in making new

converts than to keep the old. I have met many a person who says:—"I have once been a Christian, but am not now." The chief reason why there are so many backsliders is that their pastors neglected to properly look after them. The lack of missionary spirit among Christians, marriage customs, the lack of concentration, inconsistency, etc., on the part of the Japanese form great obstacles in the progress of Christianity in this country.

At present physical persecutions are entirely unknown to Christian workers, yet there is still a greater difficulty to overcome, for the Japanese are too eager to drink the cup of material civilization. To most of the Japanese the question as to whether there is a life beyond the grave or not does not matter; most of them will be satisfied if they have plenty to eat and drink. To convert such people heart and soul is certainly a tremendous task. The question still arise, will Japan ever be properly Christianized?, or will it be impossible to make her a Christian country?

Thanking you in advance for your courtesy and at the same time apologizing for the length of my letter.

Respectfully yours,
Tokyo, Nov. 6, 1912. J. SUZUKI.

Japan Times
Feb. 27, 1912

CONFERENCE OF RELIGIONS

FIRST MEETINGS AFFABLE AND FRANK AND VERY FRIENDLY

EACH WILL ABIDE IN ITS OWN FAITH BUT WILL PROMOTE PUBLIC MORALITY

The Home-Office-inspired religious conference took place Sunday afternoon at the Peers' Club, the business portion of the function commencing at three o'clock.

Long before that hour Mr. Tokonami, Vice-Minister of Home Affairs, assisted by Mr. Shiba, Chief of the Religious Affairs Bureau, Secretary Ushiwo, Private Secretaries Takahashi, Tsukamoto, and Yoshimura came to the Club to be in good time for the day's notable meeting. They were soon joined by Mr. Hara, Minister of Home Affairs, Mr. Matsuda, Minister of Justice, Count Hayashi, Minister of Communications, Baron Saito, Minister of the Navy, and the chiefs of the different bureaus of the Home Office, the Vice-Ministers of the different Governmental Departments and other officials.

On the side of the religion representatives the first to come was the Right Reverend Jitsuzen Ashizawa, the High Abbot of the Eigenji branch of the Rinzaï Sect. He was soon followed by other high priests of the different sects of Buddhism.

Shinto was represented by the Rev. Reiji Shibata, Chief of the Jikkokyo, the Rev. Sonko Senge, of the Taisha-kyo, and the chiefs of other sects.

On the side of the Christianity, there were present the Rev. Shohai Honjo, on behalf of M. l'Abbé d'Evrard, Bishop Honda, Messrs. Miyakawa, Ibuka, Motoda, Chiba, and Ishikawa. All told, there were over 70 men of religion.

About four o'clock, Mr. Tokonami introduced the guests to the Ministerial hosts. Then Mr. Hara, Minister of Home Affairs, addressed his guests substantially as follows:

He had asked them to come together in conference, despite various criticisms of the public, because he had been long desirous to meet them in the same room and exchange opinions and views on religious questions, since, he said, he wished to enlist their service in bettering social conditions and promoting the healthy progress of the spiritual world. This was, he said, the motive of his having requested them to a conference. He hoped that they would continue contributing to the advancement of the good of the country.

The bill presented by the Christians read in substance as follows:

We acknowledge that the will of the Government authorities, which led them to hold the conference of the representatives of the three religions, is in conformity with the principle of the freedom of religious beliefs, to respect the authority of religion which each possesses, to promote national morality and to improve public discipline, without spoiling their original creeds, and the statesmen, religionists and educationists non-interfering with one another, and to maintain the honor of the Imperial household and to contribute to the progress of the times. As this is in accordance with our original maintenance, we comply with the request of the authorities and promise to make our every possible effort for perfectly discharging the onerous duty of the betterment of the nation, always adhering to our own belief. Simultaneously, we hope that the Government authorities will never be short of its endeavor and assistance in realising the ultimate object of this conference."

About four o'clock after a prolonged discussion of the three bills thus presented, it was unanimously agreed to adopt the following compromise resolution:

"We acknowledge that the will of the Government authorities, which led us to hold the conference of the representatives of the three religions is in conformity with the principle of the freedom of religious beliefs, to respect the authority of religion, which each possesses, to promote national morality, and to improve public discipline, without spoiling our original creeds; and the statesmen, religionists, and educationists, non-interfering with one another, and to maintain the honor of the Imperial Household and to contribute to the progress of the times. As this is in accordance with our original maintenance, we comply with the request of the authorities and promise to make all possible effort for perfectly discharging the onerous duty of the betterment of the nation, always adhering to our own belief. Simultaneously we hope that the Government authorities will never be short of their endeavor and assistance in realising the ultimate object of this conference. With those principles and object in view, we have made the following decisions:

(a) To foster and develop our respective creed, to promote the welfare of the State, and to contribute to the developments of national morality.

(b) To hope that the authorities concerned will respect religion, to fraternize the relations between the statesmen, religionists, and educationists, and to contribute to the progress of the nation."

In this connection a gathering will be held at Uyeno Seiyoken Hotel at Uyeno on the afternoon of the 28th inst. at four o'clock, when Bishop Honda (Christian), the Rev. Hirozawa (Buddhist), and the Rev. Kanzaki (Shintist) will make addresses about the conference and further particulars pertaining to the methods to be followed by them.

Some one hundred persons, including the representatives of different circles have already applied to be allowed to attend. Anyone desirous of attending the meeting and pay two yen will be admitted.

THE THREE-RELIGION CONFERENCE

THE invitation extended by the Home Minister, Mr. Hara, to the representatives of different religions for a conference, was responded to by all, except the head of the Higashi Hongwanji (who excused himself by sending a telegram), and there were present last Sunday at the Peers' Club seventy-one representatives of Shinto, Buddhism, and Christianity. Their costumes were of the most variegated descriptions, from violet robes with gold scarfs of some Buddhist, to the plain haori-hakama of the Shinto, or the black frock-coat of the Christian; and the variety in their costumes may be regarded as tokens of the variety of views they represented. It was no small success for the authorities to have induced so many representatives of various religious systems and cults to come together and exchange courtesies and views—something it would be impossible to accomplish in the ordinary course of events.

Home Minister Hara's words of welcome were altogether unexceptionable. He said:

"Although there seem to be entertained various opinions by outsiders on the present conference, my object in asking you to be present here today is quite simple. You have been, for a long time past, engaged,—each of you occupying his own religious standpoint—in the common work of directing the hearts of the people and of upholding public morality, for which I wish to express very sincere thanks. And with progress in national affairs, the country must depend, even more so than in the past, on your efforts for the healthy growth of the spiritual life of the people and the reform of social conditions. With these things in mind, I have for a long time wished to meet with you for an informal conference. I trust this object on my part will have your approval, and I hope that you will increasingly render your valuable services to the nation."

There was no other formal speech, either on the part of the host or of the guests. They all resorted to the dining hall, where cold collation was served, and after many introductions and much chatting for about two hours the conference ended. If this is all, some one might ask, what is the

use of all the efforts for many months past on the part of the Home Office authorities to bring about the conference? We reply, even if this were all, though most likely other conferences will follow, there is much to be said as to the advantages of this conference. In the first place, the leaders of different religions, who otherwise would never have met one another in life, have been brought together to know one another. Personal knowledge among the representatives of various religions, especially if the first acquaintance is matured to friendship, will go a long way toward lessening and mitigating the evils of religious animosity which is apt to prevail among them, particularly among their followers. If broader and more charitable views come to prevail among religious leaders, it will certainly be no small gain to the community. Secondly, the attitude of the Government in emphasizing the work of religious teachers will do much to impress upon the minds of the people at large the importance of religion. There is no more dangerous state of mind than an utter ignorance of and indifference to the religious view of life. Minds given over entirely and exclusively to the material side of life, to the interest of temporal affairs, are bound to give way at any great crisis in life, and lead to extreme acts, working harm all round. We believe it was Professor Huxley, who said that if he were compelled to make choice of a school for his child, between one where no religion was taught at all and another where an extremely bigoted sort of orthodoxy was taught, he would unhesitatingly choose the latter. Matthew Arnold pleaded for the teaching of the Bible in primary schools as it would be the only kind of metaphysical teaching a vast majority of English people are likely to receive. In a similar spirit, we wish to plead for the necessity of religious training for our people, who have been overwhelmed under the new régime of the Meiji era by the extreme secularism of their new leaders.

We believe that Sunday's conference will not be the end. The result of their second gathering on the 26th at the Peers' Club is not known as we go to press, yet it is reasonable to hope that some provision will be made for the repetition of the conference. On the 28th, many of the representatives will meet in another conference with prominent educationists and religious leaders. We congratulate the Home Office authorities for having brought religions so prominently before the attention of the nation at large.

Complimentary Copy

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MESSAGE FROM JAPAN TO AMERICA



日本ヨリ米

GIFTS

EXCLUSION

AN ASSIMILATION OF JAPANESE OPINION

Diplomacy To Be Successful Must Have Business Backing, A Fact Congress Overlooks

NOTHING SETTLED WHEN JUSTICE IS FOUND LACKING



Baron Yoshio Sakai held the important position of Minister of Finance 1916, and is now a member of the House of Peers and has been conspicuous in entering work to promote better understanding between Japan and America.

War between America and Japan on the Pacific is the worst calamity that may happen to humanity. We, the people of both countries, are duly bound to prevent it, and I dare state that the Japanese people as a whole are one in their determination to be friendly with the United States.

Our nation is not forgetful of the kindness of the American people which has been consistently shown to Japan for the past seventy years. We remember that kindness and are grateful to America, but that feeling of gratitude will return in manifold ways when the principles of justice and humanity is observed. We must always insist that justice and fairness be done to us as we must observe it toward others.

I believe that the present question between America and Japan is easily solved if the American people so will. "Nothing is settled until rightly settled" is forever true.

The crippling effects of the recent earthquake disaster upon her industrial development have not been so ruinous as was imagined. The trade between the two countries is increasing steadily, with the result that the economic relations are becoming still closer, which in their turn are conducive to the development of the commerce.

Through Commerce to Amity
There is a traditional amity between Japan and the United States since the opening of this country to the world's intercourse, and anybody who knows the history of the growth of recent trade relation between Japan and the United States should know that this amicable friendship has inspired the people of both countries for mutual comprehension and confidence which contributed to the steady and rapid development of trade between the two countries. Where there was no confidence and spirit of cooperation there was seldom any success.

In commercial relations the prosperity of one party is usually advantageous to the other. It ought to be considered, therefore, to be the bounden duty for the people of both countries one and all to uphold and strengthen this friendship which has been such a potent factor in the past, as we have seen, and which should be made the foundation of a healthy social and business relationship between the two countries, guaranteeing peace on the Pacific, creating a new and vigorous consciousness that without this friendly cooperation neither party will succeed, while with it there will never fail. It hardly needs to be said, of course, that such cooperation should not be confined to businessmen only, but the official elements of each country both at home as well as abroad should also endeavor to see that this spirit properly worked out for mutual benefits.

THE MESSAGE

In this issue of The Japan Times, the oldest English-language daily of Japan, are presented the views of a large number of people, selected from many walks of life and of varying degrees of rank, position, wealth and calling. These contributors were requested to express their opinions on certain phases of American-Japanese relations in the utmost frankness, avoiding that polite insincerity that too frequently marks the setting forth of a controversial point of view when it is to be read by those believed to hold views to the contrary. In their entirety, the letters, articles and answers herein present a cross-section of Japanese opinion such as, we believe, has never before been presented to our friends of the United States.

To these columns have contributed Japanese of many opinions on many points, some presenting views, in frankness and sincerity, that may appear extraordinary to the American readers to whom they are primarily addressed. No individual opinion, of course, expresses general public opinion, and no general deduction should be drawn from any one opinion herein set down. We trust that American readers will weigh the consensus of opinion to be derived from a reading of them all, which consensus may be regarded as the mass opinion of the people of this Empire.

We believe that a careful reading of the many opinions set forth in these columns will give to the American reader a clear idea of what Japan is thinking in respect to the immigration issue and in regard to the clause of the recently enacted Immigration Law excluding Japanese from entering the United States.

The Japan Times has solicited the letters and articles herein published, in order to present them as a Message from Japan to America, in the hope that this Message will rekindle the fires of true understanding, and in the further hope that this publication of views and opinions will elicit a Message from America to Japan in the form of as equally a frank and broad expression of American views.

Through such an exchange of honest opinion we believe that the beginning of a renewed understanding will come, and with a renewal of understanding and a brushing away of the undergrowth of misunderstanding that has been zealously cultivated during the past few years, there will be a renewal of that staunch friendship that has heretofore marked the relations of Japan and America during the past seventy years, ever since Japan entered the world of international relations at the invitation of the United States.

If the hope of The Japan Times materializes and a Message from America to Japan is received, such a message will be published in a bilingual edition, that it may have the widest possible field of usefulness in this corner of the globe.

We send this Message forth to America, trusting that it may receive as frank a hearing as the contributors to it may have been frank and honest in the setting forth of their views on a subject of vital concern to this Nation, and in the further trust that this message may be answered in the near future.

Why Has America Found The Japanese Undesirable People As Settlers And Neighbours?



He said that Mr. Lloyd George had proposed quite against his own conscience that the Kaiser should be killed and indemnity be demanded of Germany entirely before her resources, that he might win popularity. In a similar way, the anti-Japanese legislation was a creation in the hands of some American politicians who were directly interested in the matter.

WILL AMERICA DISAPPOINT HER FIRM FRIENDS?



Dr. J. Soyeda studied in the Imperial University of Tokyo and in Cambridge and Heidelberg Universities. He has held several important Government positions and was once Vice-Minister of Finance under the Okuma Cabinet.

Before going into any discussion of this matter let us consider: A. Whether the United States and Japan should develop and reap mutual benefits—material and spiritual—by furthering commercial, religious and scientific relationships; or whether they are to lose all this simply over a matter of the entrance of the harrings of a few hundred immigrants.

B. Whether they should cooperate in the maintenance of the peace of the Pacific; or whether they should sacrifice international peace for the sake of the immigration problem.

C. Whether they should solve the racial problem by a high and noble sense of moderation and justice; or whether they will give the fire of racial hatred thereby sowing the seeds of a conflict far more extensive and bloody than the late war.

Japan's Good Faith
Japan for her part has been ever ready to solve the immigration problem in the traditional friendship with the United States, and has been ready to sacrifice much to meet with America's wishes so long as they were reasonable and bearable. The proofs for making this statement are many, leading to the "Gentlemen's Agreement," and above all Japan's prompt entrance into the conciliatory attitude and promises of the Washington Conference.

To these must be added the prevalence of moderation and forbearance shown throughout this country while the Immigration Bill was up for discussion and after it had been passed by Congress. Such facts as the warm and sincere welcome given to the American "round-the-world" aviators by the whole Japanese nation, but at the time of the passage of the Bill, and the unanimous vote passing the bill to solve the much abated question of the Chinese by the 81st even after President Coolidge had given his assent to the Immigration Bill, must not be lost sight of.

Right Must Triumph
With the exception of extreme views held by few the whole nation is united and determined to solve the problem and remedy the defects by a due revision of the existing treaty or by other diplomatic means. Japan is earnestly expectant and hopeful of the ultimate triumph of fair and just views in America. This is a clear and unmistakable evidence that Japan is ready to act in the right way with respect to the three alternative questions but before. Therefore it remains but to see—whether the United States is prepared to do the same or to disappoint Japan, in other words, of commercial, international or racial consequences.

Brusque Brushing Aside Of The Fruits Of Friendly Efforts Came As Surprise And Shock



Mr. Motozaki Zumoto is well known as an eminent English scholar and writer. He was twice appointed as Private Secretary to the late Prince Ito and was once non-official member of the Residency-General of Chosen. He is the founder of The Japan Times and was once connected with the Seoul Press. Mr. Zumoto owns and edits the excellent weekly English magazine, The Herald of Asia.

Speaking before the World's Press Congress convened at Honolulu, Hawaii, in October, 1921, I made a reference, among other things, to possible dangers of collision between the antagonistic cultures represented by the Americans and Japanese. I may here quote some of the observations I then ventured on this delicate topic—

"It has to be admitted that, when two civilizations expressing temperaments and moods as different from each other as the civilizations of the Orient and Occident came into contact, the shock is bound to be mutually unpleasant and disconcerting. The impact necessarily engenders heat which, unless it is handled with utmost care and patience, may result in configurations unparalleled in the dark history of human wrongs and sufferings.

"When Commodore Perry forcibly knocked at the unwilling doors of secluded Japan some seventy years ago, no little thought that he was in truth opening a floodgate of endless trouble and tribulation to the world of the West in general and to his own country in particular. I do not mean in any way to blame either the gallant American officer or the Government that sent him. He only performed a task which in the irresistible march of human affairs some one had to tackle sooner or later. And to this credit, it must be said that he accomplished his painful work with so much skill and judgment that he did not do so as to dispirit the people of the United States and their greatest benefactors.

The Awakening Of Japan
"So long as the contact between the East and West remained limited and occasional, there was of course little danger of a serious clash. But the outlook essentially changed when the East demonstrated its ability to hold its own against the West in all fields of activity, in war and in peace. The Japanese victories at Mukden and in the Sea of Japan announced to the astonished world the opening of a new era in the history of relations between East and West. The process of mental and moral readjustment the West has to go through in its relations and attitude toward the East will be extremely painful, and it is therefore easily conceivable that this process will not be free from complications and even crises threatening grave catastrophes.

"While not unaware of the situation and dangers about us in this direction, I feel sure that this problem of cultural collision will not lead to writhing complications so far as at least as it concerns Japan and the United States. The question of cultural antagonism is one that cannot be settled by official conventions. It is a permanent problem of history, and we Orientals are ready to take a philosophic view of the matter. We will certainly not hesitate to call attention, sometimes in a loud voice, to the Occident's failure or unwillingness to meet our just demands for fair treatment when such failure is incompatible with our honor or our vital interests. But we are not in any haste to press the point, trusting to the ultimate working of evil ways on the part of the West.

at present the position of Managing-Director of the Mitsui Bussan Kaisha and is the only one in the managerial circle. He seldom writes for publication and we are proud that we have been particularly fortunate in securing from him the excellent article published below.

Looking into the trade returns of Japan and the United States one may realize with something of renewed vividness a closer economic interdependence between the two countries than one has imagined. As a matter of fact during the course of the past decade the Japanese exports to the United States have been tripled and the imports therefrom quadrupled. The United States also on its part has made a remarkable progress in her Far Eastern trade. Of all the principal countries trading with Japan the United States had stood previously far below Great Britain, China and British India in respect of imports. But it has now secured an unchangeable place as importer of merchandise into this country. Its goods comprising 28.8 per cent of the total Japanese imports in 1923; whereas they were only 7.2 per cent of the imports in 1913 or thirty years before. It is earnestly hoped that the American Senators and Congressmen who seem to look lightly upon our economic relations to their country, should be without in mind, for more diplomacy without business backing means very little.

The following shows the details:—

Year	Imports	Exports	Per cent
1914	1,075,276	1,072,711	100
1915	1,224,429	1,054,122	86
1916	1,256,428	1,072,711	86
1917	1,675,311	1,072,711	64
1918	1,661,814	1,072,711	64
1919	2,127,407	1,072,711	50
1920	2,296,175	1,072,711	47
1921	1,644,235	1,072,711	65
1922	1,945,266	1,072,711	55
1923	1,882,291	1,072,711	57
1924	1,927,989	1,072,711	56

To illustrate, Japan has become one of the United States' all sort of industrial machinery. The following table testifies to the rapid progress of Japan as a buyer of American machinery, ranking in 1913 the eighth in order but the second in 1922 though falling to the third in 1923.

Country	1913	1922	1923
Canada	1,227,074	1,227,074	1,227,074
United Kingdom	2,142,470	2,142,470	2,142,470
Japan	2,142,470	2,142,470	2,142,470
France	4,113,019	4,113,019	4,113,019
U.S.A.	4,591,262	4,591,262	4,591,262
Australia	2,321,111	2,321,111	2,321,111
Other Countries	23,238,912	23,238,912	23,238,912
Total	33,625,634	33,625,634	33,625,634

Comparative values of foreign markets for American machinery. The following table testifies to the rapid progress of Japan as a buyer of American machinery, ranking in 1913 the eighth in order but the second in 1922 though falling to the third in 1923.

Item	1913	1923
Steel plates	2,114,341	2,114,341
Iron pipes	1,114,341	1,114,341
Iron sheets	1,114,341	1,114,341
Iron castings	1,114,341	1,114,341
Iron forgings	1,114,341	1,114,341
Iron rivets	1,114,341	1,114,341
Iron bolts	1,114,341	1,114,341
Iron nuts	1,114,341	1,114,341
Iron washers	1,114,341	1,114,341
Iron fasteners	1,114,341	1,114,341
Iron hardware	1,114,341	1,114,341
Iron tools	1,114,341	1,114,341
Iron machinery	1,114,341	1,114,341
Iron equipment	1,114,341	1,114,341
Iron fixtures	1,114,341	1,114,341
Iron fittings	1,114,341	1,114,341
Iron accessories	1,114,341	1,114,341
Iron supplies	1,114,341	1,114,341
Iron materials	1,114,341	1,114,341
Iron components	1,114,341	1,114,341
Iron parts	1,114,341	1,114,341
Iron sub-assemblies	1,114,341	1,114,341
Iron assemblies	1,114,341	1,114,341
Iron units	1,114,341	1,114,341
Iron systems	1,114,341	1,114,341
Iron installations	1,114,341	1,114,341
Iron structures	1,114,341	1,114,341
Iron buildings	1,114,341	1,114,341
Iron bridges	1,114,341	1,114,341
Iron roads	1,114,341	1,114,341
Iron railways	1,114,341	1,114,341
Iron ports	1,114,341	1,114,341
Iron harbors	1,114,341	1,114,341
Iron canals	1,114,341	1,114,341
Iron locks	1,114,341	1,114,341
Iron dams	1,114,341	1,114,341
Iron levees	1,114,341	1,114,341
Iron dikes	1,114,341	1,114,341
Iron dykes	1,114,341	1,114,341
Iron embankments	1,114,341	1,114,341
Iron retaining walls	1,114,341	1,114,341
Iron foundations	1,114,341	1,114,341
Iron piers	1,114,341	1,114,341
Iron wharves	1,114,341	1,114,341
Iron quays	1,114,341	1,114,341
Iron piers	1,114,341	1,114,341
Iron bridges	1,114,341	1,114,341
Iron roads	1,114,341	1,114,341
Iron railways	1,114,341	1,114,341
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Iron harbors	1,114,341	1,114,341
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Iron wharves	1,114,341	

In Religion, Trade And Culture Japan Owes Much To Transpacific Friends



Prof. M. Mitsuoka is a graduate of Yale University and occupies the position of Vice-President of the Kansai Gakuin, a well known Methodist mission college at Kobe.

The United States is Japan's best customer in respect to both exports and imports. Thirty per cent of the foreign trade at Japan is with the United States.

In respect to knowledge of the sciences and their technical application, the United States has been an excellent instructor and it is altogether probable that this relation will continue. Even the religion of Japan now deeply rooted in Japanese soil was implanted at first chiefly by American missionaries. The Japanese people have an historic and sentimental bias in favor of the United States. But is Japan's present attitude toward the United States changing on account of the enactment of the new immigration legislation containing the Japanese exclusion laws? Japan's attitude toward America should consist, not in an attitude of disappointment and desecration, but nevertheless in a persistent good will and trust.

No Stronger Desires Such a stronger tie as has been existing for so long between Japan and America cannot be broken. Only by friendship and co-operation will the two nations benefit economically and otherwise. It is not Japan's mission to control the Pacific. Much less is it her plan to gain a controlling influence in the States on the Pacific coast. The congested population of Japan needs an outlet. The United States and Canada, because of their naturally excellent conditions, their immense energy and their rich soil, naturally invite immigration. The United States has, however, her own immigration problem is a very serious one as we are all aware.

What we Japanese really want is full recognition by America of our status as a nation. We ask for our people that they, by treaty, be placed upon the plane of equality with the most favored nation of any nation on the globe. In short, that the Japanese be given the rights of immigration to the United States on the equal quota basis, and also the right of naturalization, in order that they may become citizens upon the same terms that the German, French, Russian, Hungarian, Italian, Pole, Spanish, Portuguese, Jew and Syrian may immigrate and become citizens of America.

Compare Japanese To Syrians What we protest against is the discrimination clause in the new immigration law. We hope that America is not excluding Asiatics from her country because they are not white in color. Who are white, Syrians or Chinese, Hungarians or Japanese? We hope that the United States that has been a moral leader of the world is not inventing any future race war. The Japanese people do not understand why the United States which once caused a "hermit nation in the East to give up its policy of exclusion is now herself adopting the same policy with regard to that nation.

Are the Japanese less worthy people, than the Poles, Hungarians, Italians and Syrians? Is the Japanese element in the States a menace to the American civilization? Who can honestly believe that?

It may seem rather strange that a country which sends missionaries abroad preaching the doctrine of the brotherhood of mankind makes a discrimination of color and race at home. We are happy to know, however, that the Japanese exclusion legislation does not really represent the wish of the American people and that they are trying to correct

what they call a blunder which the Congress made. Let not professional party politicians rule a nation! Let not internationalism be the spirit of the Bureau and Bureaus of old (though the condition of the United States is changed and a new modified policy may be needed, yet their spirit ought to be followed) and the mind of Washington and Lincoln still rule the Great Republic!

And let the light of the Sun and the Stars rightly shine upon the United States and enlighten the mind of Washington and Lincoln still rule the Great Republic!

LET JAPAN ACT IN THE BETTER CHRISTIAN WAY

Mr. Ishi Yamanaka is a well known student of English and a writer on contemporary topics which frequently appear in English and in professional papers. Mr. Yamanaka was once Editor of the South Press published in Korea.

Could America be induced to repeal the discriminatory immigration law, nothing would be more welcome. I am afraid, however that in spite of all success and success efforts that are being and will be put forth by Japan and her friends in America, such a change will not take place for many years to come. If even to me it appears that the American people as a whole are determined to show their dislike against us and will not soon change their minds. They have good reasons for desiring to keep their land entirely white, though few people will dare say that it is not selfish and is not in variance with Christian precepts.

Hardship in California The Americans are but human possessed of all the moral shortcomings and it is their nature undergoes a sudden change for the better, they will abide by the decision their legislators have adopted against us. Not only that but as time goes on the more characteristic of them will begin to appear. The Japanese immigrants already living among them. They will even desire and attempt to deprive them of the rights and privileges legally possessed by them. Prejudice is dangerous, but I think it can safely predict that if things are allowed to drift on as at present, the situation will grow worse and the unpleasant feelings, which are now being felt by both Americans and Japanese, will be aggravated into enmity and even hatred. The result will be something disastrous.

All of us must endeavor to prevent such contingency from taking place. Some bold and heroic steps must now be taken before it is too late. As I already said, Americans in their present mood of mind, are hardly likely to take such steps. It then follows that Japan must act.

Withdraw All Immigrants In what way, then, shall Japan act? In order to get rid once for all of the fundamental cause of perpetual Japanese-American friction, I had been for years advocating the complete withdrawal of the Japanese immigrants from California. Once more I urge that this suggestion of mine be acted upon at the earliest possible date. This step, if taken by our Government, will convince America, as nothing will more strongly, how highly we value our friendship and how earnestly we desire to live in peace and unity with our great neighbor across the Pacific. It will show to the American people that heathen as we are, we literally act on the teachings of Christ's formula: "the sinner shall be forgiven."

The world is full of suffering and now, because the so-called Christian nations of the West refuse to act as Christ taught us, let Japan be the first to act like a Christian nation and show to the world the practicability of the Sermon on the Mount. Perhaps the world will be the better by such Christian example of a heathen nation.

NOT RESTRICTION BUT DISCRIMINATION

Japanese, as a people and as a Government, have never resented "restriction" as a general thing, although, naturally, regretting that the opportunities of the United States are not open to some portion of her surplus population.

It is "discrimination" which both the Japanese Government and the Japanese people resent.

This ought to be clearly understood.

Through the efforts of those who have so successfully made political capital out of the "anti-Japanese" question, the American people generally have been made to believe that it is the desire of the Japanese to "flood America" with immigrants, largely with some vague and undefined political or military object.

That Japan does not resent restriction is evidenced from the fact that there has never been in Japan any showing of resentment against the "White Australia" policy, under which emigrants from Japan are not allowed to enter that land nor help to people its great tracts of, as yet, waste country. The reason is that the Australian policy is not "discriminatory."

That Japan does not resent restriction from the United States was evidenced by the willingness with which this country entered into the Gentlemen's Agreement, which agreement Japan has most scrupulously observed, to such an extent that today there are fewer Japanese subjects in the United States, including Hawaii, than fifteen years ago.

That there is today no desire in Japan to send many emigrants to the United States is evidenced by the announcement made in the name of the Japanese Government a year ago that, if Japan were to be included among the "quota countries" under the pending American Immigration Law, it would be considered here that the Gentlemen's Agreement would remain in effect, so that to even the fewer than two hundred immigrants eligible for admission to the United States under the quota rule passports would not be issued if of the laboring class.

That Japan has no political designs in America through the citizenship right conferred by the Constitution of the United States upon children of Japanese parents born in the United States is well evidenced in the fact that for years Japan has been the only nation, among the many which consider citizenship as based upon race, that has had a provision in its citizenship law permitting children of its race born abroad to renounce the citizenship of the fathers. This law has recently been extended so that the Japanese Government recognizes as citizens of the land of their birth all Japanese children born in the United States, except as expressly demonstrate their desire to be regarded as Japanese subjects. Germany, Italy, Spain, to mention only a few, have no such provisions in their citizenship laws.

All the talk of Japanese desire to encourage the Japanese birth rate in the United States; all the talk of the subsidizing of brides from Japan for Japanese in America, and such, is spread either by those who knowingly deceive the American people in order to profit politically through the racial antagonism aroused or by those who speak in ignorance, never having impartially investigated the facts.

Japanese emigrants would settle in the United States eagerly, if permitted. That is beyond question, just as the emigrants of every other country of the globe desire to enter America and have been entering America at such a rate as to necessitate the checks of the Immigration Law of 1921, and of this year. Japanese have the same desire to better themselves as have Irish, the Italians the Spanish and every other race.

But Japan has been the only nation among the many which has met the growing objection in America to ex-

cessive immigration: the only nation to enter into an agreement to restrict the emigration of her people to America.

Japan has always recognized the right of the United States to determine her own immigration policy, as all other nations determine their immigration policies.

It is not restriction, therefore, but discrimination that is objected to, and Japan believes that in such objection she has right on her side, the right of treaty, law and humanity.

Particularly does she resent the discrimination in recent American legislation because she believes it has been foisted upon her and upon the great majority of the American people themselves through a campaign of fact distortion, and manufactured evidence, and an appeal to racial sentiment by those to whom the truth, fairness, and all that is included in the term "Americanism" have been subordinated to political ambition.

Japan is frequently held up before the American people as the "traditional enemy," this being particularly so during the past twenty years. On the contrary, America has been held up before the Japanese people as the "traditional friend," the great Power to which Japan has turned in her emergencies, the nation to whom Japan owes so much in the way of modern culture and trade.

Japan, during all the years of anti-Japanese agitation on the Pacific Slope, continued to regard America as her best friend accepting unquestioningly the explanation that the anti-Japanese persecution came from the unthinking minority of the country.

The enactment of the "Exclusion Clause" of the Immigration Law of 1921 came as a wholly unexpected and totally undeserved blow to Japan; a blow from a friend towards whom Japan had during the past three decades done everything possible to show appreciation of what America had done and to whom Japan had given every possible demonstration of the fact of Japanese friendship and regard.

If that Immigration Law had excluded all immigrants, Japan would not have resented it, and could not have.

If that Immigration Law had placed Japan on the same basis as other lands, permitting the entry into America of a mere 151 annually, Japan would not have resented it, but would have willingly and gladly taken precautions to see that even that few would not have gone to America.

But Japan does resent a clause that, while not mentioning Japanese specifically, affects Japanese alone of all the races heretofore eligible to enter the United States and which, in an Act of Congress, stamps Japanese as of an inferior race.

Japan has no discriminatory legislation. Her laws regarding land ownership by aliens apply to all aliens. Her laws respecting the right of immigrants of the laboring classes to enter the country apply to the laborers of every land alike. No right or privilege is withheld from American citizens in Japan that is not withheld from all aliens, and the citizens of no land have any privileges whatever in Japan that are not shared in equally by the citizens of the United States.

America has a law that extends a limited right of entry to the emigrants of Europe, Australia, Africa, but excludes Japanese and was enacted specifically to exclude Japanese.

This is the discrimination against which Japan protests and this alone.

This is what Japan hopes the American people will appreciate. To impress this upon all fair-minded Americans is what this edition of "The Japan Times" hopes to help in some degree towards accomplishment.

Bad Manners Of Immigrants And Offensive Rudeness Of Californian A Bad Mixture

ANTICIPATED THIS ACTION, BUT IT HAS NO REMEDY

Dr. T. Fukuda studied economic and history of political economy at the Leipzig University and also attended the Paris and Munchen Universities. He is considered the highest authority in political economy among his own countrymen.

Recently I received a letter from Professor Irving Fisher of Yale University in which he regarded very highly the anti-Japanese legislation, and assured me that I was not an expression of the American public opinion. From this I can fully suppose that all thoughtful Americans are opposed to the legislation in question. At the same time, we Japanese ought to admit frankly that there has been some legitimate wrong on the side of Japan. There is, however, no room for doubt as to the justice of this American action. At the same time, I am sure that the Americans have had some reason in rejecting the Japanese immigrants, as I think there are the ethical and moral grounds.

When I visited the United States I witnessed in California the attitude of the people towards the Japanese. Some of the Japanese I met there made us, fellow nationals, abused on account of their bad manners, so that I thought these Americans had good reasons for their dislike of the Japanese. But the thoughtfully and the rude behavior I saw in some Americans were particularly offensive. I tried nevertheless to interpret the facts to the best of my ability, and on the supposition that we must expect to find bad men in every country, and as well as had in the United States, we were not to be surprised at the ill-mannered behavior of some of the Japanese, but I was, however, highly surprised to find in me, for it is an insult upon our national pride: it is a question of sentiment rather than of practical business.

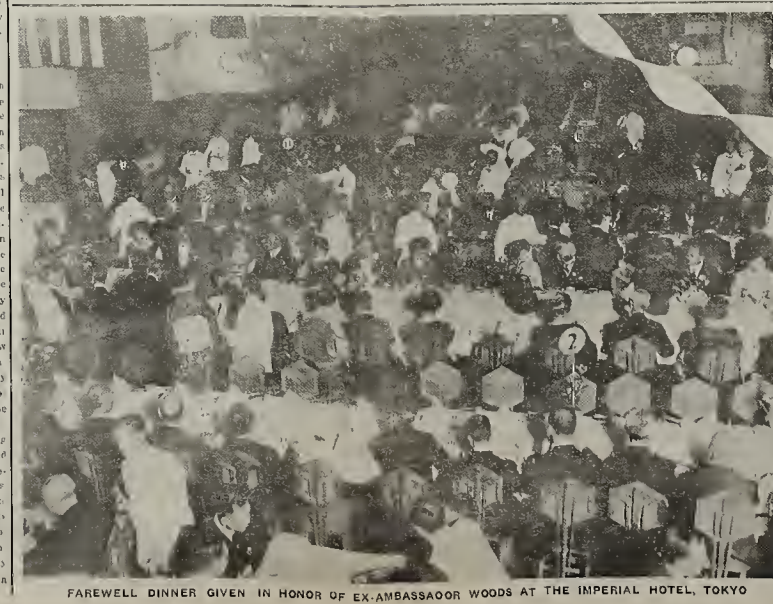
Japanese Are Artists I think that this is a result of insufficient knowledge of Japan and the Japanese on the part of the Americans. There may be many causes, but I should like to see the officials of the Government. As manager of a theatre, I give some illustrations I know best.

Japan is a possession of special arts in which delicate sentiments are given expression to, and excellent results are produced. Introducing such arts, through well-chosen works of art, we can make known what Japan and the Japanese are to the foreigners much better than by hundreds of speeches, or thousands of books.

Some Americans are trying to introduce such arts into their own land. I am sure they will appreciate the Oriental arts. No doubt it is a better means than war or war talk to introduce the Japanese mind to foreigners, and the best cultural means. I think this is of urgent importance for the solution of the problem pending. The reason why the Foreign Office is trying to prevent our men of arts from going to the United States is probably the fear that these men might necessitate the anti-Japanese legislation in which the whole country is involved. Instead of blaming the Foreign Office for lack of foresight, I would rather ask the Americans to begin studying Japan and her real condition, calmly and open-heartedly. And if they see the advantages of introducing our arts as freely as possible, that will be a means to realize the ideal of "the people's friendship."

But Follows World History What the United States did to Japan lately is nothing new in the history of the world. Things like this have been repeated over and over again. The strong people are too busy with their own national affairs to know what their governments do. This is the weakness common to all the peoples, and thus causes all serious international as well as domestic problems.

Different people suggest different ways to solve the Japanese question, but no permanent peace can be obtained until both the Americans and the Japanese have learnt the lesson of the cooperation of the nations. One nation differs from others as one star differs from others. Each nation has to respect individualities of the nations for the growth of which nations have to co-operate on with another. Politics of a nation should be conducted into hands of men, but the best representatives of a nation, and every citizen should be responsible for what his government does.



FAREWELL DINNER GIVEN IN HONOR OF EX-AMBASSADOR WOODS AT THE IMPERIAL HOTEL, TOKYO

Difficult To Appreciate Why America Should Have Passed An Obviously Unfair Bill

ONLY KNOWLEDGE DO NOT LEAVE WILL STIMULATE THIS PEOPLE IN MUTUAL GOOD DISAPPOINTMENT

Mr. Takeo Tanaka, M. P., is a coming politician in the Komeito Party and holds the position of Secretary of the Minister of Railroads.

I was in the East of the United States for a number of years to prosecute my study, and then visited the country on two or three occasions. I am therefore fully acquainted with the bright side as well as the dark of the American character, and feel happy to be able to set forth words and actions with sufficient sympathy.

I regret that there should be such anti-Japanese legislation and many other anti-Japanese agitators among the American people. I do not regret that under such circumstances the Japan-American friendship will be affected in any serious way. Many of my American friends are of the same opinion. There are many causes for anti-Japanese legislation, such as education, social conditions, racial prejudice, Americanization, etc., but I consider the chief cause is lack of understanding of Japan and the Japanese on the part of the American people.

When I was among the parliamentarians in the United States three years ago, I had occasion to speak to Mr. Hughes, Secretary of State, at Washington. He answered to his question what had impressed me most while in his country. I said at once, "What has impressed me most is the fact that American politicians easily lack knowledge of Japan and the Japanese." With a smile the Secretary of State confirmed my observation. Both pro- and anti-Japanese Americans are ignorant of the facts of Japanese life.

Mr. N. Y. To, President of the Nippon Yusen Kaisha, the largest and the largest shipping concern in Japan, is a graduate of the University of Michigan. He served as a manager in Shanghai and London for number of years before assuming his present high position. Mr. To is one of the most pleasant people to meet and enjoys popularity among his large circle of friends, foreign as well as Japanese.

Despite its wording of construction the law, which went into effect on July 1, is decidedly prejudicial and discriminatory against the Japanese people as a race. The pendulum of American friendship toward Japan has swung to the extreme opposite, and we Japanese are at a loss to find the reason.

Ever since Japan opened her doors to the world—and that at the American insistence to draw us out of isolation—America has been our tutor and supporter in our progress toward modern civilization. But the pendulum began to swing somewhat in the Russo-Japanese war in which the American people displayed an almost pathological antagonism for our victory.

It is only economical? The American people tell us that their opposition to Japanese immigration was purely economical and that it is not at all political nor because of racial prejudice. Would these discriminations be our color white?

Again they tell us that this discrimination is not the will of the majority of the American people and that it is all politics that is causing these troubles between America and Japan. It is rather hard for me to swallow. America is a great democracy, and under any democratic government the majority claims moved at the will of the people? Their explanations puzzle us even if we try to believe them.

The great national catastrophe of last year the people of the United States have shown a spontaneous sympathy, and profound friendship by pouring into our ports shiploads upon shiploads of food and clothing to relieve the suffering multitude from cold and hunger.

This kindness has touched our hearts and we shall always remember it with gratification. But we find it hard to compromise the contradiction in nature. On one hand they extend their helping hands to us as good friends, while on the other there is always danger which we must mutually try to eliminate. It is my humble opinion that a

Dr. S. Yamada is a professor of the College of Law in the Imperial University of Tokyo. He studied international private law in Germany and England and the United States. His eminent articles on current topics and others are widely read in the country.

I can well imagine how satisfied those anti-Japanese Americans are now that they have succeeded in inserting an absolute prohibitive clause in the new immigration law, against the Japanese labor, in addition to the Alien Land Law by which they had formerly attempted at depriving the Japanese resident in the Pacific Coast of their agricultural interests.

Consequently, we could never believe that any civilized state would deny such property rights to its subjects.

Harding's Last Wish Was For Preservation Of Japo-American Friendship

Mr. G. Abe is a member of the Tokyo Chamber of Commerce and Industries. He is a former large enterprise carrying coal mining and shipping.

Japan might have made some mistakes in the past, but the aspiration of the nation to develop a commercial and industrial Empire maintaining friendly relations with the rest of the Powers and in the spirit of diplomacy to promote civilization, peace and happiness of the human race.

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WOMEN OF JAPAN AND OF AMERICA MUST JOIN HANDS Mrs. Makoto Sakamoto is a prominent figure among Japanese women suffragists. As one of the new women of Japan she has written articles in various magazines and periodicals.

Unalienable Rights When the United States first adopted the 14th Amendment, it was the principle of the Japanese law that foreigners should enjoy the same protection as the Japanese citizens. Especially in article 2 of the Civil Code, it is provided that every foreigner who is in the Japanese territory shall enjoy the same rights as the Japanese subjects, unless otherwise provided in a law.

Under the German Civil Code of 1900 the same principle was adopted as a matter of course and foreigners enjoyed the same protection of the rights, although there was no specific provision in the 19th Amendment of the United States Constitution.

Legal Protection of "no shall any state deprive any person of his liberty, property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

Consequently, we could never believe that any civilized state would deny such property rights to its subjects.

I believe that the American Senate by passing a racially discriminatory law has done injustice to Japan, but that is not all. The law in its spirit has cast a dark shadow over the peace of the world, and I trust politics is illegal to be blamed.

"Anti-Japanese" and "Boycott of American goods" and all the other actions and retaliations are mean objectives after all, though such conflicts sometimes become the cause of wars.

I propose therefore that women of America and Japan ally themselves in an "anti-war" movement as the first step to the League of women in which, when we realize it, we may forget mean objectives, but join together in frank and sincere cooperation for the happiness of human race.

Mr. H. Naito, President of Nippon Kerosene Company, is a conspicuous figure among businessmen of Tokyo. He went to Europe and America as a government Commissioner to investigate petroleum industries and once served as a member of the Diet.

Let us suppose a gentleman in another's home of equal social standing, who suffered serious discrimination without any reasonable reasons, in the matter of company, spot upon the face, and driven outdoors. What will a third party say? Such a situation is not our duty, and we should endeavor to be of some service.

We all understood that the United States was a country of justice and humanity, and that the American government adopted when the country was founded was that administration should be perfect accordance with the will of God. But we now find a great change that has taken place in that country.

The moon cannot remain full and the water will not overflow as our proverb says. Whoever

gilded insult to the Japanese as a nation. It was only a matter of course that the Japanese should have become conscious of the betrayal of the month of the truly "Pacific" I do not believe that a nation which they had trusted as the most reliable in the world, has now turned out to be otherwise.

When we think of the trade and commerce between Japan and the United States, we can imagine any conflict of interest between them. Moreover the cooperation of the two countries is necessary for the development of Asia, for the benefit of the two civilizations.

My message to you, Americans, is that the present is not the time for much discussion or argument on the question of anti-Japanism; no nervous disputation would solve the problem. The only way to reach a solution, I hope, will be careful and thoughtful contemplation of the peculiar position, Japan and your country each occupy. Japan as a nation aspiring for human love to be realized in her national life and the United States as a nation whose banner is Divine Love, with which you are going to lead the whole world.

Wealth And Prosperity Have Overthrown Equity, Justice And Humanity In America

acts against the will of God must expect punishment from Him. History abounds with examples of nations which have incurred ruin by relying upon wealth and power alone, neglecting the duties of being just and humane towards others. Their selfishness has cruelly would bring about domestic schism and internal disintegration before anyone knew. Total destruction or disastrous revolution would be the inevitable end of such a state.

I sincerely hope that the Americans will reconsider for their own sake and always to the original national principle that their country should be governed both for domestic and international policy in accordance with God's will and human justice. I do not think it necessary for us Japanese to get angry because we are sure that God is always just and fair in dealing with nations and men. It will be sufficient for us to keep patient, performing what is our duty. We should we resent, why should we get angry?

THE NEW WORLD SLOGAN SHOULD BE DIVINE LOVE

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So Wide A Gap Between The Two Civilizations That Only Long Centuries Will Bridge

Mr. M. Jozu is an English writer and well known for his journalistic work. For several years he was connected with the New York Times. Since he returns to Japan several years ago he has been a contributor of interesting articles to this paper.

Understanding is said to be the basis on which the world peace is to be established. International understanding, however, is much more difficult to obtain than within nations among individuals. Among the people of one race and nationality, and even among friends who have many points of common interests and by contact, mutual understanding is something of rare occurrence.

Selfishness is one of the unshakable qualities of human beings. One who is utterly unselfish and only for the interests of individuals and nations are what are making the world troublesome and difficult. In case of individuals, we are trained, or obliged by customs or surroundings to make certain allowances for the selfishness of the other. Our duty contact and common thought enable us to see the points of others to a great extent. While mutual understanding is difficult among individuals, we are able to note the similarities and solidness of other individuals, and though we may not understand the others, we need not be afraid of them.

Every one's standard and thought. Every people is subjected to this weakness, and one race is not so different from another as we think. In fact, intercultural intercourse and associations are possible.

But to judge others by one's own standard and thoughts is a very unwise and impracticable. It is natural that one should judge the actions of other people by his own standard and thoughts. Every one's habit, however different they are, however incomprehensible they might be, we should recognize their peculiarities, conditions, situations, and surroundings.

Nothing more devilish in disturbing what peace there is on earth, the weakness to force one's own thought, habit and standard on others who are entirely different views, and having opposite habits and surroundings. As Americans, we wish that whatever they may do, or know, they should accept the Japanese as we are with our all peculiarities, habits, history, and customs, which may be ridiculous to our own conception. Our habits and surroundings are different from theirs, as the habits and environments of the United States citizens are parts of themselves. Japan is not a country to change our habits, thoughts and ideals for the benefit of the Americans or ourselves.

In trade and international dealings, our position should be recognized as being just as important as the American situation is to them. The United States does not recognize the position and thought of others will only give birth to another which will be a demand to do away with original act.

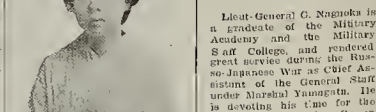
Japan regrets that the United States had failed to recognize the position of Japan in the act of the recent immigration legislation; the American public should know that such selfish act is not the welfare of the world. Americans often allude to the American Constitution and laws, and say that they are the basis of the Constitution and laws of their own writing. They can do anything they please. They can change the American Constitution and laws, and say that they are the basis of the Constitution and laws of their own writing. They can do anything they please. They can change the American Constitution and laws, and say that they are the basis of the Constitution and laws of their own writing.

Many people in America are proud to call Japan their neighbor, and that Japanese people entertain greater respect and gratitude towards American people and institutions. All this is well and right.

When the United States treats the other people, with whom she had to make very little to do, equals with her sons and daughters and say to you "You Japanese can't be the same as we," then you are not taught by you differently, must report, "you taught us all about the God of the world, it is different from the God, the Creator of the universe?"

TEMPORAL THINGS CANNOT CURE, BUT SPIRITUAL THINGS

When, however, a report that Mr. Niles had been killed in an aviation accident in the Philippines appeared in the Press, the Japanese people sympathized with him by the Japanese name of person. The Japanese was particularly deep that his death was shortly after his marriage to a young girl, a Japanese name, on hearing this at once withdrew a suit, and the hotel bill out of his pocket, and he then promoted a large gathering to coincide with the late Mr. Niles, on August 21, at the Imperial Hotel. Large offerings, according to the Japanese custom, were piled up on the altar before the photograph. The late Mr. Niles, on August 21, at the Imperial Hotel. Large offerings, according to the Japanese custom, were piled up on the altar before the photograph.



Perhaps he has set national aviation as having a great deal to do with the strengthening of the friendship between Japan and the United States which had been maintained for twenty years. Mr. Niles, an American aviator, while his excellent looking in the sky over Tokyo for the first time.

A welcome dinner for him was given at the Imperial Hotel on December 11 when more than 250 representative Japanese were assembled to pay respect to the distinguished aviator. The National Aviation Society being the host. Mr. Niles was with us here where he lives in his country.

But owing to the negligence of the Jewish manager of the performance, the hotel bill was not paid for Mr. Niles and his wife. Mr. Niles and his wife were the national character and Mr. Kobayashi, Japanese manager.

CULTURES MAY DIFFER IN FORM: AGREE IN SPIRIT

I am not at all surprised at the anti-Japanese bill. But nevertheless I am profoundly grieved about it. This immigration problem is evidently regarded by some as a mere economic question. But I think it is not so much economic but social, educational, and spiritual problem, which requires very careful attention of the American people. Thus they may maintain sound thoughts, good social institutions, and a spiritual culture. For I am sure the immigration problem as it is now must be very grave relation between the United States and America.

If the United States has a sound reason for prohibition of immigration, I have no hesitation in supporting the policy. Sound States will of course help its neighbors. Anyone who loves Japan and marked out to wish for such development and progress in the United States, from which Japan is always receiving some effect, good or bad.

Unfortunately, the anti-Japanese prohibition manifested in the immigration law is involved with the long-standing political movement, deep-rooted racial prejudice underlying it. As it is in a very bad problem indeed, I think exclusion is inhuman, it is a crime. We cannot but feel grieved, because our neighbors are perpetrating what they know to be wrong, unwise and likely to cause grief to God.

When America fought for emancipation of slaves, some one said "Japan is a country to change our habits, thoughts and ideals for the benefit of the Americans or ourselves." The racial discrimination is too, a discrimination for America. It is not a country to change our habits, thoughts and ideals for the benefit of the Americans or ourselves.

I am overwhelmed with gratitude to the friends of America who are working so hard for their cause, working so hard for correction of the wrong, and removal of this grief for the world.

I am praying that the day may come when the work for the peace of God participated in by all faithful believers in Him, and in His will, will triumph over the evil and win for the world to become a home for mankind without any distinction of races.

OVERBEARING AND OFFENSIVE POLICY OF UNITED STATES

J. KATO, M.P.

The American civilization is too materialistic, and spiritually it is extremely defective. In religious belief, profound virtuous etiquette, and intercourse, we are not too much hypocritical, worldly, and superficial, underlined with insolence, self-will, and craftiness. The Americans boast as if they were a chosen race, but in their action they betray their real character, which is not that of a chosen race.

True to this American character, Commodore Perry's knock at Japan's door has been met, at least after seventy years' friendly intercourse by the very same people by closing her door against the friendly action in virtue of the new Immigration Law which came in force on July 1, 1924. It helps little to declare a retaliatory policy, such as the American Immigration Law, promoted by sudden impulse of anger. The Americans have no reason to feign such retaliatory measure, for they have already humiliated Japan, without any cause.

In a word, the Anti-Japanese action is entirely due to a racial prejudice, and a similar attitude should have many other reasons such as "his lower standard of living," "the difference of civilizations," "Oriental and Occidental." These are all nonsense.

Aeroplanes As Transmitters Of Good Will And Peace Between Two Nations

When, however, a report that Mr. Niles had been killed in an aviation accident in the Philippines appeared in the Press, the Japanese people sympathized with him by the Japanese name of person. The Japanese was particularly deep that his death was shortly after his marriage to a young girl, a Japanese name, on hearing this at once withdrew a suit, and the hotel bill out of his pocket, and he then promoted a large gathering to coincide with the late Mr. Niles, on August 21, at the Imperial Hotel. Large offerings, according to the Japanese custom, were piled up on the altar before the photograph.

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A welcome dinner for him was given at the Imperial Hotel on December 11 when more than 250 representative Japanese were assembled to pay respect to the distinguished aviator. The National Aviation Society being the host. Mr. Niles was with us here where he lives in his country.

But owing to the negligence of the Jewish manager of the performance, the hotel bill was not paid for Mr. Niles and his wife. Mr. Niles and his wife were the national character and Mr. Kobayashi, Japanese manager.

CULTURES MAY DIFFER IN FORM: AGREE IN SPIRIT

I am not at all surprised at the anti-Japanese bill. But nevertheless I am profoundly grieved about it. This immigration problem is evidently regarded by some as a mere economic question. But I think it is not so much economic but social, educational, and spiritual problem, which requires very careful attention of the American people. Thus they may maintain sound thoughts, good social institutions, and a spiritual culture. For I am sure the immigration problem as it is now must be very grave relation between the United States and America.

If the United States has a sound reason for prohibition of immigration, I have no hesitation in supporting the policy. Sound States will of course help its neighbors. Anyone who loves Japan and marked out to wish for such development and progress in the United States, from which Japan is always receiving some effect, good or bad.

Unfortunately, the anti-Japanese prohibition manifested in the immigration law is involved with the long-standing political movement, deep-rooted racial prejudice underlying it. As it is in a very bad problem indeed, I think exclusion is inhuman, it is a crime. We cannot but feel grieved, because our neighbors are perpetrating what they know to be wrong, unwise and likely to cause grief to God.

When America fought for emancipation of slaves, some one said "Japan is a country to change our habits, thoughts and ideals for the benefit of the Americans or ourselves." The racial discrimination is too, a discrimination for America. It is not a country to change our habits, thoughts and ideals for the benefit of the Americans or ourselves.

I am overwhelmed with gratitude to the friends of America who are working so hard for their cause, working so hard for correction of the wrong, and removal of this grief for the world.

I am praying that the day may come when the work for the peace of God participated in by all faithful believers in Him, and in His will, will triumph over the evil and win for the world to become a home for mankind without any distinction of races.

OVERBEARING AND OFFENSIVE POLICY OF UNITED STATES

J. KATO, M.P.

The American civilization is too materialistic, and spiritually it is extremely defective. In religious belief, profound virtuous etiquette, and intercourse, we are not too much hypocritical, worldly, and superficial, underlined with insolence, self-will, and craftiness. The Americans boast as if they were a chosen race, but in their action they betray their real character, which is not that of a chosen race.

True to this American character, Commodore Perry's knock at Japan's door has been met, at least after seventy years' friendly intercourse by the very same people by closing her door against the friendly action in virtue of the new Immigration Law which came in force on July 1, 1924. It helps little to declare a retaliatory policy, such as the American Immigration Law, promoted by sudden impulse of anger. The Americans have no reason to feign such retaliatory measure, for they have already humiliated Japan, without any cause.

In a word, the Anti-Japanese action is entirely due to a racial prejudice, and a similar attitude should have many other reasons such as "his lower standard of living," "the difference of civilizations," "Oriental and Occidental." These are all nonsense.

Retaliation Should Not Be Our Aim, But The Bettering Of Social & Economic Life

Mr. T. Tanaka occupies chairs in Rikyo University, as well as in Nippon University and is known as a contributor of interesting publications on economic subjects.

There is little need of talking about the anti-Japanese immigration Bill passed by the United States Congress. For as a matter of course, a people with a lower standard of living, owing to difference in civilizations, come into another country where the standard of living is higher, the terms of living are lowered, and the terms of labor are affected in the latter country by the influx of such people. In this sense, the Americans may be justified in their like setting a tariff on the Japanese, especially those who are content with lower terms of labor.

The only question to be asked is by which the Americans have effected this refusal, which was so extremely unfair. It was some-thing like setting a tariff on the Japanese, especially those who are content with lower terms of labor.

Mr. Kintaro Hatori

GRAVE ISSUE MAY END IN AMICABLE READJUSTMENT

Mr. S. Akimoto is a well known writer in English. His pen-name is "Saitoman" are always read with an interest.

Sir—I feel flattered that my views on the American situation are thought worthy of being quoted in your paper. To tell the truth, I never thought about the question at all. What thoughts I have at this moment are the thoughts I have published wholesale from the pages of daily journals.

I regret exceedingly the new attitude of the United States, but I do not believe in any legislation in retaliation to the Congressional act, but I would rather advise our countrymen to strive our national elevation, morally, spiritually, intellectually and materially so that our people might be looked up with respect by other nations when we may be welcomed everywhere we may try to go. Theoretically, financial retrenchment and the prohibitive taxation on luxuries are admirable steps towards this goal.

When we have attained our goal and built our national strength up, let us respect other nations and so that Japan may become a good friend of all the nations of the world. International solidarity, and amity of nations and love and peace among mankind should be our ideal and purpose.

Our American friends; can you not agree with us?

SINCERE PRAYER ALONE CAN HELP IN TRIBULATION

Mr. S. Akimoto is a well known writer in English. His pen-name is "Saitoman" are always read with an interest.

SENTARO HONDA A Religionist

The Japanese have never been decided upon resignation. He decided upon resignation. He decided upon resignation. He decided upon resignation.

We look back upon the half-century's intimate friendship maintained between our country and that beautiful friendship, the late Ambassador was a great blessing. I therefore hope that these great and gifted statesmen, especially those who are Christians, will empty themselves before God, and cultivate the noble virtue of love, to love one's enemy, and to solve every problem by consulting their God.

In regard to the new immigration law, which contained an anti-

Crowded Japan Forced To Find Some Outlet For Her Fast-Increasing Population

HOYE OUCHI An Educationalist

1. It would be allowable as a matter of form, but such freedom will invariably be abused by some unscrupulous complication.
2. It is a question between America and the whole world.
3. Legislators are satisfied with formal equality, but people are not satisfied with equality.
4. It was not a policy adopted by Japan as she liked it, but it was a natural tendency. It has no particular reasons to welcome intelligent classes.
5. Though the Japanese people have no such thought, Japanese diplomats often have.
6. No; the development of the question cannot be affected by a mere announcement like this.
7. A. No. B. No. C. No. D. No. E. No. F. No. G. No.
8. It will have a good result, because it will be better for false propagation such as we have had.
9. There will be no such course.

the new spirit of the new age. Just as we Japanese regard the invasion of the anti-Japanese clause in the United States as the best American are supposed to regret the same fact as affecting the reputation of our nation. It has been found upon the American claim for justice and for peace in the world.

Japan has no intention to interfere with the American sovereignty to legislate; the United States is free to enact whatever law she likes, or pursue whatever policy she wants. Japan has adopted the policy regardless of another state's honor, but merely in consideration of its own advantage. Every state has a peace in the world. Such a policy is plainly one of the past age. We are sure that the anti-Japanese clause in the United States is not a national policy, but a mere national position which reputation has been founded upon the American claim for justice and for peace in the world.

MR. SANJI MUTO

Mr. Sanji Muto is one of the foremost businessmen of Japan, whose wonderful executive ability as the head of the Kenogafuchi Spinning Co. is well known. Having had an American education in his youth, Mr. Muto is reputed for his Americanism in his business method. He has recently organized the Business Men's Party and was himself elected a M.P.

It is not possible to legislate the matter of immigration. To us Japanese, however, this is a question of life and death, while it is for the Americans a mere matter of convenience, as far as it can be seen. And yet they insist upon keeping even this small number from this country. Such a policy naturally bears upon us so oppressively. This Japanese are taking pains how to dispose of the over increasing population, apprehensive of future difficulty in supporting it. Under such circumstances I think it a prudent diplomatic policy on the part of the American Congress to give a sympathetic view to this peculiar Japanese psychology, and diffusion the Japanese mind by sending them to the United States. This is a question of life and death, while it is for the Americans a mere matter of convenience, as far as it can be seen. And yet they insist upon keeping even this small number from this country. Such a policy naturally bears upon us so oppressively. This Japanese are taking pains how to dispose of the over increasing population, apprehensive of future difficulty in supporting it. Under such circumstances I think it a prudent diplomatic policy on the part of the American Congress to give a sympathetic view to this peculiar Japanese psychology, and diffusion the Japanese mind by sending them to the United States.

I deem it extremely regrettable that the new Immigration Bill with the Anti-Japanese Clause should have been passed by the American Congress. It is a question of life and death, while it is for the Americans a mere matter of convenience, as far as it can be seen. And yet they insist upon keeping even this small number from this country. Such a policy naturally bears upon us so oppressively. This Japanese are taking pains how to dispose of the over increasing population, apprehensive of future difficulty in supporting it. Under such circumstances I think it a prudent diplomatic policy on the part of the American Congress to give a sympathetic view to this peculiar Japanese psychology, and diffusion the Japanese mind by sending them to the United States.

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QUESTIONNAIRE

1. Do you think the Immigration question is a domestic problem pure and simple to be decided by the free will of the people?
2. The United States is enforcing the new Immigration law on all European countries, restricting the inflow. In case you are for Japan alone has no reason to complain, on which particular clause in the law do you find the ground for your dissatisfaction?
3. The quota regulation is based on the number of immigrants who entered the United States in 1920 when there were hardly any Japanese immigrants entering America. Will you be satisfied if the quota regulation is applied to Japanese immigrants on the same basis with other nationalities?
4. Do you think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America?
5. What do you think of the American attitude in placing strict restriction on, and in minimizing the number of those intelligent classes of Japanese going to America as members and clerks of Japanese banks and commercial houses already doing business in America and also those who are going there to pursue studies in schools and colleges?
6. Do you think any volved threat was meant in that phrase, "grave consequences," found in Ambassador Hamada's address to the Secretary of State, Mr. Hughes? Do you think that the Japanese people had ever contemplated any such thought toward America?
7. President Coolidge is reported to have stated that the Immigration discrimination was not in the new American law. Do you really think the question is closed?
8. The present dissatisfaction of the Japanese people was caused by Congress enacting the discriminatory law against Japanese as a race. To which of the following causes or reasons do you attribute the Congressional act. Please give a vote to each supposed cause.
9. What is your opinion in regard to the future of Christian missionary work among the so-called colored races? Will the racial discrimination in the new American Immigration law hinder Christian propagation in the Far East?
10. What future course should America and Japan follow to improve the present relation?

SHO SAITO An Educationalist

1. No. I think the decision should be made by the American people on the basis of land and population, according to the idea of justice and equality, and by international agreement.
2. Yes, we are dissatisfied, because America denies citizenship to Japanese, and has excluded them by a discriminatory clause.
3. It cannot be helped.
4. No, of course it was not a good policy. But from any commercial standpoint, it has lower classes. It could not be helped.
5. This is contrary to the spirit of immigration placed over immigration.
6. No.
7. A. A, C, S, D, 4, E, 5, F, 2, G, 2.
8. The colored races will think it only lip-service.
9. An international relation on an equal footing.

MRS. YAKA YAMADA A Writer and Author

1. Yes. But this should be done by international justice to other nations' men in such way so that every nationality is treated on an equal basis by law.
2. Yes, it is a discriminatory treatment. I cannot be satisfied with all the explanation given by America about the treatment in question.
3. The number of immigrants in a unit year should not be made a basis like this.
4. The words "the lower classes" are not definite or limited, or any persons of specially anti-social character, ought to be considered. It is a very unreasonable attitude, or rather an injustice, for it would be injurious to peaceful human life.
5. Impartially considered, this phrase does not mean a "threat" at all. But just as an offender of this way should be threatened by the Americans may feel a threat through their own motive. Just because the law is not in the Japanese side, but the Japanese did not have such thought at the time.
6. I do not do so. The President has thought so for his own convenience. It was a cloak for the injustice when he declared it "closed." He must know it himself.
7. A. Only a small class. B. May be. I am not sure. C. Perhaps D. It is the main cause. F. No. G. "Inferior," but rather the jealousy that was real cause.
8. I am sure in Asia, especially in America, the decline of Christianity will be hindered for a time, the sympathy with the decrease, and many natives which would desert the church.
9. I am sure in Asia, especially in America, the decline of Christianity will be hindered for a time, the sympathy with the decrease, and many natives which would desert the church.
10. International friendship is the result of reciprocal interest between the parties. When this reciprocal interest is not from an individual party state, friendship will be impossible until it is removed. Particularly as the American legislation is unjust and disadvantage is forced upon Japan, it is quite impossible for the Japanese to make friends with the Americans. This will be, therefore, no country to be taken by force, but waiting for America to act.

TEZUZO INUMARU Hotel Manager

1. Yes, but I do not think it is a national treaty.
2. If the treatment of Japanese is the same as that of European nations, we must be satisfied, but the absolute prohibition a pretext under another law is unjust.
3. No, I am not satisfied with such quota regulation, because it is more pretext.
4. No, but it was inevitable, because the American demand was for agricultural labor for the most part.
5. Perhaps Americans expect Japanese to take a similar attitude against them. How can they otherwise?
6. This did not mean a "threat." American politicians simply took advantage of it.
7. No, I do not think so. Nor do I think the Americans are so unreasonable. In fact there are a large number of Americans who are opposed to the law.
8. No, the American people will not do it in the end.
9. It would be rude of us to suspect the American Senators as being so impulsive. B. The American are not ignorant. D. 300. E. 100. F. 300. G. 200.
10. I permit me to be a little too hard in suggesting that hereafter Japan should be invited to America to preach to Americans.
11. (1) To elevate the Japanese people to the level of American people and both Japanese and American to develop into a world humanity. When this is accomplished, there can no longer be an immigration restriction. (2) I hope the Americans will equalize the French idea of racial equality.
12. (3) Let us exchange tourists, placing no restriction over them. (4) Let each country shall expand its arrangement.

A Religious Theorist

1. Yes, but immigration is a natural movement of population from a thickly populated country to another with a thinner population. This is the law of nature. It is not a place where it is high to another place where it is low.
2. Yes, so far as a nation has the liberty to restrict or prohibit immigration, no complaint or dissatisfaction will amend such a law. I should, therefore, suggest that the United States should increase her material and moral power until there is no room for oppression.
3. The United States have been given the liberty to restrict or prohibit immigration, no complaint or dissatisfaction will amend such a law. I should, therefore, suggest that the United States should increase her material and moral power until there is no room for oppression.
4. I should, therefore, suggest that the United States should increase her material and moral power until there is no room for oppression.
5. I think such restriction is placed over the intelligent Japanese who are highly educated and distinguished by the Americans. It is a very unreasonable attitude, or rather an injustice, for it would be injurious to peaceful human life.
6. Impartially considered, this phrase does not mean a "threat" at all. But just as an offender of this way should be threatened by the Americans may feel a threat through their own motive. Just because the law is not in the Japanese side, but the Japanese did not have such thought at the time.
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Japan Is Appreciative Of The Sane Thinking Stand Many American Are Taking



MR. TOYOTARO YUKI

Mr. Toyotaro Yuki is at the head of Great Yusaku Bank and has various other enterprises with which the Yusaku Bank is affiliated. The Yusaku Bank is a prominent financial factor in the Empire today and is known as the J. I. Moran & Co. of Japan.

Mr. Yuki is a graduate of the Tokyo Imperial University and has also studied in America. He has been connected with the Yusaku Bank for years before he accepted his present position.

It is a mere truism to say that whether in internal or external relations the American people should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are. It is unfortunate therefore that the Senate of the United States should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are. It is unfortunate therefore that the Senate of the United States should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are.

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I can not help recalling here how the founding of America as an independent state had its origin in the righteous indignation aroused among the New Englanders by the discriminatory treatment they experienced from their mother country, England; how subsequent World War and how the American people, in order to uphold the honorable traditions bequeathed by George Washington, the father of the country, made justice and humanity their motto in life. It was at the bidding of that noble motto that the Civil War was fought, and the American Commercial Treaty was abrogated, and coming to later time, this memorable act of the Japanese President Hirota issued his memorable statement at the Peace Conference in Paris.

It is a mere truism to say that whether in internal or external relations the American people should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are. It is unfortunate therefore that the Senate of the United States should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are.

The enactment of legislation for subjecting Japanese to discriminatory treatment was undoubtedly contrary to international morality, not to speak of its being a stain to the honorable history of America. Were it not for the American people, instead of being a Japanese subject and therefore an aggrieved party, I would have offered about opposite to the enactment.

Such opinion is by no means confined to myself alone; on the contrary, it was endorsed by all the American people who had retained the sense of justice and who respected humanity. Did I not mention that the American people, instead of being a Japanese subject and therefore an aggrieved party, I would have offered about opposite to the enactment.

I shall reproduce here in part the statement submitted by Mr. Fred I. Kent, an old friend of mine and now Vice-President of Bankers Trust Co., New York and Chairman of the Commerce and Consular Affairs Commission of the American Federation of Banks, to the Executive Council of the American Bankers Association, which was adopted by it unanimously. I believe by quotation, short as it is, will serve to indicate the ideas which the intellectual classes of America have on the subject, and will moreover be a reference for maintaining cordial relations between the two trans-pacific nations. The statement in question runs to this effect: "The Gentlemen's Agreement was established between the two nations there has never been the slightest reason to believe that the Japanese Government has not lived up to the letter of the agreement in every particular, but on the contrary it has clearly been the spirit of the agreement has been maintained as well. It seems particularly unfortunate therefore that the Senate of the United States should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are. It is unfortunate therefore that the Senate of the United States should take such action as might lead to the termination of this agreement, thus relieving the Japanese Government from its responsibility as to what its interests are.

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MASATAKE S. TOGO

A Publicist

1. Yes, I think so as long as all the nations are not Christianized... 2. My objection to the Japanese Exclusion Clause now in force is simply that it has made racial prejudice against the Asiatics...

3. Yes, I think so, because such cases should not be employed in such cases as leading a protest against the law... 4. I do not think so, because such cases should not be employed in such cases as leading a protest...

5. Yes, I think so, because such cases should not be employed in such cases as leading a protest...

to send emigrants to that country... 2. This is a very complicated question, but the question of citizenship is fundamental... 3. The problem ought to be solved by all means...

4. I cannot deny the fact that the colored races have now discovered the absurdity of the Japanese Exclusion Clause... 5. I do not think the Japanese people had any thought of threatening America...

6. I do not think the Japanese people had any thought of threatening America...

and dangerous for Japan to threaten America, but at the same time we ought to maintain our honor and dignity... 2. The United States is enforcing the new Immigration and European Immigration, restricting the inflow...

3. The quota based on 1890 is the only one which such a restriction is almost prohibitive against Japanese... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

5. I think such a policy is a threat to the American people...

QUESTIONNAIRE

1. Do you think the immigration question is a domestic problem pure and simple to be decided by the free will of the people? 2. The United States is enforcing the new Immigration and European Immigration, restricting the inflow...

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5. I think such a policy is a threat to the American people...

JO KAKAGUCHI

A Jurist

1. I do not think this could be done because of international peace and of human co-existence... 2. It is the question not only of the immigration but also of citizenship denied to Japanese...

3. The quota based on 1890 is the only one which such a restriction is almost prohibitive against Japanese... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

5. I think such a policy is a threat to the American people...

REISUKE DANNO

A Businessman

1. No, especially when there is an agreement with another country, it would be international morality to get that country's consent...

2. I want the same restriction as for European nationalities... 3. If the law for citizenship had been made as for European nationalities, I think that the classes would have emigrated...

4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

YUKICHI MIKAMI

A Journalist

1. No, I do not think it proper for a nation to restrict immigration by its own free will... 2. I am greatly dissatisfied with the Clause which excludes Japanese...

3. I am not satisfied with the Clause which excludes Japanese... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

5. I think such a policy is a threat to the American people...

TATSUICHI UCHIMURA

A Patent Attorney

1. No, I do not think a state can restrict immigration by disregarding international law and international good faith... 2. I am dissatisfied with the absolute prohibition, instead of both American and Japanese should entertain no suspicion and prejudice one against the other...

3. I cannot accept such a quota; a quota regulation ought to be made on immigration... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

5. I think such a policy is a threat to the American people...

MOTOYUKI TAKAHASHI

A Sociological Writer

1. Of course it is necessary for a nation to consider international interests before deciding on such a matter by her own free will... 2. Such is a frivolous argument. But we have no reason to believe that another nation's decision, if that is determined on such a policy, we must decide on ours accordingly...

3. I do not care for such a "good" or "bad" for it is only a matter of time to find their way wherever wages are higher, so long as labor is only merchandise under the cover of human flesh... 4. It is not a question of "good" or "bad" for it is only a matter of time to find their way wherever wages are higher...

BAROYO YOSHIO SAKATANI

A Par

1. Under the present system of absolute restriction of immigration it is within the power of the Government to stop immigration... 2. I am dissatisfied with the discrimination against Japanese... 3. This will be a serious inconvenience for Japan, as a nation which has been so late in becoming a nation with international intercourse...

KIMYO HAYASHI

An Educationalist

1. This may be legal in theory, but between nations with equal honor and dignity, such freedom cannot apply... 2. The law in question entirely excludes all persons, while other nationalities are admitted with restriction, so that it is a plain discrimination against Japanese...

3. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

RIKIKI AKABOSHI

A Businessman

1. I think this is necessary for Japan to protect its own interests... 2. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

DR. SAKUZO YOSHINO

An Educator and Publicist

1. Yes, of course... 2. I am dissatisfied with the discriminatory treatment... 3. From the standpoint referred to in my answer to Question 1, I cannot judge as a Japanese, I think the Americans have their right to justify such a restriction...

4. I do not think it was a bad thing for Japan if it had considered other nations after sending them to my Improver... 5. I think there is considerable difference between the Americans and for that misunderstanding, I regret to say, Japan is responsible too...

RICHIRO HOASHI

An Educator and Writer

1. Legally yes, until national sovereignty is limited by international pact, but morally no, in the interest of humanity... 2. I am dissatisfied with the discriminatory treatment...

UNENOSUKE BESHOU

An Educationalist

1. Our fathers thought so, but the Americans have taught us that it is stupid... 2. I think that the Americans are a people who will have their own ways... 3. I satisfied or not—that is not the question...

4. I do not think it was a bad thing for Japan if it had considered other nations after sending them to my Improver... 5. I think there is considerable difference between the Americans and for that misunderstanding, I regret to say, Japan is responsible too...

TOSHI FUJIWARA

A Businessman

1. The United States cannot decide by her own free will on account of an agreement with another nation... 2. I am dissatisfied with the discriminatory treatment...

DR. JUNICHI SOYEDA

A Publicist and Scholar

1. Although I admit such freedom, it is necessary to base such restriction on fair and just grounds, and not to future generations... 2. I am opposed to the discriminatory clause which is unreasonable...

3. I would submit to the quota regulation, if it is general and unconditional... 4. I cannot but recognize the discrimination with the part of the Government and the people in sending such emigrants...

DR. JUNICHI IMAOKA

A Civil Engineer

1. Yes, but I am opposed to such restriction or discrimination which is readyly acquired by another nation... 2. I shall be satisfied with any treatment, if it is equal to all nationalities...

H. TAKAGI

An Educationalist

1. Theoretically, every nation ought to have such freedom... 2. Japan's protest was against the discriminatory treatment, and on account of America's promise not to restrict immigration...

3. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

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TAKANORI NAKADA

A Businessman

1. When there is an international agreement, it is not within the power of a nation to restrict immigration without the consent of another nation... 2. Clause C of the quota is a serious insult aimed at Japan...

3. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America... 4. I do not think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America...

TOSHI FUJIWARA

A Businessman

1. The United States cannot decide by her own free will on account of an agreement with another nation... 2. I am dissatisfied with the discriminatory treatment...



THE WASHINGTON CONFERENCE FOR THE LIMITATION OF ARMAMENTS IN SESSION DURING THE WINTER OF 1921-22. THIS CONFERENCE HAS BEEN FITTINGLY DESCRIBED AS "THE GREATEST FORWARD STEP TOWARDS INTERNATIONAL AMITY AND UNIVERSAL PEACE WITHIN THE MEMORY OF MAN." JAPAN IS SIGNATORY TO THIS AGREEMENT AND SHE HAS FAITHFULLY KEPT ALL PROMISES MADE AND PACTS SUBSCRIBED TO ON THAT MEMORABLE OCCASION.

JAPAN IS APPRECIATIVE OF THE SANE THINKING STANO AMERICANS ARE TAKING

Mr. T. Yuki
(From Page 12)

because the issue was unfortunately associated with domestic politics. It need hardly be said that there can be no real politics or diplomacy unless it is based on justice and closely associated with economy. Very often, however, there have been would-be politicians who disregarded justice or were ignorant of economy, and who bent on promoting their own ambitious schemes of local interest, did not scruple to devise outrageous and unjust political or diplomatic practices. History is full of instances illustrating how the harmful operations of those politicians very often bring about disastrous effects in internal affairs or external relations.

We must, however, remember that both politics and diplomacy are controlled nowadays by people and that they rest on democratic foundation. They no longer admit being monopolized by so-called politicians. In these circumstances we must exert our best to promote domestic and international peace and friendship on the united efforts with government.

In the essential feature of his business and as regards the sphere of his activity a banker or a trader is no longer insulated but international. As a banker or trader, therefore, I shall try at every favorable opportunity that presents itself to minimize international discord.

The intellectual classes of America know too well what I have stated above and for the sake of justice are desirous of getting our understanding. I shall try to respond to their wishes. I shall appreciate fully the meeting of the friendly relations of seventy years between America and Japan and the most profound sympathy shown us by the American people at the time of the earthquake disaster. I shall contribute to the best of my ability toward promoting the commercial relations between the two countries. America heading the list. In the volume of our export and import trade, I sincerely hope that the limit of mutual understanding is gradually enlarged, that the misunderstanding which the American nation seems to be entertaining towards Japan

Answers To Questionnaire

S. UCHIDA
A Diplomat

1. The admission of foreign immigrants into a country can be limited by the free will of that country, but as discrimination against any particular nation necessarily invites complaints and protests from the party concerned the limitation should be effected, as a matter of policy, according to the principles of justice and equality of the country taking such a step means to maintain cordial relations with other members of the family of nations.

2. Together with all my fellow countrymen I consider the discriminatory clause against the Japanese immigrants in the Immigration Act of 1924 to be contrary to the principles of justice and equality, and as a breach of international courtesy on the part of the American people.

3. I have no objection to the quota if it is equally applied to all nations sending immigrants to the United States.

4. Even before the "Gentlemen's Agreement" was made the Japanese Government had never encouraged emigration of laborers into the United States. The passports were issued only to those people who were invited by American employers or by the present economic conditions on the Pacific coast. After the "Gentlemen's Agreement," the Japanese Government practically stopped emigration of the labor class to America. I think, therefore, our country is not responsible for the presence of the Japanese labor class in the United States.

although it was too late. It is quite uncomprehensible to me how some Senators of the American Congress took it as a threat. Japan was not in a position to declare war on the United States however grave might be the immigration issue, for our tradition of friendship for the American people did not permit us to conceive such an idea. Any man with common sense should have known that Japan, even if she had hostile intentions, was not foolish enough to limit the United States, much less to bet in military strength, supported by almost unlimited economic and financial resources. Under such circumstances it was evident that Ambassador Hanhara had no intention to threaten the American people.

5. President Coolidge may consider the immigration incident closed, but we the Japanese nation consider it otherwise. The question must be kept open until it is satisfactorily settled for both nations.

6. I cannot say how much each of those mentioned in the questions contributed to the passage of the Japanese exclusion clause. My answer to your question is only hypothetical. I presume that in America there are some people who are friends of justice and fair play in international dealings, but at the same time there are many egoists who always look after nothing but their own interests, the general interests of the country being out of their sight and they having no conception of justice and fairness towards foreign nations. The former were naturally opposed to discrimination against Japanese in the limitation of immigration and expressed their views in the press and speeches, but not being organized they failed to take strong concrete action in the Congress, while the latter including the labor class and politicians, who desired to secure in the state as well as in the national elections, the votes of those who could not compete with Japanese in the struggle for existence, were organized for the exclusion of Japanese immigrants, and making use of their political machines they made desperate efforts and brought irresistible pressure upon politicians of Congress. That is why the anti-Japanese clause was passed, although most new-

papers in that country appeared to be opposed to such a measure. We must hold, however, the whole American nation responsible for the injustice committed against Japan by their agents in Congress.

7. The discrimination against different races in the new Immigration Act has made the work of American missionaries in the Far East quite useless, particularly in Japan. Who would listen to the preaching of the missionaries from a so-called Christian nation who do not follow the teachings of Christ and commit injustice against those to whom they preach? In Japan Christianity is now well rooted and is going to grow steadily without any foreign assistance or interference. Those American citizens who contribute to the fund for sending missionaries to Japan could make better use of their money for missionary work at home.

8. I cannot say how much each of those mentioned in the questions contributed to the passage of the Japanese exclusion clause. My answer to your question is only hypothetical. I presume that in America there are some people who are friends of justice and fair play in international dealings, but at the same time there are many egoists who always look after nothing but their own interests, the general interests of the country being out of their sight and they having no conception of justice and fairness towards foreign nations. The former were naturally opposed to discrimination against Japanese in the limitation of immigration and expressed their views in the press and speeches, but not being organized they failed to take strong concrete action in the Congress, while the latter including the labor class and politicians, who desired to secure in the state as well as in the national elections, the votes of those who could not compete with Japanese in the struggle for existence, were organized for the exclusion of Japanese immigrants, and making use of their political machines they made desperate efforts and brought irresistible pressure upon politicians of Congress. That is why the anti-Japanese clause was passed, although most new-

By MOTOSHIGE OSEKO,
Head of Social Education Bureau,
Tokyo Municipality

1. When nationalism is everything as it is today, a nation may have such freedom, but in a higher stage of civilization there will be no such freedom.

2. The American attitude to exclude nationalities ineligible to citizenship is intolerable.

3. I cannot accept it but it cannot be helped. As Japanese immigrants are causing such trouble, it may be wiser to give up the idea of sending them at all.

4. "A good" or "bad" policy is not the question; it is the character of immigrants that they belong to lower classes.

5. The Americans are too nervous, and too narrow-minded. At the same time, we must not overlook the fact that anti-Japanism is rooted in race prejudice, and such is the tendency which none can stop after many years' constant agitation in the United States.

6. Because the phrase could be interpreted as a "voiced threat" some American politicians were offended at it. Or one might say, they took advantage of it. Some Japanese had such a thought.

7. President Coolidge may have really thought it closed, but I think anti-Japanism is to continue until civilization makes such progress as to stop it.

8. G. Cause No. 1.
E. Cause No. 2.
A, B, C, & D. are all not very important.

9. This will probably prove an incentive for Japanese Christians to become independent of foreign support. Religion transcends state, but in fact it is not so developed. In quantity the Christian religion in Japan may be affected by the anti-Japanese legislation, but in quality it may be a good opportunity to improve it.

10. This is a very difficult question, for it is a racial problem. The real friendship between Japan and America will be impossible until the world progresses from militaristic nationalism to international association, without any armament for warlike ambition. For the present, therefore, I think Japan should withdraw all her emigrants from America, to better maintain friendship.

11. The friendly relations between the two countries will be constantly threatened so long as the world morality is low, and each nation stands upon narrow nationalism.

12. I do not think it will hinder.

13. Whatever course may be taken for friendship between the two countries, permanent solution will be impossible, so long as the two countries stand on the capitalist principle. The people in both countries must give up capitalist Nationalism and both nations should approach each other for true mutual understanding.

14. A, 10s. D. 20s. E. 25s. F. 15s. G. 20s.

15. I do not think it will hinder.

16. Whatever course may be taken for friendship between the two countries, permanent solution will be impossible, so long as the two countries stand on the capitalist principle. The people in both countries must give up capitalist Nationalism and both nations should approach each other for true mutual understanding.

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25. I do not think it will hinder.

26. Whatever course may be taken for friendship between the two countries, permanent solution will be impossible, so long as the two countries stand on the capitalist principle. The people in both countries must give up capitalist Nationalism and both nations should approach each other for true mutual understanding.

27. I do not think it will hinder.

ITARU NII,
A Critic

1. I think a nation can do so by her own free will particularly the United States which has just joined the League of Nations. It is only a question of international friendship, whether it should require another nation's consent.

2. Such a poor socialist as I can suffer from various discriminatory treatments and exclusion even in my own country.

3. It depends upon the mental condition of the reader whether to interpret the phrase as a "threat" or not. The words had nothing to do with the thought of the Japanese people at the time.

4. I do not think it is too narrow-minded.

5. I do not think it will hinder.

6. Whatever course may be taken for friendship between the two countries, permanent solution will be impossible, so long as the two countries stand on the capitalist principle. The people in both countries must give up capitalist Nationalism and both nations should approach each other for true mutual understanding.

7. I do not think it will hinder.

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JAPANESE DELEGATES TO THE WASHINGTON CONFERENCE

A TRANSLATION

Inspiring glimpses of the sacred peak,
Crown'd with its glittering snow,
Purity, nobleness and transcendence
Unto thy soul bestow.
One fleeting glance at Fuji's might,
And little man below
Is free'd of selfish thought and hate;
Is fill'd with holy awe.



敷島の
やまと心を
かたらしめて
雲にそひゆる
富士のしら嶺
米國の頭述を解かかんが爲め此の編輯
を終る際偶々よめる。
大正十三年九月三十日深夜
於編輯室
芝生

Ignorance Is Real Cause Of Discord

President Of Tokyo Chamber Of Commerce Thinks Trouble Would Be Alleviated If The Two Nations Knew Each Other



RAITA FUJIYAMA

President of the Tokyo Chamber of Commerce

It is regrettable that, because of the immigration question and of the other minor problems existing between the two nations, the American-Japanese relation is somewhat disturbed.

Viewed from the future of these two nations as well as from the peace of the world and the happiness of human beings, I consider that the most pleasant feeling should always exist between the two nations on both sides of the Pacific ocean.

If troubles are all based on racial difference—prejudices, suspicion and hatred because of the difference in colors,—then the solution is far to seek. Both may approach one to the other in cultures and in civilization, but the racial differences cannot be eradicated.

I am however inclined to believe that the present trouble is more to be attributed to differences in languages, habits and manners and to distinct cultures and civilizations which all lead to misunderstandings, breeding discord and estrangement.

I regret the presence of radicalism in both countries which always so far departs from public opinion that its voice, although flashed, published and head-lined, is never shared by the public. The people of both nations must not be misguided by such extreme opinions which are too often sensationally reported in the press.

If both peoples come into more frequent contacts, which give the opportunities of knowing each other the better, and which will be prompted through the addition of new inventions such as wireless telegraphy or radio broadcasting, I am sure that the very source of troubles will be materially lessened with the progress of the time.

本特別號は及ぶ丈り米國內一般に普及せん事を切望す就ては御一讀の上は在米御友人の許へ御郵送下さらば編者の厚く感謝する處なり
編者

Pertinent Extracts From Sayings Of Writers Give Highlights Of Situation

"Nothing is settled until rightly settled."
Emron Sakatani.

"Japan is a nation worthy of the highest regard, and her people have a culture and native virtues well worth our emulation."
President Roosevelt.

"We have entered into treaty with Japan with respect to receiving her people into this country, and I have not the slightest fear that this agreement will not be faithfully adhered to by the United States."
President Roosevelt.

"Nearly thirty thousand subjects of the Emperor of China have visited America, where they have been kindly received and permitted by the American laws to engage to them. . . . I have advertised to these facts merely to show the advantages that would grow out of such a treaty as I now propose."
A paragraph from the Note handed by Commodore Perry to Imperial Japanese Commissioners at Yokohama, March 5, 1854.

"(Article IX) It is agreed, that if, at any future day, the Government of Japan shall grant to any other nations privileges and advantages which are not heretofore granted to the United States and the citizens thereof, that the same privileges and advantages shall be granted likewise to the United States and to the citizens thereof without any consultation or delay."
From the First Treaty concluded in 1854 between Japan and America.

But, Japan, jealous to maintain cordial relations with the United States, has observed the Gentleman's Agreement to the letter, and if included within the "quota" rule as European immigrants are, it would have practically checked immigration as the Congress has desired."
Jiro Tanaka.

"Mr. Hughes told me that a majority of the Japanese understand America and the Americans; in order to maintain the friendly relations between Japan and the United States, the Americans ought to study Japan and her people more than they do now."
Takeo Tanaka.

"We at least know that this act of Congress does certainly not represent the will of the majority of the people of America."
Hideo Ichimura.

"I am inclined to believe that our American sisters, who are lovers and friends of peace, must be sorry of the recent development brought about by the immigration law."
Mrs. M. Sakamoto.

"But it is not absolutely unattainable in a peaceful manner, only if all the races and nations would work in the spirit of cooperation, and such method will be conducive to the advancement of civilization and promotion of universal welfare."
Takeaki Isaka.

"It is quite unreasonable for the Americans to blame the Japanese for not being assimilated with them, by denying the same treatment and atmosphere as they give the European immigrants."
Sanji Muto.

"As far as we can understand, it was America that most severely attacked the Japanese militarism. But it was also America that roused the same militaristic reactionary thought in Japan, once more."
K. Kiyosawa.

"Japan needs not or should not get angry at the unjust action of America, but rather she should take pity upon the latter for making a law that her better senses do not approve."
Yohachi Sekine.

"Our sincere hope is to cultivate further understanding with the people of America and make known our aim which must agree with their purpose. When a better understanding prevails between us, we are most certain that, in a perfect spirit of cooperation, America and Japan shall make the great Pacific literally a pacific expanse of water upon which may sail ships laden with treasures of the East and the West, carrying messages of good will to and from all corners of the earth."
Yonejiro Ito.

"Japanese people do not understand why the United States which once caused a 'hermit nation' in the East to give up its policy of exclusion is now herself adopting the same policy with regard to that nation."
Masakichi Matsumoto.

"It ought to be considered, therefore, to be bounden duty for the people of both countries one and all to uphold and strengthen this friendship which has been such a potent factor in the past, as we have seen, and which should be made the foundation of a healthy social and business relationship between the two countries, guaranteeing peace on the Pacific, creating a new and vigorous consciousness that without this friendly cooperation neither party will succeed, while with it either will never fail."
Kikusaburo Fukui.

"I shall contribute to the best of my ability toward promoting the commercial relations between the two countries, America heading the list in the volume of our export and import trade."
Toyotaro Yuki.

"The plea is made that the regulation of immigration is a domestic affair and that it is within every nation's rights to decide who shall be admitted. This is a principle which everybody acknowledges, and Japan certainly had no intention of questioning America's sovereign right to regulate immigration. But the question is, why did America exercise this unquestioned right in open defiance of the ordinary amenities of civilized intercourse between nations and in a way peculiarly offensive to a friendly people that had shown extreme solicitude to cultivate American friendship and had vouchsafed its willingness to go a long way to satisfy America in this delicate matter of immigration?"
Motosada Zumoto.

"There are reasons to doubt if the nature and the depth of the feeling which the recent Congressional action has roused in the breast of every self-respecting Japanese is really understood by the Americans. If we may judge from what even the most sympathetic of our friends on the other side say to us on this matter, we feel constrained to think that the American people are probably incapable of rightly appreciating the strength of resentment which an independent people may feel when its pride is outraged."
Motosada Zumoto.

"Japan feels that she is slapped directly on her face although she tried to do her utmost to please and maintain friendship with the United States; she cannot but feel that she had been betrayed by the illusion of

Japan Exhausted All Means To Mend The Discord

UP TO AMERICANS TO FORGET COLOR
BARON KIHACHIRO OKURA

"Let me be very frank and outspoken in stating that Japan has exhausted all means on her part to mend the international discord with the United States.

"We feel as though we were betrayed by our best friend towards whom we were always courteous and obliging. We can do no more.

"Japan is not thinking to retaliate against the unjust treatment she had received at the hand of her traditional friend, but she shall never be satisfied until she is considered as an equal of all other nations.

"I advised my old friend, Dr. Jacob G. Schurnau, ex-Minister to China, never to accept the offer of Ambassadorship to Japan for the present, because I thought he would be placed in a most disagreeable position. That I said in sincerity and in a friendly spirit.

"Until American people forget about the color difference they shall never occupy the same place in our hearts as they had during the past half a century of the most pleasant relation between the two nations."

OUR AIM WITH YOUR SUPPORT

The Management of The Japan Times trusts that the wide appeal, which it has purported to make by means of this special "Japan to America" edition, will not be without fruit.

The 50,000 copies which have been published and put into circulation will, undoubtedly, reach a far larger number of readers if your cooperation may be had. The publishers have sent presentation copies to prominent Americans and to such American institutions among which it is felt that there rests a sincere desire to rectify whatever wrong has been committed against the Japanese people.

But there are many groups in the United States that we cannot reach directly, and we solicit your aid in this respect. After reading your copy send it to some group in your home among whom you think it may accomplish good. This edition is instructive and educative. No one can be the worse off for having seen it.

The Management of The Japan Times wishes to state most emphatically that this edition has not been published for mere material gain. The fact that it has not been commercialized may be seen from the absence, with one exception, of advertisements. Nor has it been prompted or aided by any governmental agency. That it has the moral support of prominent individuals and influential commercial concerns is evident from the names of the contributors whose statements appear on these pages.

Allow us to reiterate that your cooperation will be warmly appreciated.
Editor.

the past history of the American-Japanese traditional friendship, and the mutual respect and admiration that have co-existed between the two peoples for the past half century of American-Japanese intercourse."
Umekichi Yoneyama.

"I repeat they (the Japanese) are superior to any people east of the Cape of Good Hope."
Townsend Harris.

"The nations of the West hope that by means of steam communications all the world will become as one family. No nation has the right to refuse to hold intercourse with others."
Townsend Harris' first message to Japan.

QUESTIONNAIRE

- 1. Do you think the Immigration question is a domestic problem pure and simple to be decided by the free will of the people?
2. The United States is enforcing the new Immigration law on all European immigrants, restricting the inflow. In case you are told that Japan alone has no reason to complain, on which particular points of the law do you find the ground for your dissatisfaction?
3. The quota regulation is based on the number of immigrants who entered the United States in 1890 when there were hardly any Japanese immigrants entering America. Will you be satisfied if the quota regulation is applied to Japanese immigrants on the same basis with other nationalities?
4. Do you think it was a good policy for Japan that she allowed mostly the lower class of laborers to emigrate to America?
5. What do you think of the American attitude in placing ethnic restriction on, and in minimizing the number of these intellectual classes of Japanese going to America such as members and clerks of Japanese banks, and commercial houses already doing business in America and also those who are going there to pursue studies in schools and colleges?
6. Do you think any voiced threat was meant in that phrase "open doors" from the Ambassador Hanjira's letter addressed to the Secretary of State, Mr. Hughes? Do you think that the Japanese people had ever entertained any such thought toward America?
7. President Coolidge is reported to have stated that the immigration relations between America and Japan is now closed. Do you really think the question is closed?
8. The present dissatisfaction of the Japanese people was caused by Congress enacting the discriminatory law against Japanese as a race. To which of the following causes or reasons do you attribute the Congressional act? Please give ratio to each supposed cause.
A. Momentary impulsiveness of Congressmen.
B. Causes traceable to certain propaganda carried on by a third party.
C. Discontent of American militarists in the present naval ratio agreed on at the Washington Conference.
D. Causes traceable to party politics preloving the Presidential election.
E. Misunderstanding on suspicion existing against Japan from the perspective of American Far Eastern Policy.
F. Causes arising from actual inferiority of Japanese immigrants from their race and nationalities threatening the living of American working classes.
G. Race prejudices.
9. What is your opinion in regard to the future of Christian missionary work among the so-called colored races? Will the racial discrimination in the new American Immigration law hinder Christian propagation in the Far East?
10. What future course should America and Japan follow to improve the present relations?

HAS AMERICA FOUND JAPANESE UNDESIRABLE? WE FEEL TO ALL PAIRMINDED IN UNITED STATES

Madame Hayakawa (From Page 3) quite contrary to the public opinion in the United States. A majority of the Americans are ashamed of such legislation and want its early repeal. I hope this statement is correct, and I want to tell the Americans what view the Japanese educationist looks at the anti-Japanese legislation. Of course I am in no way sympathetic with this American, and selfish action. Nothing can justify such legislation. But on this occasion I want to speak up for the Japanese, and looking into our own affairs and condition, rather than blaming the other people. Why have so many of our fellow countrymen been rejected in the United States? What training did they lack as civilized people?

Training Was Not Adequate

For centuries the Japanese had been isolated from the rest of the world, and their habits and manners were entirely peculiar, and strange for international intercourse. Japan is yet young in the comity of nations, it being only sixty years since she first came in contact with other nations. In educating the people are yet unaccustomed to international dealing. This was especially the case with the Japanese resident in California. Few of them had much education, or training in social etiquette. Many people who would willingly retain their own national custom in a foreign land cannot expect favor from their new neighbors.

A Read Shaken With The Wind

I cannot afford to forget the incidents we have suffered from the Americans. This is a question no peculiar to Japan, but one which all yellow races should be interested in. I want to tell some unprejudiced Americans that they ought to look at the truth, and they ought not to be misled by the American press. The American politicians, which is like "a read shaken with the wind." If the Americans understood what "human contact" means, they ought to have endeavored the immediately to repeal of such unjust legislation, do not wish to be regarded as a mere tool of accusing American virtue on account of the passage of such laws. I want to tell some of the better part of the American public will prove victorious in the fight for the righteous cause.

Affection For America

Gentlemen:—The very fact that so many Japanese emigrated into our country is partly due to their affection for the Americans. But there have arisen many circumstances to cause collision of interests between the two nationalities, out of this friendly sentiment. The Japanese immigrants in Canada and Australia are not less much attached to their adopted land as those in America have had. That was because they were not assimilated into our customs and manners. Hence the outcry, "California will become a Japanese colony!" We understand all this. That was the



DISTRIBUTION TO QUAKE SUFFERERS OF AMERICAN RELIEF SUPPLIES

Answers To Questionnaire

MINOR TANAKA A Businessman

- 1. Yes, I imagine a similar case; that would Japan do, if lower classes of Chinese, Hindus and African negroes came into the country without any restriction?
2. If Japanese were equally treated with European autochthons there can be no complaint, but I am dissatisfied with the exclusion of the mean grade of "inhabitability to citizenship."
3. Americans dislike the immigration of Oriental races. It will do fully for Japan to try to send to America what she dislikes. Such quota regulation would be unfair for Japan, but it can not be helped.
4. It was a very foolish and imprudent policy. The Japanese people lack the knowledge of America. The mistake policy was due to the fact that even among the diplomatic circles few are thoroughly acquainted with the psychology of American masses.
5. Such an attitude is contrary to the basic spirit of any Commercial Treaty. As a great commercial nation, fact is beyond understanding. The fact is the Americans are suspicious of laborers who might enter their country under the cover of "students," or "business men."
6. Senator Lodge and his political associates are always anxious to predominate over the administration. That is clear from their attitude towards the late President Wilson in connection with the League of Nations. It is evidently their peculiar psychology to take offense at anything they can construe as foreign interference. Moreover, the anti-Japanese Senators from California also such a step. No, our Ambassador did not mean to threaten America, by any means, nor did we intend to force our views on the people in this country.
7. Decidedly no. It was said, I presume, for American consumption. I think it beneath the dignity of a great statesman to proceed indifference after such an insult was given to a friendly nation.
8. A. Slightly. B. Slightly. C. Slightly. D. This was a distinct advantage of it. E. There are always such misunderstandings and suspicions, but what will it benefit America by offending Japan? F. The Japanese immigrants may seem "inferior" to the white, but the fact they are so industrious, hardy, and strong in combination that the American laborers dread them as superior competitors to take the initiative and make the Americans fear Japanese is the latter's strong patriotism for the mother country.
9. The new Immigration law has proved to be a crushing blow to Christian propagation. The doctrine of God's love, human equality, and universal brotherhood has been entirely betrayed. Those Americans who hold the cause of humanity to take the initiative for the correction of the mistake committed by the Congressmen.
10. There is no other course for Japan than to be patient and wait for the Americans to reconsider. But at the same time, we must ask the intelligent Americans to take the initiative for the abolition of the objectionable clause in the Immigration law. There are so many differences between the two countries in regard to customs, manners, religions and traditions, we ought to forget our cultural differences and attain mutual understanding by all means. Zeal and honesty will open a way to solution.

Deliberate Intent

Gentlemen:—You must have seen this agreement was made, Japan has been very faithful to its terms, and that the Japanese had no objection to making them stronger, if necessary. We all want your Congress passes common bill, when contained an anti-Japanese clause, without any amendment by this Japan, which had never been treated as an inferior nation, has begun to be a bad insult.

Gentlemen:—We have no idea of interfering with your domestic legislation. But you must have felt between nations there is international usage, and international etiquette, so that you may not use your freedom of speech to insult against the dignity of another nation which stands on an equal footing. I must ask you, therefore, whether you think you had the freedom of insulting another nation of such standing, whether American Justice or Federal Law, and whether American fraternal love would allow it. Some of you might say that should America have granted such treatment to Japanese, the Chinese, the Hindus, the Siamese, and other Orientals would not have remained silent. I then ask you, whether the United States are dealing with these Oriental nations on an equal footing, by a treaty or an agreement. Are other great Powers treating these countries as great as they are? The facts are an eloquent argument against your position.

Honor At Stake

Gentlemen:—The very fact that America, which reared a Japan from isolation, is now treating her on an equal footing, is a conclusive evidence to the whole civilized world that all human beings are entitled to equal citizenship in the Kingdom of Heaven where the principles of Liberty, Equality, Fraternal Love, and Justice will rule, and that mankind can attain to that ideal condition by the process of civilization. And that will be in exact accordance with the American spirit, such as Washington and Lincoln would not have remained silent. I then ask you, whether the United States are dealing with these Oriental nations on an equal footing, by a treaty or an agreement. Are other great Powers treating these countries as great as they are? The facts are an eloquent argument against your position.

A Kusaku Amemiya A University Professor

- 1. Yes.
2. I am dissatisfied with the discriminatory treatment.
3. I am unable to agree with such quota regulation, because it is practical exclusion of Japanese.
4. No.
5. I regret such racial prejudice and narrow-mindedness.
6. I do not think Ambassador Hanjira used the phrase "open doors" in the sense of a "threat." But I am sure he was careless in using such words.
7. Yes.
8. D. 40%. E. 10%. F. 20%. G. 30%.
9. The hindrance will not be very serious. Rather, this will lead to stimulate the colored people's self-respect and self-reliance. But it will be in exact accordance with the Christian doctrine in its genuine character.
10. Although human ideals are peace and equality, it is not necessary for us to be temporary peace by humiliation. I think it will be necessary for Japan to

MASAMI OISHI A Statesman

- 1. No. It is the law of Nature that population flows from a country thickly inhabited to another with a thinner population. An international conference should be convened to make an agreement for giving perfect freedom and facility to immigration.
2. Every first class European power has its own closed doors, where, so that none would suffer from the new American immigration law so much as Japan would. She suffers from surplus population more than any other country on earth. The mutual freedom of entering, inhabiting, traveling and transacting business was recognized in the Japanese-American Treaty.
3. My answer to Question 2 would equally apply to this. Discriminatory treatment due to race prejudice is an evidence of a barbarian race, which does not recognize justice and humanity. America thus testifies against herself.
4. Japan has never interfered with her emigrants, nor has she ever encouraged the emigration of the lower classes of laborers.
5. This American attitude is a flagrant violation of international etiquette. Relying upon her money-power and strong armaments, America has learnt to insult Japan to her heart's content, taking advantage of inferior national defense.
6. The phrase "open doors" should have meant a more precise phrase. For by this phrase the Japanese people have never been made towards, threatened another people and therefore are extremely indignant at an insult like this.
7. The President and the American people may think that the Government is closed, but the Japanese people will never be silenced until the Americans have corrected their rudeness, and the prestige of the Empire is fully restored.
8. A. To say "Momentary impulsiveness" is a shallow observation. Ever since the Russo-Japanese war, the Americans have been haters of Japan and watching a chance to humiliate her.
9. This was no cause. D. This was something to account for the law, but not a definite cause. E. The Americans are jealous of Japan's influence in the Asiatic continent, and regard Japan as standing in their way to establish a political and economic policy for Asia. F. There is but much difference between the Japanese immigrants and those



AMERICAN CHARITY TO AID DESTITUTE JAPANESE AFTER EARTHQUAKE

ONRI SAKAI An English School

- 1. Legally speaking, a country is no more sacred to aliens than is a home to a stranger, and a nation may make a defensive, if not offensive, law to bar aliens from alone will enlighten the Americans.
2. The number that Japan would be entitled to on a quota basis is of little importance. The injustice of the new law lies in its partial treatment. She would be perfectly content with sending a single emigrant a year, if the figure were decided on a fair basis.
3. America would have found fault equally with an act of Japanese immigrants, irrespective of their social status. She has racial prejudices against Japan, and not simply against the low class of laborers. Policy would have little influence on the immigration law.
4. After the graduated steps of anti-Japanese movements, such a limitation would only seem to be a natural one. When reason is lost sight of, there is no saying what is coming. But if Japan keeps quiet and resort to no act of retaliation, the more reasonable

SHUSAKU KITAJIMA A Military Officer

- 1. I think it more proper to decide by considering the desirability of national interest at the same time. I am dissatisfied with the limitation by nationalities irrespective of the different condition one country may be in from another. Better, it should be restricted according to the ratio of population of each country.
2. No. Quite the reverse. I must accept it as a matter of form, because it is not open discrimination.
3. This was permissible when the land needed labor, but it was not a good policy that has allowed this state of things to continue in later years.
4. It is entirely unaccountable that America should place restriction over these other classes. I think it a pity for America. She is going to drink her cup of poison to the very dregs.
5. Though I do not think Mr. Hanjira meant a "threat," he should have used a more precise phrase. For by this phrase the Japanese people have never been made towards, threatened another people and therefore are extremely indignant at an insult like this.
6. The President made such announcement simply in consideration of his future political standpoint. I suppose that Japan would continue proceeding.
7. A. 10%. B. C. D. 15%. E. 20%. F. 30%. G. 15%. (F. and G. ought to be regarded as inseparable, both making a total of 75%).

MINEJI OGAWA A Novelist

- 1. I do not think it is because I am hoping for the peace of the world.
2. I doubt whether the Americans look at the yellow races as equal to the white.
3. It is right to claim for equal rights and it is wrong to give unequal rights. It is wrong to oppose equal treatment.
4. Japan sent emigrants, because America had wanted them. It is not a question of policy.
5. America did this, probably because she did not like Japanese as a whole. The American people were rebellious against truth, depending upon their great wealth and strength.
6. Every lover of peace ought to oppose racial prejudice. When America unconditionally expels her prodigious, we are driven to revise the "grave consequences."
7. So long as this legislation offends the Japanese, there will be no end of disagreement between the two countries.
8. A. This is a common defect of anyone who does not think according to reason. D. Whoever is absorbed in self-interest may participate in such action. E. Such is usually the case with a capitalist state, and the policy I think is the most effectual of all. (America's Far Eastern policy.) F. The fact that the American Labor Unions support the Government is an evidence that they think their "living" is threatened by Japanese labor. But Japanese immigrants are in no way superior to them. G. Of course this was a "great cause."
9. As a Christian nation, this has been a suicidal action; the Americans have actually denied the right of teaching Christianity. Unless millions of Christians in that country succeed in correcting the unjust policy, they cannot have any qualification to teach the Oriental love, equality, and justice, as virtues of Christianity.
10. America ought to abstain from a military demonstration which is far from the object of peace. What was the object of the Washington Conference?

AMERICAN CHARITY TO AID DESTITUTE JAPANESE AFTER EARTHQUAKE

Americans will take an active part against the new law. They will check a further movement against Japan.

ONRI SAKAI An English School

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Japan's Export to the United States
in 1873

¥4,226,142

The United States' Export to Japan
in 1873

¥1,017,776

THE TIDE OF COMMERCE FLOWS ACROSS THE PACIFIC OCEAN IN EVER INCREASING VOLUME

The first trade relation between Japan and the United States was established 61 years ago; it began with the meagre sum of ¥5,435,225.

Ever since 1916 imports from the United States into Japan have ranked first among those from all countries.

In 1923 it had developed to the enormous sum of ¥1,117,529,000, which amount represents one third of the total foreign trade of Japan for that year.

Japan was the third greatest seller to the United States in 1922 and the fourth greatest in 1923; in both these years she has ranked fifth among purchasers from the United States; a truly wonderful position considering the size of the Japanese Empire.

Japan's purchase of American products increased at ten year intervals in the following ratio: 1882-1891, 1892-94, 1902-17.8%, 1912-20.6%, 1922-31.5%. In comparison with Japan's total foreign imports during the period 1913-1923, American exports into Japan advanced in the following ratio: respectively, 16.78%, 16.24%, 19.23%, 26.85%, 34.73%, 37.53%, 35.25%, 37.37%, 35.68%, 25.74%.

American-Japanese trade represented 22.5 per cent of Japan's entire foreign trade in 1913; in 1919 it jumped to 37.7 per cent, which percentage leads all other countries.

In 1912 imports from the United States exceeded those from Great Britain both in quantity and value—the first occasion in the history of Japan's import trade. Japan bought from America in that year just 169 per cent more than ten years prior. Ten years later she bought American products to the value of 569 per cent more than in 1912. Thus in Japan's foreign trade, both import and export, the United States is the largest seller to and the greatest buyer of Japan.

Even during the poor years following the post-war boom trade with the United States maintained the highest rank in Japan's foreign trade. The following table shows the position of that trade throughout a period of eleven years:

1913... 25.53%	1914... 21.71%
1915... 24.71%	1916... 28.89%
1917... 31.75%	1918... 31.85%
1919... 37.32%	1920... 33.57%
1921... 37.34%	1922... 37.69%
1923... 35.54%	

A steady progression with the exception of years 1920 and 1923.

American Export to Japan
To-day



¥511,977,000

Japanese Export to America
To-day



¥605,619,000

HOW THE TWO NATIONS ADVANCED
IN THEIR TRADE RELATIONS

(Figures in Yen equivalent approximately to 50 cents)

Year	Japan sold to America	America sold to Japan	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924																										
1873	4,226,142	1,017,776	15,639,005	15,027,430	21,429,237	22,618,433	25,282,874	10,821,433	1,736,781	29,705,755	38,974,971	27,789,459	43,323,857	2,649,331	1,873,209	3,138,656	3,233,028	2,459,970	2,751,921	3,358,987	5,648,734	6,143,171	6,874,632	6,840,048	9,855,054	9,000,409	10,982,559	10,373,420	27,030,535	47,311,156	62,310,379	52,568,396	73,309,359	80,237,895	82,723,398	101,350,773	125,954,406	131,101,815	121,956,586	131,647,139	145,702,240	40,001,098	43,725,943	168,708,996	154,473,362	195,630,008	204,341,844	340,244,817	478,536,845	530,139,393	623,097,521	565,911,306	496,278,563	732,376,507	905,619,000	81,250,000	137,015,757	122,408,351	95,771,077	102,534,277	204,076,950	358,707,558	626,015,530	765,381,493	874,117,075	574,469,316	593,169,490	611,977,000



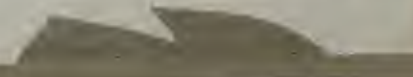
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and the social center of the capital ~



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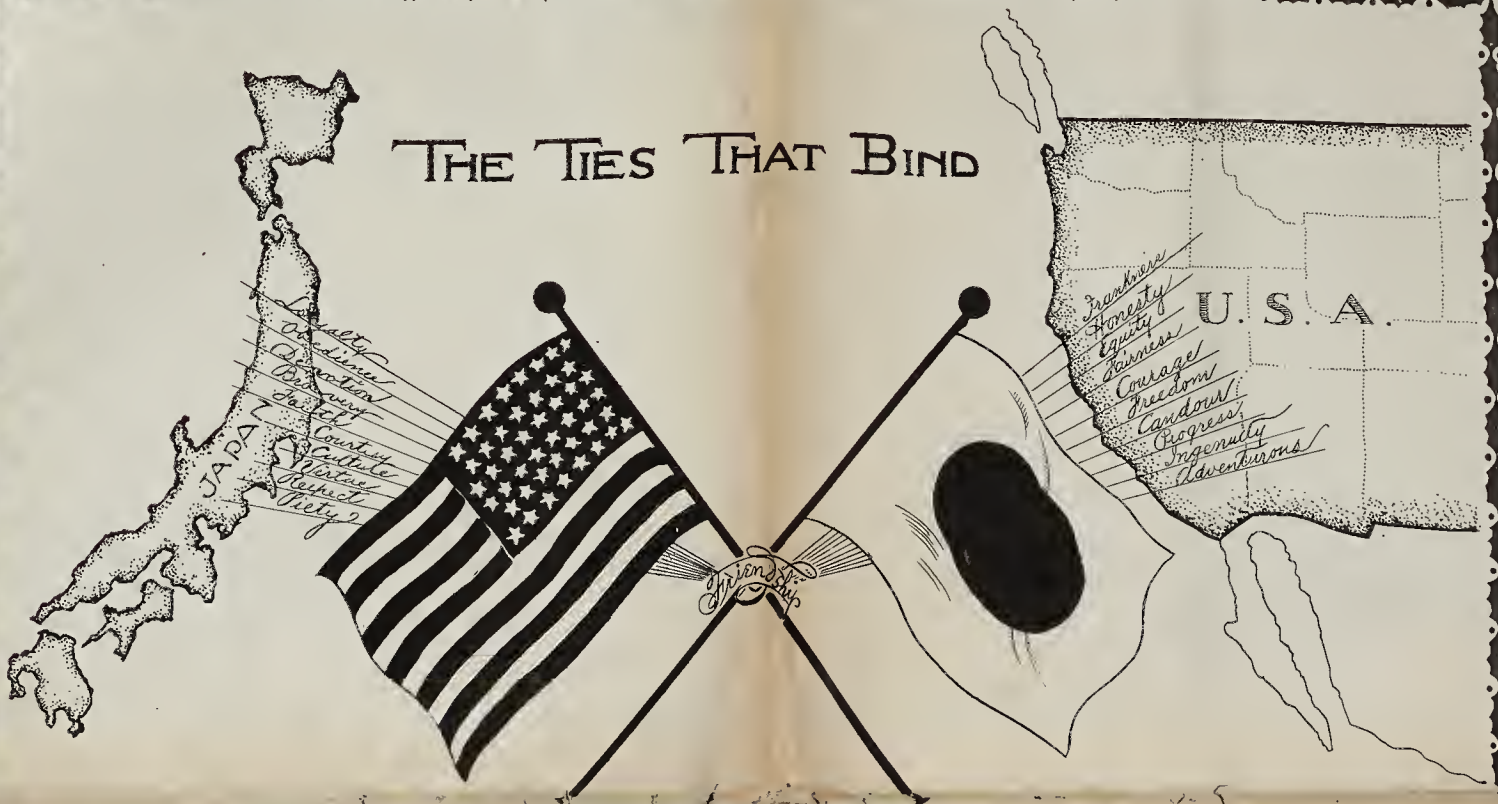
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TOKYO, SATURDAY

DECEMBER 20, 1924

大正十三年十二月廿日 一日一回發行 日曜休刊



見意の米國人在

へ國米リよ本日

A MESSAGE FROM AMERICANS IN JAPAN

THE JAPAN TIMES
HIBIYA
TOKYO

S. FUKUZAWA, President

R. ONISHI, Manager

THE JIJJI SHIMPO

TOKYO

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The Oldest and Largest of All Business Papers Published in the Far East

MISTRUST OF JAPAN IS WIDESPREAD AND HAS FOUNDATIONS

Dr. D. S. Spencer, Methodist Episcopal Mission, 41 years in Japan. Special work in Kumamoto.

I am glad to tell what I, as an American, think of "American-Japanese Relations, and it is hinted that a frank expression is desired.

The Personal Standpoint

On Sept. 18, 1882, I was appointed as a missionary to assist in religious educational work. For 42 years my home has been in Japan, and my heart sincerely interested in the Japanese people.

In seeking to accomplish my task here, I have surrendered my preconceived notions of the American people.

The American People

As regards the American people, as they appear to me, I have remained in close touch with that people and know the sentiment of the American people.

With that sentiment of the American people in particular, I have been condemned for my attitude toward Japan.

The American Government

Nor is the American Government any more than its people bent on doing evil. Human nature is weak, and often militarily unreliable.

The Wrong Done

In spite of this purpose and desire to do right by all men, instances of injustice, or of showing an unbenevolent spirit do sometimes occur.

under the American government which requires a longer time than under a monarchy, but the final result is not thereby less satisfactory.

Where other than moral issues are at stake, it is well to withhold judgment until the facts are known.

With that sentiment of the American people in particular, I have been condemned for my attitude toward Japan.

It is our business, for we have to live together in a common neighborhood, and we must do right, for we are brothers.

Japanese People and Government

The longer one lives among the Japanese people, the more he admires some of their characteristics.

Right to Criticize

Religiously the Japanese people are deserving of the greatest sympathy and of intelligent help.

fortunate and seriously misled individual, but of contempt for the religious system which has degenerated the immorality of its justness.

But these criticisms are all about domestic questions, says one, "and the foreigner, even when friendly, is debarr'd from discussing them."

Glaring Wrongs

There exists today a world-wide distrust of Japan and the Japanese. This should not be so.

1.—Japan is Militaristic

Japan is militaristic. No diplomat, no official, no directed propaganda can convince men of thought and sense to the contrary.

2.—The Japanese as a People

The Japanese as a people lack thoroughness. Foreign teachers in schools, missionaries in the churches, travelers at the hotels, associates in business, architects in building are precisely a unit in feeling that the

Japanese is a man who lacks the patience and moral purpose to master a task he may take upon.

Convenient Deception 4.—I have often heard the Japanese called "a nation of liars."

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BATTLE FOR RIGHTS ALONG NEW LINES OF FRIENDSHIP

Dr. J. T. Meyers, Methodist Episcopal South Mission, 31 years in Japan. Evangelistic work in Hyogo.

The exclusion law passed by the American Congress is such a decisive way in its judgment an offense against international courtesy, and contrary to the principles of brotherhood taught by Christ.

It will be readily granted that the United States has a perfect right to the country, and also that the "Gentlemen's Agreement" with Japan had outlived its usefulness.

IRRESPONSIBILITY IS THE CAUSE OF GREAT TROUBLES

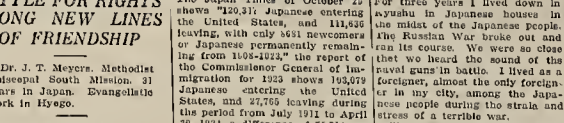
Dr. S. E. Heger, Methodist Episcopal South Mission, 31 years in Japan. Evangelistic work in Himeji.

In my own way I am continually making a contribution to good relations between your Country and mine.

In my humble judgment there has never in these seventy years of intercourse between Japan and America arisen any question that could not easily enough in due time be settled with satisfaction and honor for both.

Oevil Of Prejudice

The Japanese people must be patient about it. The American people must cast the devil of race prejudice out of their white Anglo-Saxon souls.



ADAYAMA GAKUIN METHODIST MIDDLE SCHOOL, HIGH SCHOOL AND THEOLOGICAL SEMINARY, TOKYO. THESE BUILDINGS WERE DESTROYED BY THE EARTHQUAKE AND ARE NOW IN PROCESS OF REPLACEMENT.

The Japan Times of October 22 shows "12,037 Japanese entering the United States, and 111,846 leaving, with only 381 newcomers or Japanese permanently remaining from 1908-1917."

This means that somehow too many laborers from Japan were going to the States and in these days of restricted immigration the Gentlemen's Agreement was not meeting the needs.

It appears to have been a politician's slick scheme planned to please the Pacific Coast States, while demanding exclusion for the Japanese instead of the friendly agreement or quota arrangement.

From this distance we can truly appreciate more than we did then what an international asset for world peace and tranquility that old-time romantic idealistic attachment the Japanese people felt toward America was.

The Old Time Attachment

That old time attachment of the Japanese people for America may never come back again as it was. The corresponding feeling of American people toward the Japanese in those days, that old extremely friendly but rather patronizing feeling, may never be restored.

The Japanese people must be patient about it. The American people must cast the devil of race prejudice out of their white Anglo-Saxon souls.

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MODIFICATION IS CERTAIN TO BE ACCOMPLISHED

Rev. W. E. Towson, Methodist Church South Mission, 24 years in Japan. Evangelistic work in Kyoto.

Nothing would give me greater pleasure than to make the slightest contribution towards a "revised understanding" in the relations between America and Japan. The "undergrowth" of misunderstanding has been zealously cultivated by certain Jingo...

THE COLOR LINE SHOULD NOT BE RAISED AS BAR

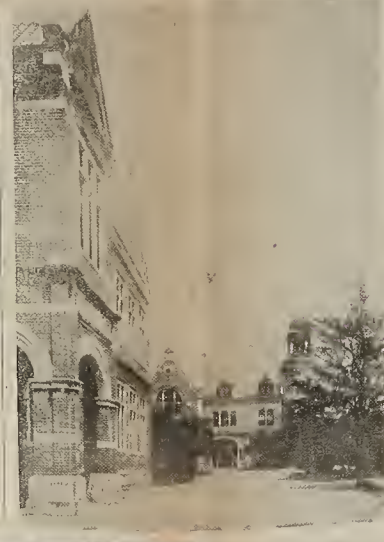
of sojourners in America, and am repeating a criticism which has been made in many Japanese themselves, who have traveled in that country.

On the 17th of October, a banquet was given to three Japanese gentlemen, who had just returned from America at the Doshisha Building, Osaka. Each of these gentlemen made addresses. The first speaker said, among other things:—"I was impressed by the anti-Japanese movement. I think the movement is not to be wondered at...



Rev. M. E. Madden, Independent 22 years in Japan. Educational work in Osaka.

It is with pleasure, yet with a feeling of hesitation, that I respond to the request of the Japan Times to write something for a symposium on "What Americans should do to improve their relations with the Japanese."



MAN HAS BEEN ALLOTTED HOMES BY DIVINE WILL

Mr. E. B. Craig, Evangelistic work in Tokyo, Fu.

There is no people who care to have their country overrun with foreigners, hence the problem of immigration. But an arbitrary legislation of this matter is apt to be offensive and provocative of bitter feelings.

Superiority is as superiority does. True superiority acts in a superior manner. The most superior man that has ever lived in this world did not have to force his superiority upon others.

Divine Determination

Human nature, hitherto, being as it is, it is hard enough for those of the same language and race to get on with one another, let alone those of different language and different race.

NO PROBABILITY OF IMMEDIATE CHANGE IN LAW

Rev. W. A. Wilson, Methodist Episcopal South Mission, 34 years in Japan. Evangelistic work in Okaya.

But the middle clause should be omitted, "times before appointed." Nations rise and fall, have their turn of empire one after another. The empire which will last has not yet arisen.

Pride before Fall

It is noteworthy that the first great empire of antiquity was that of a colored race—the Egyptians. And it is remarkable that testimony to their pride, their indulgence, their loyalty and their downfall, is so vividly brought before the nations of today, by the archeological discoveries of recent times in that land.

Public luxury, self-indulgence, have been the downfall of empires after empire. Will the great nations of today heed the lessons of the past?

If the great majority in the nations which have been blessed with knowledge of the one true God continue to reject the light which has been given, and if, on the other hand, the nations who have gods of wood and stone, continue to refuse the light which has come to them, refuse to return to the God of their original ancestry, what hope can there be of permanent deliverance from race prejudice, war, and the host of evils which afflict the world?



Rev. W. A. Wilson, Methodist Episcopal South Mission, 34 years in Japan. Evangelistic work in Okaya.

To Americans resident in Japan and reasonably conversant with Japanese public opinion the bitter resentment manifested as a result of the Exclusion Act comes as no surprise. Laws discriminating against the Japanese had been enacted in the State of California and the Federal Courts had sustained them whenever appeal had been made up to the present time no Federal Law had been enacted.

In fact, few believed that Congress would seriously consider any legislation looking to the complete exclusion of all Japanese. Some expected that the difficulty might be overcome by the representatives of the two Governments as their relations were known to be most friendly.

Americans Humiliated

The element hostile to Japan discovered their opportunity when the United Immigration Bill was reported in Congress. While Japan and her friends were thus endeavoring to defeat the discriminatory legislation its champions were equally alert and successful in carrying their point. It is well known in Japan that many Americans bitterly condemned the unjust treatment and did all in their power to defeat it. Americans resident in Japan sympathized most heartily with their Japanese friends and incidentally are among those who are most humiliated.

It is needless to tell what has happened since the law was enacted, but it is important to look about us and try to find a way out of the present sorry situation. Some are optimistic enough to look for a change of heart on the part of the law-makers of America and hope for a repeal of that part of the law discriminating against the Japanese. This can hardly be expected and agitation to this end may indefinitely postpone the solution. It appears to me that a modus vivendi is the most that can be expected at this time.

A Race Crusade

There is a decided tendency among the Japanese to explain the anti-Japanese sentiment on the grounds of race prejudice. Not knowing the Pacific Coast well I am not prepared either to deny or affirm this. Assuming this to be true many publicists in Japan have laid far-reaching plans. They look upon it as a challenge to their own race in particular and the colored races in general. Persistent efforts are being made to gain the sympathy and support of other Asiatics. Tagore, the Indian poet, and recently, Mr. Ku, the Chinese scholar, have been accorded honors they would not have received ordinarily. Could a crusade of these great civilizations be set in motion it would be imposing, but it will take more than the race agitation in California to awaken these two peoples which have been so long steeled to a sense of common danger.

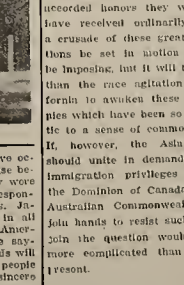
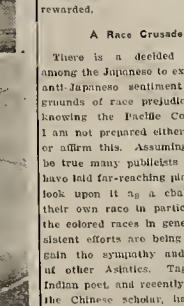
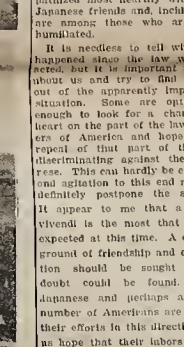
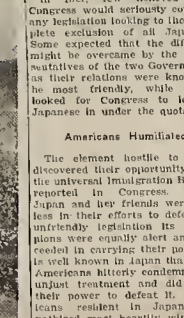
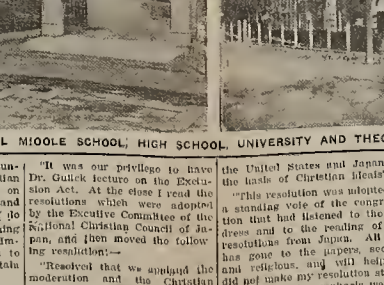
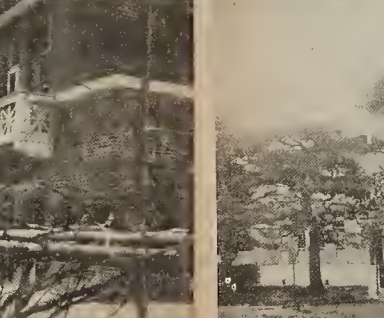
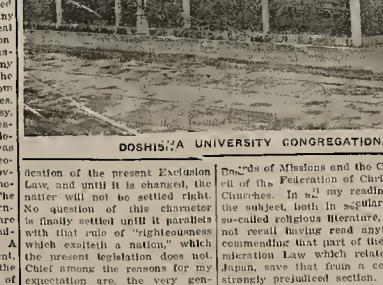
Capital, Not Labor

In studying the opportunities for Japanese subjects to make their way in America the public should unite in demanding equal immigration privileges America, the Dominion of Canada and the Australian Commonwealth would join hands to resist such a claim. The question would become more complicated than it is at present.

Legal but Rude: In the present economy of world affairs, each nation has the inalienable right of settling upon itself, the question of domestic matters. Japan has been guided by this principle in her dealings with China and other nations. A country may open its doors to all the world, refuse the color or the civilization of those who apply for entrance and attempt to check the assimilation of all who come into its body politic. America, for many decades assayed to do this, obstructing the vain thought, that a character passing through the melting pot, all would be moulded into the pattern of good, American citizenship. This country has seen the folly of its course, and I am confident at leisure, will suffer the consequences of its own policy. It was this condition that gave rise to the Immigration Bill.

While believing that the immigration question is entirely local one, and that the United States Government had a perfect legal right to close its doors against all Japanese immigrants, I maintain that the Exclusion Act, passed by the recent Congress, compromised the honor of the Japanese nation and their diplomatic position before the world. I wish Japan had been put, along with other nations, on the quota's basis. That would not have injured America, would have made the Exclusion Bill consistent and harmonious, and would have satisfied the Japanese. I heartily approve of the efforts of President Coolidge and Secretary Hughes to have the Bill corrected in this particular. I wish it had been possible for Mr. Coolidge to have vetoed the measure.

In taking this position, I do not mean to say that the United States Congress, backed by many of its best people, had no real ground or reason for its action and was simply swayed by mass opinion, prejudice and politics. Many of the honorable gentlemen, who constitute that body, acted from the highest and purest motives, but were misled, during the busy closing days of an important session by the anti-Japanese element, who had little that was good to say of the Japanese people. For this, I believe the Government of this nation is blame-worthy, at least in part. The Prefectural and Central Governments have not exercised the care they should in selecting immigrants to the United States. A passport is, to a certain extent, a certificate of approval of the character of the person who carries it. One of the Japanese immigrants to the United States have reflected credit, both by their character and by their culture upon the nation; but large numbers of them have been a disgrace to their native land. In saying this, I am not implying that which is the matter of common observation on the part



of the present Exclusion Law, and until it be changed, the matter will not be settled right. No question of this character is finally settled until it parallels with that rule of "righteousness which exalteth a nation," which the present legislation does not fulfil among the reasons for my expectation are the very general condemnation which the law is receiving on the part of the American press and the numerous native business organizations, such as the Chambers of Commerce, Medical Associations, etc., and the universal disapproval on the part of Church Conferences, Synods, Annuals, Associations,

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"It was our privilege to have Dr. Guick lecture on the Exclusion Act. At the close I read the resolutions which were adopted by the Executive Committee of the National Christian Council of Japan, and then moved the following resolution:—"Resolved that we applaud the moderation and the Christian spirit of the resolutions of the Executive Committee of the Christian Council of Japan concerning the Exclusion Act, and urge our Christian brothers of Japan our cooperation in the effort to establish peace and good will across the world, and to remedy this unfortunate estrangement between the United States and Japan, on the basis of Christian faith."

is such that no combination of forces can withstand it. As Friedrich von Logau wrote:—"Though the mill of God grind slowly, yet they grind exceeding small; Though with guileance He stults walking, with exactness He kills He all." Some day, the wrong that was done Japan, by the passage of the Exclusion Act, will be corrected. American sentiment will demand it, and that sentiment will be irresistible. In the meantime, it is greatly to be desired that the Japanese people will continue to conduct themselves with their accustomed dignity and patience. The few much-to-be-

regretted outbreaks that have occurred only injured their cause before the world, though they were largely the outbursts of irresponsible and ill-advised persons. Japan has no better friend, in all the family of nations, than America; but sometimes, as the saying goes, "The best of friends will be irreconcilable, when red-handed enemies of present day civilization are seeking to start a world-wide conflagration. It behooves all true friends to stand together against the threatening dangers."

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IMMIGRANTS TO BE CITIZENS IS THE BEST RULE

possibly give her any relief from the pressure of overpopulation if such a pressure exists. Japan has, in fact, never shown any great concern to get rid of large numbers of her people by having them emigrate to foreign countries...

Strength in Self-restraint There is little that we as missionaries in Japan can say in motive by the rank and file of our people in America...

Share Blame with America makes one feel that we have a long way to go before we reach a mutual understanding.

Restore the Ties The repeated presentation by the Japanese Government of the Exclusion Clause, of her decided dissatisfaction with the manner in which the matter was handled...

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Apart to What? And now that we are so actively drawing to the days when it will practically be an impossibility to have secrets of any kind...

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life in America and present day life in the rural districts of Japan...

Educational Self Glory Some causes may be mentioned. The American educational system like that of every civilized country is nationalistic...

IMMIGRATION ENDANGERING LIFE STANDARD

much weight, especially when Congress was voting on exclusion. But since that a reaction in favor of restriction has set in...

A Practical Solution 1. To cultivate, in regard to Japan, an informed and national public opinion, inspired by the highest spirit and sympathetic understanding of her needs, problems, and aspirations.

2. To advocate a square deal, and impartial treatment for Japanese in the United States.
3. To publish discussions of the problems of the relations of Japan and America.

Prejudice Crucified Christ From a Christian viewpoint the recent immigration law is not to be defended; the controversies which stormed about the bands of Christ and the Jew...

Gifts Are Humiliating The writer here sympathizes with the Christian leaders of this country who feel that love involves giving, and however much the foreigner may surmount the gift...

Are Unlike Most Japanese Only a few years ago the writer visited a very prosperous farming community in the State of California...

Look To Self But with all her advancement, Japan needs still to look to her own faults and weaknesses. Racial prejudice looks ugly...

THERE IS DANGER IN JUMPING TO A FALSE CONCLUSION

live amicably together there must necessarily be a freer intercommunication of ideas. This is a vital requisite for security. English is hard for the Japanese and Japanese is equally difficult for the English...

As language barriers are removed and the extreme nationalism of the Japanese is abated the nations of the West and Japan should come to a sounder basis of mutual respect and friendship.

SECLUSION TO BE BLAMED FOR LACK OF LANDS

by a matter of economies America would naturally be supporting Judge Gary and men of his type who make the laboring classes of the world suffer...

Whether Japan is to send immigrants to the United States or not (and for that matter, to any other country) is not a question of right or wrong...

ANTI-JAPANESE ACT MAY PROVE GOOD STIMULANT

clips. Instead of wailing about it, a bitter resentment they are considering what lessons may be learned. To quote from a Japanese schoolmaster...

The Exclusion Act, it is said, humiliates Japan but let that go! Disgrace comes in many doings. No one can be disgraced by the act of another. It is granted that our Congress has blundered. The shame of this falls on us Americans, not on the Japanese.

Continued Page 10, Col. 8

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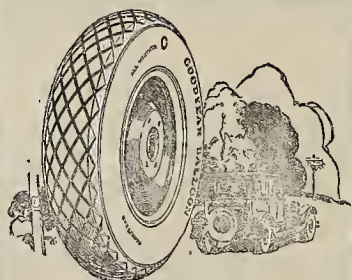
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THE COLOR LINE SHOULD NOT BE RAISED AS BAR

States' new Immigration law. Cordial and mutual international and international relations are impossible when greed and prejudice are found in either or both parties, as in the case of Japan and America. In this article I am giving my individual and personal opinion, not representing any party, sect, class or clan. I think I can clearly demonstrate that my feelings toward Japan and the Japanese people are not mixed with greed, by stating that I did not come to Japan to make money and that during twenty-three years of my life in Japan, my entire income was received from America and practically all spent in Japan. I have no race prejudice. This may be harder to prove, but before taking up the main subject, I wish to indicate my natural development to the present happy and permanent non-race-prejudice viewpoint.

What of Color?

When I was a boy, my first "foreign" companion was an American Indian, who was called "Sam." My first love was an Indian girl. Like all Indians, he was silent but appreciative. Whenever I did him some small boy's act of kindness, he grunted, but shortly afterwards a bow and arrow, or some Indian trinket would be found among my playthings. There never was the slightest reserve in our relations, although I often wondered why such a "good fellow" did not look "just like me!" Sam was faithful to the end. His tribe was moved from that part of the country and I never saw him again, but I have never forgotten him.

Next I had a "friend," a negro boy named "Tim," whose father was a slave. In the "Exodus" during the 80s, this family moved to Kansas and settled on the farm adjoining my father's home. Tim and I soon became companions. I often helped him in his lessons and he always repaid me by en-

gine negro melodies and by telling me negro "hoodoo" yarns. Bill became a Christian about the same time I did, although he was several years older than I. My "feeling towards him boiled within me when someone said something against him just because he was black. I ignored for some powerful soap that I might wash the hated color off, though, as far as I was concerned, black was as good a color as white. The last I did for Bill was to hold his hand as he was dying and we bade each other goodbye with our eyes, when he could no longer hear or speak.

A Touching Incident

I came to Japan when I was a young man. I came "for life." I came to do the same kind of service I would have done if I had stayed in America. I came to help people understand Christianity and become good Christians. I studied the Japanese language hard and liked it. I ate all kinds of Japanese food and liked it even more. I became a real brother. Everybody in Japan were interested in me. After two years spent in Tokyo, we moved to Sendai. One day a fine looking young man came to my door and said his name was Sato. I invited him in at the time never imagining how intimate our lives were to become. He had a long story to tell. He had just been released from military prison, after serving a long sentence for striking his superior officer in a drunken brawl. During the years in prison he had thoroughly read and studied the New Testament and wanted to become a Christian. I taught him English and he taught me Japanese. I married him to a fine Japanese Christian girl, who he courted in our parsonage. He then returned to school and sent him into the work in his own home town. After several years of fine service, he fell into bad business. When his wife telegraphed me that his son was near, I went from Osaka to Sendai to see him. He was very weak and could scarcely move. He could not speak and his eyes were unable to see anything save those things "beyond the veil."

I put my hand upon his pallid brow; he opened his eyes and fixed them upon my face. In a moment a light beamed from his eyes and he raised his feeble hands to my neck, smiled and murmured "Oto Sama" (Father). His eyes closed his hands fell helplessly to the floor and he returned to Osaka. He never regained consciousness and a few days later he passed away. Is it not needless to say that his life and death have bound me to his country and people?

Much At Home

I have traveled all over Japan, have seen her famous scenic and historical places, have read some of her ancient and modern literature and have heard many of her present leaders in political, educational and business circles. I have been in their homes and have eaten the Japanese food with relish and appreciation. I have slept in the same bed with Japanese evangelists and talked until late in the night. I have come into the large hotels in hotels with Japanese men, sometimes two or three of them being in the tub with me at the same time, and with somewhat oriental nonchalance, I have chatted with them, both hearing and asking them questions.

I am now living in Osaka. I love this large, wicked, smoky city and hope to spend the rest of my life here. I am an employee of Osaka City, being a teacher of English in the Osaka City Higher Commercial School, a municipal institution. I have been in this position for six years and I have been treated well. I like my school, my associates on the Faculty and my students. Every student in the school comes to my classes. We talk frankly about every subject that comes before us.

No Lasting Strife

A number of years ago, I served on a "Foreign Committee of realization of a better America. Finding better" at Sendai, where failure of crops brought a most severe famine to the people of Fushimi, Miyagi and Yamagata Prefectures. We distributed several hundred thousand yen, mostly raised in the United States, towards the work of the Christian Herald. Personally I visited many of the country offices in these prefectures, during the long cold winter. For many years in these prefectures, "I am an American" always proved useful to open many a door and also many a heart to receive the Christian Herald. Until recently the good feeling between Japan and America was a great asset to the American people in Japan. It was a beautiful bond. Even although the relations may have been seriously affected, still in the hearts of the people with whom we come into intimate association there is the same courtesy, the same cordiality, the same sympathy and good-will that will make it impossible for any serious or lasting strife between the two countries to exist. Well, what does this American think about Japan-American relations and the Immigration here?

Was No Insult

I—I think too much importance was placed upon this by the people of Japan. America did not insult Japan. It is impossible to insult without direct intention to do so. The method may not have been the best one. This question is not important enough to wreck the peace between our two countries.

II—Too many Japanese laborers settled on the Pacific Coast. It is better for Japanese laborers not to go where they are not wanted, if by going they stir up trouble and do more harm than good. I believe Japan can take care of her people at home.

NO PROBABILITY OF IMMEDIATE CHANGE IN LAW

In general as well as Japanese officialdom have thought of the thing except the tiling of the soil. The Japanese resident in America have learned from experience that there are other ways of earning a livelihood and have taken up other lines of business much more attractive than farming. Why should not Japanese take capital to America just as they do to China? This would enlarge their field of operation and enhance their chances for success. To insist on clinging to the soil when the American community is dead set against it will invite further Japanese by going to America and immediately becoming farmers and farm laborers. This made it almost impossible to become assimilated. In that state they are isolated which brings about social suspicion. Their Japanese friends, whatever they may have, suffer and they have no hope of becoming Americans in the true sense.

Not Responsible

The stalwart type of Japanese demands that the American people welcome the Japanese and begin at once to show them how to become, outright Americans. Such a contention shows how little they understand the attitude of a people who have prejudices against the influx of aliens. The people for more than a generation have questioned the wisdom of people coming to their country in such vast numbers. Efforts have been made to get these strangers to see that they owed something to their adopted country but they were only sporadic and had little effect. The fact was when from whatever quarter, has not responded to this treatment. The alien must find his own place in society and the responsibility must not be placed on the American citizen.

Clumsy Pleaders

In all questions of this three invariably appear professional pleaders for Japan. They are in a sense sincere but in most cases their methods are clumsy and instead of a help to Japan they harm here. They are given to denunciation towards politicians who are against Japan and irritate instead of influencing them to change their attitude. In future negotiations radical changes of method should be adopted.

Widely Welcomed

V—I would like to see the revision for Japanese students revised soon, so that an increased number of young men and women could be admitted easily into these schools.

VI—I would like to see this Nation apply its great power of good faith in the two countries to the improvement of the only to the improvement of the individual Japanese, physically, morally, intellectually, economically and religiously, so that the time may soon come when any Japanese, because of his character, gentleness, adaptability, unselfishness, generosity and religious fervor, will be welcomed any place in the world. I covet this for the people whom I live and for whom I work.

CHRISTIANITY IS NOT AT STAKE IN THIS ISSUE

The judgment of another spirit is simple: Is it the spirit of peace, of friendship, of helpfulness, of love? Then it is Christian. Is it unselfish, hospitable, exclusive? Then it is opposed to the Christian spirit. The exclusion clause in the Immigration law is not a manifestation of the spirit of Christianity. The cause of Christianity should not be made to suffer for the deaths of every one who claims the name of 'Christian'. As Christian missionaries we are here to represent not the American Government nor the American People, but the spirit of Christianity which is the spirit of unselfish love. The only perfect example of that spirit lived fifteen hundred years ago in Nazareth in Galilee. The faith which He founded belongs not to America, not to Europe, but to the whole world.

AMERICA FACES PROBLEMS WITH GRAVE IMPORT

may at any time be put on the defensive, if she is not there already. China, too, may have to assert her rights as much as England or France. The time may come when even within the bounds of a single nation freedom of residence and occupation will have to be scientifically adjusted for the good of all. In connection with this kind of adjustment difficulties are bound to arise, and of such troubles the only solvent that gives relief is the sincere application of Christ's Golden Rule.

ANTI-JAPANESE ACT MAY PROVE GOOD STIMULANT

the world by steadily going forward and upward.

For thirty-five years I have lived in close relationship with them, not only as individuals, but as a nation. Their generosity, appreciation, and devotion cannot be excelled, I believe, in any country. We look to them to lead the Orient out into the full light, not of western or eastern, but of Christian civilization.

Japan and America, two great nations. Each admires the other, there is much affection between the two countries. The best in each country understand the best in the other. They can work together. Taking the principles of Christ as their rule for action, they may not join hands and drive war out of the world forever. Then Peace will reign and not only the ocean between us but all the world be Pacific.

Christianity. Prohibition is a form of exclusion. I believe, in that, the quota system can and will be applied to Japanese citizens. This matter must "rest" awhile.

Widely Welcomed V—I would like to see the revision for Japanese students revised soon, so that an increased number of young men and women could be admitted easily into these schools.

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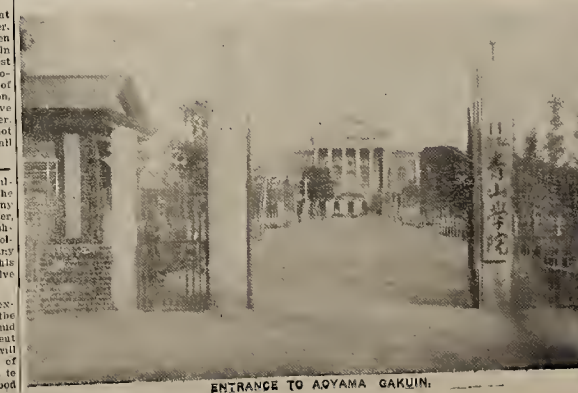
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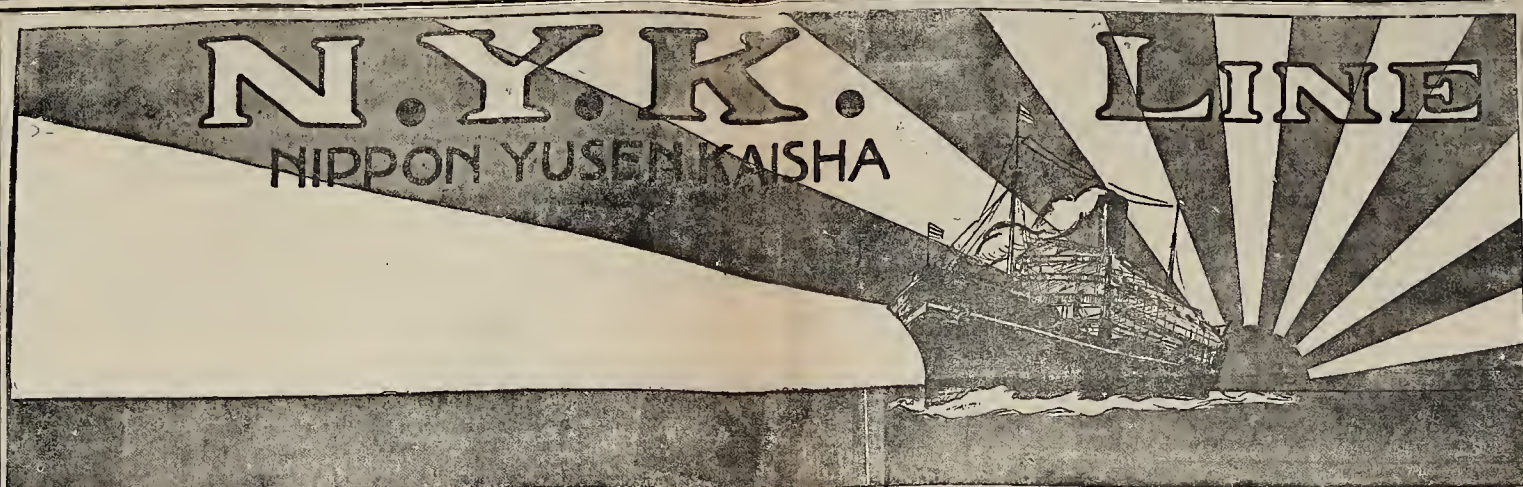
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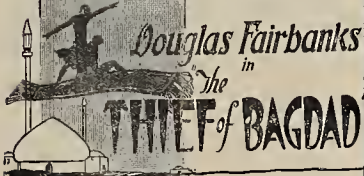
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sion of memorial celebration in honor of foreign pioneers in Japan's new civilization. It speaks nothing more or less than the absolute truth, and what is significant is that out of some 100 foreigners to whose memory the tribute foreigners who took part in the welding of the new civilization and made valuable contributions to the great work was paid then, quite two-thirds were Americans, while the rest was of different nationalities.

To return to the Bummel Kyokai's statement once again, it said: "The era of Meiji occupies an important place not only in the history of Japan, but also in that of the world, as one of the most remarkable periods in the course of human progress. There can be no doubt whatever that the wonderful Western culture has worked upon and permeated into every fibre of Japanese society. Japan is a melting-pot in which two different civilizations, Occident and Orient, are fused into one harmonious whole." Here again the survey made is perfectly faithful to fact, and it is in that important period of Japan's national career, that the Americans were most numerous and most active in Japan for the good of Japan.

In the fields of science, literature, and education, of social and religious affairs, nay, in all branches of material civilization, it was Americans, who did most for Japan during the impressionable period of life from childhood to the age of adolescence. It is trite to say that Japan's modern civilization is essentially of Anglo-Saxon texture; but to be accurate it should be said that there has been a far larger proportion of American warp and woof in its weaving.

In issuing our present special number for the presentation of American views by Americans living in Japan, on the Japanese-American question, we consider it only natural and opportune that we refer to the above facts; a very general summary as it is. For thinking of Americans living in Japan today, we cannot help remembering those who were here before, doing the work which Townsend Harris did with Townsend Harris' mind each in his own line of tutorial labor. And remembering them we cannot do so but with a sense of deep gratitude.

Even today we are ever increasingly obtaining men and things to fill our wants from America, and in more than one sense we are still in tutelage in so far as we are behind America in our material and moral welfare. Occasional outbursts by the spur of the moments may not be absolutely unavoidable; but if history has made America and Japan inseparable friends, the needs of the future make it imperative that they remain so forever.

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As publishers of this special number of The Japan Times, the "Message From Americans in Japan," we wish to express our hearty thanks to the American residents in Japan who have so readily responded to our call for contributions to the edition and who have collaborated in its success.

The aim of The Japan Times in publishing first the "Message From Japan To America" and now the present special number should be obvious. We were prompted by the single purpose of bringing about a better understanding between Japan and America through an open and frank expression of opinions upon both sides, which opinions, almost as a matter of course may differ, just as American and Japanese perspectives differ.

While there are always haters of foreigners, international trouble makers, in all countries, a careful perusal of our two recent special editions will reveal the most gratifying fact that the greater number of American and Japanese stand for international brotherhood and justice. Will the building of airplanes and submarines, the manufacture of tanks and poison gas, or the invention of other weapons, which seem to threaten the peace of the nations, destroy the just conviction of the greater number of sane and thoughtful people in Japan and America? No; the swords will yet be beaten into ploughshares and the spears into pruninghooks.

Silence is certainly golden, but if we can reach an understanding by saying what we want to say, as children of a family, freely indulging, then why not give open expression to our mutual thoughts?

When one has lived in a foreign country for more than a score of years, he naturally feels that he owes a great deal to that country. This is the case with the writer. But the country of his birth is also dear to his heart. Can he divide his loyalty between the realm of his ancestors and the land which is also dear to him by reason of long residence and friendship's tie with its people? Probably not; but he can be one of the strong links in the chain uniting the two nations. His feeling is that he cannot entirely fulfill his responsibilities towards both nations until, and unless, he feels satisfied that he has done his utmost for this purpose. This creed is always actuating him to do what he believes to be his duty, with certain persistency and in an untiring spirit. He is therefore much gratified at the spontaneous spirit of cooperation from his American friends.

The present edition, which is a symposium of opinion of resident American people in Japan, will be read, we are sure, with intense interest and corresponding benefit, by the Japanese public. We trust that it will serve as an instrument in helping bring about the much desired understanding, the bedrock for everlasting friendship between Japan and America.



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Many travellers anxious to visit Japan are said to be hesitating to come, deterred by the erroneous idea that travel expenses in Japan have been considerably raised on account of the recently enacted "luxury duty." Far from this being the case, at the last general meeting of the members of the Japan Hotel Association held in September at Seoul, it was unanimously resolved that the member hotels should not raise their rates, notwithstanding the new duty. Their present average charges for an ordinary single room without bath and including meals are Yen 13-14 in cities and popular resorts and Yen 10-12 in the country. The Government Railways have not raised their tariff since 1920, and the sundry expenses incidental to travel, such as motor car charges, ricksha fares, etc., have not been increased, in fact in many places they have even been lowered. Particularly, when the exchange rate is so favourable to foreign currencies as it is at present, foreign tourists and travellers will find travel expenses in Japan extremely moderate. For instance, the highest hotel rate of Yen 14 above quoted, is only \$5.39 or £1.26 at the average exchange rate current during November, which amount covers the room, three meals and afternoon tea. Don't be misled by erroneous information, and don't be afraid to plan your trip to Japan next spring. Conditions here are practically normal once more, and this is a country you cannot afford to miss.

Japan is provided with a comprehensive network of efficiently equipped government lines, extending over approximately 7,506 miles, and of some 2,732 miles of private lines. Each year sees new improvements made and novel departures introduced in the government railway service, to ensure comfort and even luxury of accommodation and to encourage tours and travel at large. Besides, further facilities are offered by the operation of ferry boats equipped with up-to-date accommodation, in order to carry out through conveyance of passengers and goods to and from the Continent and between the different islands forming Japan proper. Trains de Luxe, Express Trains, and Through Trains, with dining and sleeping cars attached, are in daily operation on the trunk and other principal lines for the convenience of long distance passengers. The excellent accommodation in the trains, in conjunction with the provision of railway hotels, secures for foreign tourists every convenience and comfort which modern civilization has made possible.

There are, on the one hand, through booking arrangements to and from the neighboring lands, and on the other arrangements exist for the issuing of interchange tickets between Japanese and Chinese ports of call, with the chief trans-Pacific and Suez steamer lines, with a view to enabling passengers to break the monotony of a sea voyage by overland journeys.

Railway tickets as well as full information as to Japan are obtainable in and out of Japan at the

ticket agencies of the A. B. Nordisk Reasebureau, American Express Company, Japan Tourist Bureau, and Thos. Cook & Son, and at certain principal hotels in the country.

Mention must be made of the triple alliance among the Government Railways, the Japan Tourist Bureau and the Japan Hotel Association. The said Bureau and Association are organized solely with a view to affording foreign travellers as much convenience and comfort as possible as regards their travel and sojourn in our country. The closest relation has been maintained between these three to effect co-operation in the treatment of foreigners in the most satisfactory manner.

The absolute suspension of traffic in the affected districts by the terrible earthquake and fire of September 1, 1923, lasted only a few hours. It is generally recognized that the Japanese Government Railways have accomplished wonders in the rehabilitation of the system in so short a time, and train accommodations and equipments are far more improved than before the earthquake. Passengers are now being conveyed with the utmost care and attention. Express, sleeping and dining cars, station service, and railway hotels are now being maintained at the highest degree of efficiency, and to the satisfaction of passengers. And freight is being transported most satisfactorily.



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Japan Advertiser?
June 26

THREE FAITHS OPEN CONVENTION TODAY

First National Religions Con-
vention Draws 1,500

(1) Delegates Here

UNIFIED WORK IS SOUGHT

Two Members of Cabinet And
Other Notables To Ad-
dress Gathering

Fifteen hundred delegates represent-
ing Christianity, Buddhism and Shinto
will assemble at 2 o'clock this after-
noon in the Young Men's Association
Hall at Aoyama for the first National
Convention of Religions held in Japan.
Most of the delegations, coming from
practically every Prefecture had al-
ready arrived in Tokyo last night for
the four-day session in which efforts
will be made to produce closer unity
in both social and educational work
of the three dominant faiths in the
nation.

The gathering will open with the
singing of the Kimigayo, the national
anthem, and will be addressed by the
Minister of Home Affairs, Mr. Keisuke
Mochizuki; the Minister of Education,
Mr. Kazuo Shoda; Governor Hiratsuka
of Tokyo Prefecture; Mayor Ichiki of
Tokyo and the president of the Central
Social Work Association. Mr. Shin-
ichiro Imaoka, a well-known Christian
educator, will preside, while the Rev.
Kaiyoku, Buddhist priest will deliver
the opening speech.

In response to congratulatory mes-
sages offered by the leading Govern-
ment officials, the Rev. Dozan Sugi-
moto, representing Buddhism; Bishop
Kogoro Uzaki, for Christianity and the
Rev. Teisuke Imaizumi for Shinto, will
deliver addresses today.

Move Found Inevitable

Following this part of the program,
a special song for the convention will
be sung by a student group. In the
evening, a lecture meeting will be held
at the Aoyama Kaikan. The speakers on
this occasion will be Dr. Tetsujiro
Inouye, honorary professor at the Im-
perial University, on "The New Ten-
denity of Religion and Its Significance";
Dr. Shoze Kono on "The Essence
of Shintoism"; Mr. Toyohiko Kagawa,
Christian social worker, on "Humaniza-
tion of Industry"; and the Rev.
Benkyo Shio, Buddhist, on "Religion,
Education and Educational Religion."
The meeting will be presided over by
the Rev. Seichiro Noguchi of the Hongo
Church.

A variety of comments have been
made on the convention by persons
interested in the movement. Mr. Kai-
seki Matsumura, a veteran leader, who
has been conducting an unaffiliated
religious institution known as the Do-

ka, believes that the convention is
the logical and inevitable outcome
of the present religious tendency. Mr.
Matsumura was brought up in a Con-
fucian family and later became a Budd-
hist. He found Buddhism unsatisfac-
tory, however, and embraced Christian-
ity. Discontented with all these, he
finally established the Dokai 10 years
ago and has been preaching religion
in his own way. He has become known
as a scholar, religious leader and the
author of many books on religion.

Capacity For Faiths Here

"The Japanese people are religious
and because of their extraordinary
capacity for all kinds of religions are
now promoting this National Conven-
tion of Religions. The convention pro-
poses to secure the co-operation of the
three religions in social and educa-
tional work. That is a splendid begin-
ning for religious co-operation. I hope,
however, that leaders will touch upon
the more essential aspects of religion
in the future. The convention at least
should appoint many competent per-
sons who will fearlessly and unreserv-
edly discuss their respective faith in
the light of history and modern knowl-
edge.

Old Theories Repudiated

"To speak frankly, no intelligent
person today believes in the virgin
birth of Jesus. Research reveals that
the vicarious atonement of Jesus is
no more than a Pauline doctrine. The
Heaven and Hell as referred in the
Bible have no moral or religious force
unless they are interpreted in a dif-
ferent way. The old theory was shut-
tered long ago and I look forward to
the new interpretation of Christianity
as its hope, if it is to endure as a
religion.

"The same is true with Buddhism.
Esoteric Buddhism was founded 600
years after the death of Gautama
Buddha. The Hokekyo, a sutra, which
was understood as the last message
of Buddha, is now known to be the
product of the time about 600 years
after his death. We must face facts
as facts. Shinto and confucianism,

likewise must stand the test of time.
If they are to endure as religion or
ethics, they must have a convincing
value as such.

Would Simplify Differences

"If the religious leaders look into
the essence of the religions they con-
firm and preach accordingly, the dif-
ferences among them will be very
much simplified. In my opinion, the
essence of Christianity is nothing more
than the Fatherhood of God and
Brotherhood of man. The teaching
of the esoteric Buddhism is the state of
oneness with Shinyo—Great Soul or
Absolute Being, for a lack of a better
term. Confucianism speaks of the will
of Heaven, which is the religious
aspect of the doctrine. The essential
doctrine of Shinto may be represented
in the idea of Ameno-minakushi-no
kami.

"These are the frank interpretations
of the religions. Many religious
leaders know this but refrain from ut-
tering it. I want to hear the un-
reserved modern interpretation of re-
ligion fearlessly uttered. I am of the

opinion that the various religions in
the civilized world would become ulti-
mately like various religious denomina-
tions of one faith if they were inter-
preted in a way comprehensive to
modern life. The National Conven-
tion of Religions is a great step for-
ward in the realization of the new
interpretation of religion."

3 RELIGIOUS FAITHS BEGIN THEIR PARLEY

Buddhists, Shintoists and Chris-
tians Open First Joint Con-

(2) ference Here

TANAKA PRAISES PURPOSE

Bishop Uzaki Tells Gathering
of Experiences at Recent
Jerusalem Gathering

The first national convention of re-
ligions in Japan opened yesterday
afternoon in the auditorium of the
Young Men's Association Hall, Aoyama,
with an impressive ceremony attended
by more than 1,500 Christian, Budd-
hist and Shinto delegates from all
parts of the Empire. Although the
delegates differed in their attire ac-
cording to the religions they repre-
sented, they blended their voices in
singing Kimigayo, the national an-
them of Japan. A spirit of sincerity,
good will and singleness of purpose
reigned throughout the event.

There was no religious service of
any kind for the opening of the con-
vention. The occasion was marked by
the reading of congratulations from
Premier Tanaka; Mr. Keisuke Mochi-
zuki, Minister of Home Affairs; Mr.
Kazuo Shoda, Minister of Education;
Governor Hiratsuka of Tokyo-fu;
Mayor Ichiki of Tokyo and many dig-
nitaris representing Christian, Shinto
and Buddhist communities. Buddhists
were preponderant in number, being
represented by 550 delegates. Shinto-
ism was represented by 260 delegates
and Christianity by 150 delegates. In
addition to this, more than 640 scholars
and distinguished persons interested in
religion participated in the opening
ceremony.

The messages from the Cabinet
Ministers were read by their representa-
tives. The Premier's message reads
in part:

Tanaka Lauds Purpose

"The religious world of Japan is
largely represented by Buddhism,
Shintoism and Christianity. Shinto is
the expression of the national spirit
richly gifted with a genius for assimi-
lation. The foundation of the
Oriental civilization has been aided by
Buddhism. Christianity, which con-
stitutes one of the essential factors of
the Western civilization, has been
spreading rapidly in modern Japan.
They all differ in their starting points
and historical backgrounds but their
ideals are one and the same. I can
not help congratulating the leaders
of the three religions in their endeavor
to bring about this ideal in harmony."

The convention was presided over by Mr. Shinichiro Imaoka, prominent Christian educator.

Following the singing of the national anthem, the Rev. Shinkyō Michishige, Lord Abbot of the Zojo Temple in Shiba, was appointed chairman of the convention with the Rev. Hiromichi Kozaki, of the Reinzan-za Church and the Rev. Isaku Kazaki, Shinto priest, as the vice-chairman. Following the reading of the congratulatory messages the Rev. Kaikyoku Watanabe, an eminent Buddhist scholar and priest, delivered the opening address. He emphasized the importance of religious revival in this country. He explained the aim and scope of the convention, declaring that co-operation of religions in social work can be brought about without impairing the freedom in any one faith. He also urged the importance of respecting the historical background of all religions.

"Many attempts have been made in the past to call a national convention of religions," he said in his speech. "The movement in the past was usually promoted by the government. The present convention, however, was called without any aid from the government. It was called through the efforts of the three religions concerned. By the co-operation of these three religions, we may contribute substantially to the cause of humanity and world peace. I hope this convention will pave the way for holding a world convention of religions in the not distant future."

"The time has come when we should cease to indulge in mere arguments," said the Rev. Teisuke Imaizumi, eminent Shinto leader, in his congratulatory message. "We have been having all too many 'certain serious affairs.' All religious workers should feel their responsibility for the outbreak of such serious incidents. We should face this national crisis with a united front. I have no doubt whatever that the three religions will ultimately and inevitably merge into one just as an amalgamation once took place between Shinto and Buddhism. Political and social corruption is widespread and we are in a position to improve the situation. It goes without saying that we should be interested in the well being of humanity in all walks of life. It behooves us to be competent guides for politicians, particularly at a time of national crisis."

The Rev. Dozan Sugimoto, Lord Abbot of the Soji temple in Tsurumi, read a message of congratulation. In

his message he emphasized that the co-operation of the three religions augured well for the well-being of the country.

Bishop Kogoro Uzaki of the Methodist church reported his experience at the world convention of Christian workers held at Jerusalem.

"Many world conventions of various religions have been and are about to be held in different parts of the world," said Bishop Uzaki, "I returned two weeks ago from one of the Christian conventions held in Jerusalem. The convention was attended by delegates representing more than 50 countries. At this gathering one of the most important subjects of discussion was what attitude we should assume toward other religions.

"The convention is significant because of the fact that the delegates concurred in a view that Christianity should accept what good there is in other religions and respect their respective historical backgrounds. The

convention particularly emphasized the utility and injurious effect upon mankind for Christianity to assume an attitude of superiority. Such is the attitude of Christian workers toward the other religions.

"In this atmosphere, I as one of the Japanese delegates, suggested many good qualities of the Japanese people and the prevailing religions in this country such as, for instance, the mysticism of Buddhism and the Shinto ceremonies and buildings and reverence for the dead. I also reported to the convention the message of the government authorities that all religions in Japan are treated on the equal basis. The other delegates at the convention marveled at this information, declaring that the Japanese Government is far ahead of other governments in the treatment of religions.

Sectional Meetings Are Today
"The three religions that are meeting in this convention are different in their methods but they can all cooperate for the improvement of society. Materialism is widespread in this country and the workers of our religions should fight against this. Co-operation is impossible if one of the religions assumes an attitude of superiority to the others. An attitude of 'the chosen religion' is due to a lack of mutual understanding."

A general meeting of the convention is scheduled to be held in the auditorium for half an hour from 9 o'clock to 9:30 o'clock this morning. From 9:30 o'clock, sectional meetings on world peace, thought, social work and religious education will be held in various conference rooms in the same building.

Dr. Inazo Nitobe, formerly assistant secretary-general of the League of Nations, will preside over the sectional meeting on peace. The sectional meeting on thought will be presided over by Dr. Masaharu Anezaki, professor at the Tokyo Imperial University. The Rev. Keiki Yabuki, Buddhist, will be the chairman of the sectional meeting for social work, while the Rev. Kaiinosuke Ibhika will take charge of the section on religious education.

In the evening a banquet will be held in honor of the delegates. At 2 o'clock tomorrow afternoon, the delegates will visit the Shinjuku Imperial garden. An arrangement has been made with the government for the delegates to visit the new art gallery in the outer garden of Meiji Shrine which was erected to commemorate the life and work of the Emperor Meiji.

RELIGIOUS MEETING THROWN IN UPROAR BY HECKLERS' JIBES

Reactionaries Suspected Of
Causing Tumult During
(3) General Meeting

'NATIONAL SPIRIT' IS ISSUE

Disturbers Claim Delegates In-
sulted Emperor By Denounc-
ing War Trophies

ENTIRE HOUSE CHALLENGED

The general meeting of the first National Convention of Religions yesterday morning was thrown into confusion when a group of about ten men systematically interfered with the progress of the meeting by attempting to introduce insignificant motions demanding explanations on matters which they regarded as "inconsistent with the Japanese national spirit."

At the height of the disturbance, one of the men occupied the floor demanding that the convention send a representative to China to comfort the Japanese garrison there "in the name of humanity."

When his action was resented as irrelevant he stripped off his coat and challenged the audience to fist combat. Some members of the belligerent group were reported to be members of various reactionary organizations in the city.

The most disturbing feature of the session yesterday was that this trouble in the general meeting was carried over into the sectional meeting on peace. As a result, the peace meeting was shot through with a war-like atmosphere. The convention wasted more than two hours on account of this trouble.

In the meantime, other sectional meetings including those of thought, social work and religious education went on smoothly. All of them, including the sectional meeting on peace were well attended. Many interesting lectures were delivered by Christian, Buddhist and Shinto delegates who are prominent in their religious fields.

When the noisy discussion was brought to an end, the sectional meeting on peace took up the subject of urging the government to include in school text books various matters which are conducive to the "international idea." The bill was turned over to the committee.

The resolution for the abolition of racial discrimination reads:

"Be it resolved:

"That the National Convention of Religions hopes no obstacle shall be laid in the way of abolition of racial discrimination and natural racial development."

The general meeting also adopted the following resolution:

"Be it resolved:

"That the National Convention of Religions sends greetings to the League of Nations and religious and peace organizations in all countries of the world."

The resolution against communistic movement reads:

"Be it resolved:

"That the National Convention of Religions expects to destroy the communistic movement and similar movements which are not consistent with the character of our country."

The convention issued the following declaration: "The degeneration of

tures and discussions were carried on by eminent scholars and religious leaders representing Christianity, Buddhism and Shintoism. Every room was packed to capacity and discussions on various religious topics aroused unusual interest.

Certain members in the peace section, however, persisted in discussions that again amounted almost to disorder, as was the case on the preceding day. So quarrelsome were they in their efforts to make their arguments heard that the rest of the members finally protested their presence. As a result Mr. Takujiro Shibata, principal of the Kokushi-kan Middle School, was suspended from the session.

Approve Anti-War Pact

The peace section adopted three resolutions approving various matters, including the American treaty outlawing war, international education and abolition of racial discrimination. The first resolution read:

"As we must find some measure to prevent war in order to secure the international righteousness and justice and to increase the happiness of mankind, and as we firmly believe that the treaty outlawing war as proposed by America will constitute a great force in expediting the realization of international peace, be it resolved:

"That the National Convention of Religions approves the contents of the proposed treaty and hopes for its speedy conclusion."

The resolution on international education read:

"As true world peace and healthy patriotic thought depend to a great extent upon the cultivation of moral international conception, be it resolved:

"That the National Convention of Religions hopes the educational authorities of the government and educators will pay special attention to the need of including the national text books as many instructive materials as possible for the cultivation of the international conception."

A resolution to be considered by the Convention was drafted yesterday by the committee on thought. It will be discussed in the general meeting this morning. The draft points to the present trend of thought, social unrest and political corruption, as the greatest menaces for the well being of the country. A healthy improvement of social conditions, it is stated, cannot be accomplished by a stroke of mere materialism. The resolution calls for a greater effort of religious workers for a moral and spiritual uplifting of the people.

Youth Protection Discussed

The social work section was addressed by Mr. Rokuchiro Ono, Director of the Ministry of Home Affairs. Many interesting discussions took place in this section, including suggestions for effective protection of youth, abolition of woman traffic, promotion of harmony between social outcasts and members of the ordinary community, problems attending children playing in parks and compounds of temples and shrines and equipment for their protection. The section appointed a committee of 11 to open

negotiations with the government authorities for the establishment of a child protection bureau.

The sectional meeting on religious education appointed a committee to make representations to the government demanding establishment of a religion department in normal schools, inclusion of religious materials in text books, establishment of a research institute in the Ministry of Education for religious education, holding of lecture course for educators for the cultivation of religious faith and inclusion of religious workers as members of the board for compiling text books. The section also approved a bill demanding the Children's Motion Picture Day be fixed on some day other than Sunday.

Many instructive lectures were delivered in the thought section including the address by Dr. Masaharu Anezaki, professor at the Tokyo Imperial University, who was the chairman of the section.

"Faster transportation has a tremendous effect upon the spiritual condition of mankind," was Dr. Anezaki's novel contention. "In the age of Y1 taxis, we cannot remain in the same spiritual condition as our ancestors in the age of the ox cart. The class discrimination and submission can no longer be imposed upon the masses due to the abundant supply of materials

resulting from mass production and rapid transportation.

Inevitable Result

"This condition is an inevitable result of modern culture and civilization. Human beings assume the necessary mental and spiritual attitude commensurate with this condition. To suppress this mental progress and attempt to have it remain as it was in the feudal age is to attempt to return to the feudal culture and civilization. This is impossible.

"The material progress has been made very rapidly but the social life cannot progress so swiftly. It is because man attempts to keep abreast of material progress that he becomes impatient, obsessed by a radical thought and finally attempts to accomplish things by revolution.

"Man cannot consume or possess all he manufactures but he is anxious to do so. It is this mental attitude that gives birth fraud, fights for power and the like. As a result, he ceases to esteem the value of the products of his endeavor. It is inevitable that he becomes extravagant and a spendthrift.

"The rapid progress in industry and science no doubt has much to do with human happiness but mankind now has become a slave to what he manufactures. To escape from this state, it is necessary for him to learn to realize the dignity of human life."

The delegates to the convention visited the Sinjyuku Imperial garden yesterday afternoon. In the evening, they attended a lecture meeting at the Young Men's Buddhist Association in Honjo under the auspices of the convention. The meeting was presided over by Mr. Kyokuro Umada. Dr. Genchi Kato delivered a lecture on the "position of Shinto in the world of religions," the Rev. R. C. Armstrong on "the power of religion on the national life," Dr. Junichiro Takakusu on "the possibility of religious harmony" and Dr. Danjo Ebina on the "essence of Christianity."

thought, insecurity of living and political corruption are the three regrettable aspects of present day Japan. The solution of these problems depends upon social reform and creation of a new culture. The unhealthy materialism, however, is incapable of effecting this social reform or creating the new culture desired. We believe that this can be achieved only through the religious faith in the highest and profoundest sense of the world. It behooves us religious workers, therefore, to reflect upon ourselves and make a supreme effort to realize the true meaning of what is meant by "The Light from the East" in the way appropriate in the era of Showa."

RELIGIONS APPROVE ANTI-WAR PACT AND TEXTBOOK CAMPAIGN

Delegates Favor Inclusion of
of International Harmony
Courses in Schools

HIT RACIAL DISCRIMINATION

Disturbance Again Mars Peace
Discussions As Delegate

Is Ousted

CLOSING SESSION TODAY

The sectional meetings on the third day of the National Convention of Religions yesterday morning were rich in enthusiasm. Many interesting lec-

Talks on Peace Tendency

Dr. Nitobe, the chairman of the meeting delivered a speech on the present tendency of international peace. He avoided various difficult problems pending between nations. He declared, however, that an unmistakable sign of lasting international peace now has dawned upon a distant horizon if one chooses to see it.

"The International Court of Justice has been sought for more than 300 years," he said. "The desire for the international peace was there but a world court of justice was not realized until nine years ago due to the difficult problem of appointing neutral judges. The fervent desire to find the rational solution of all international problems and to find the universal point of view and interest among nations of the world finally resulted in the International Court of Justice. This solved a problem that had been existent for 300 years.

"The general tendency for world peace also is seen in the increasing number of international peace conferences held since 1840. During a period of 10 years from 1840 to 1849, the number of international peace conference numbered only two. From 1850 to 1859, similar conference were held seven times. Conferences held from 1860 to 1869 totaled 14 and about 360 international conferences have been held during the past decade or so while three international conferences are scheduled to be held in the Far East shortly. This shows that the sentiment of the world eminently is for the peace.

"Foreign educators are striving to educate school children on the conditions of other countries. Dr. Holcolm of Harvard University told me the other day that the doctrine of racial discrimination is no longer recognized by the intelligent class of people in the West. The same view is subscribed to by Jeremiah Jenks who deplored racial prejudice. The time has come for the nations of the world to reach a mutual understanding. The

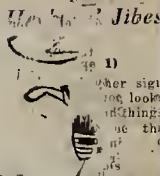
leprosy and protection of lepers. The establishment of a research institution for religious social problems was approved in principle.

Many interesting essays were rec in the sectional meeting on though including the "Japanese history of religion," by Mr. G. Iida, "The contact of the Western and Eastern trends of thought and creation: new culture," by Mr. Hakumu Kanek "The effect of the separation of Shinto and Buddhism since the beginning of the Meiji era upon the world: thought in Japan," by the Rev. Issak Kanzaki, and the "National spirit and superstition" by Mr. K. Kobayash Mr. Beiho Takashima, emine

Religious Parley Thrown in Uproar

and
ol-
nd

treaty
of laws
at the
too
light



In the religious ed. Bill demandin: revision of Sect. 112 of the educational ordinance which prohibits religious performances in the schools. The meeting appointed a committee of eight to open negotiations with the Ministry of Education. During the session, Mr. Keigen Omura and M. Kuniyoshi Obara delivered lecture supporting the bill.

The sectional meeting on social work was very active during the morning. The meeting was opened with a lecture on religion and social work by Dr. Keiki Yaguki, later adopted four bills, demanding the raising of the prohibition status from 20 to 25 years old, elimination of sake from all meetings of religious workers, observance of Prohibition Day on September 1 and perfecting equipment for prevention.

(Continued from Page 1)

Shinto priest, began an eloquent attack on the peace delegates.

When the confusion on the platform had attained its highest, Rev. Sentaro Honda, Buddhist preacher of the Nichiren sect, appeared in the midst of the congregation and shouted "Nanun-yo-ho-ren-ge-kyo" with his clasped hands held before his up-turned face, thus invoking the aid of Buddha to calm the meeting. The Rev. Honda, it will be recalled, called on the late President Wilson at the White House at the time of the Japan-American Immigration Law crisis several years ago, and performed the same religious observance, to the great surprise of the President. The invocation for Buddha's aid failed to bring peace, however, and the chairman finally declared 10 minutes of intermission.

Understanding Sought

During the intermission, the officials of the convention tried to come to an understanding with the reactionary leaders. As a result, the meeting was reopened peacefully, the chairman proposing to hear the reports of the sectional meetings. The Rev. Kajinosuke Ibuka, Christian chairman of the sectional meeting on religious education, read his report without interference. The section heard nine lectures from prominent religious workers and scholars, he said.

Dissenters Swarm Over Platform as Confusion Sweeps Convention

Amid boisterous and riotous scenes in which police clashed with a group of twenty reactionaries, the National Convention of Religions in its final session yesterday adopted resolutions bearing on international peace which the disturbers had denounced, and accepted the recommendations by loud acclamation.

At the height of the disturbance, the Christian, Buddhist and Shinto delegates arose to their feet and approved the resolutions which included the approval of the American anti-war treaty.

Incidentally, when the assembly stood up in support of the resolutions, a small group of disturbers which had been present at every general session of the convention, was revealed as occupying the front row seats, a vantage point from where they had been carrying on constant demonstrations. As on previous occasions, the presence of police was necessary to curb their activities.

5 Resolutions Adopted

The convention eventually adopted five resolutions which had been approved by the various sectional meetings.

It also was announced by the committee investigating charges against Dr. Kitokuro Ikki, Imperial Household minister accused of not singing the Kimigayo aloud, that the minister had responded to their enquiries, explaining that he was not accustomed to singing aloud. Mr. Ikki added that he would do his best to sing the national anthem aloud in the future.

Throughout the early part of the session there was an atmosphere of pending friction which finally burst into flame when Mr. Tokujiro Shibata, principal of the Kokushi-kan Middle School declared in his address that one of the delegates in the sectional peace conference had defended the Chinese responsible for the Tsinan incident.

Immediately the dissenters in the first row were on their feet shouting violent denunciations upon the peace section. Thousands of hand bills which had been prepared for the occasion were thrown into the air as the small group of disturbers jumped upon the official platform.

The convention management, fearing a repetition of the preceding day's disturbance when Rev. Takudo Kuruma, well known Buddhist priest was beaten about the face and head, hurriedly summoned police.

The arrival of police provoked the disturbers to new denunciations and when they refused to heed the official order to leave the hall, were rushed by police. During the ensuing melee, chiefly featured by pulling and pushing a man with long, white hair, believed to have been a reactionary

able negotiation, Mr. Shibata finally occupied the floor. In his speech, he violently denounced the resolutions adopted by the sectional meeting on international peace and concluded his speech with a proposal for the general meeting to refuse to accept any of the resolutions. It was a serious moment for the officials of the convention. Mr. Imaoka, chairman, walked to the front part of the platform and requested the members favoring the resolutions to stand. Practically all the delegates stood with a great outburst of hand clapping. The resolution reads:

"As we must find some measure to prevent war in order to secure international righteousness and justice and to increase the happiness of mankind, and as we firmly believe that the treaty outlawing war as proposed by America will constitute a great force in expediting the realization of international peace, be it resolved:

"That the National Convention of Religions approves the contents of the proposed treaty and hopes for its speedy conclusion."

The resolution on international education reads:

"As true world peace and healthy patriotic thought depend to a great extent upon the cultivation of moral international conception, be it resolved:

"That the National Convention of Religions hopes the educational authorities of the government and educators will pay special attention to the need of including in the national text books as much instructive material as possible for the cultivation of the international conception."

(Continued on Page 2)

Today's general meeting will be held from 9 to 11 o'clock this morning, followed by the convention closing ceremonies. In the afternoon the delegates will be invited by Kazuye Shoda, Minister of Education, to a concert at the Tokyo Music Academy in Ueno Park.

At the general meeting, the chairmen of the sectional meetings will report the results of discussions in their respective sections. A plan for holding the second National Convention of Religions also will be discussed. A suggestion is expected to be made to hold it in Kyoto some time in 1931.

CHRISTIAN WORKERS

URGE INDUSTRY AIDS

John Advertiser 1928
'Humanizing' of Work Is Seen
as Primary Duty of

Christianity

DISCRIMINATION IS SCORED

Bishop Uzaki and Dr. Nitobe
Among Speakers at Con-
vention Here

The third day of the national convention of Christian workers which was opened at 9 o'clock yesterday morning, discussed the subjects "Humanizing of Industry through Missionary Work" and "Race and Peace Problems" as scheduled. The session was prolonged with a prayer meeting for half an hour.

Bishop Kogoro Uzaki, head of the Japanese delegation to the world Christian convention at Jerusalem, explained the attitude of the Jerusalem convention on the race and peace problems. Dr. Inazo Nitobe, former Assistant Secretary-General of the League of Nations, spoke of the League's attitude toward the same problems.

"When the social equality of colored people was discussed," said Bishop Uzaki "the American delegates consistently demanded the removal of the word 'social.' They opposed the resolution on the ground that social equality of the white and colored people in their country would inevitably lead to intermarriage. As the result of a heated discussion, the measure was finally turned over to the committee. I was the chairman of the committee and I called a meeting on a certain evening. The American delegates were absent. The meeting regarded the word 'social' in connection with 'equality' as the vital point of the bill and finally approved it.

Opposed Any Discrimination

"The thought that God is father and the human personality is sacred ruled the meeting. World-wide understanding was strongly emphasized. It was generally admitted that a limitation of immigration is necessary as a measure of protection of people with a higher standard of living but the meeting opposed making any racial consideration and color of skin a pretext for a discrimination.

"Dr. John R. Mott told the convention that his Christian conscience had been hurt by the American immigration law. The convention was greatly moved by his speech. Most of the delegates believed that the American immigration law was wrong from a Christian point of view."

"From the Christian point of view on the basis of the New Testament," said Dr. Nitobe, "there should be no racial problem. But nevertheless it has been in existence in the Western countries. This shows that the principle of Christianity has not been observed. To my opinion, peace is not so much indebted to Christianity as it is to the

policy governing the economic condition of the world. It is for this reason that the present world peace lacks a spiritual quality.

League Feels Need

"The officers of the League of Nations are keenly aware of this. They feel the need of spiritual backing for the present international peace. But when this problem is considered from the religious point of view, the situation is bound to become difficult because of a difference of opinions according to religions. I am told that some Quakers, for instance, oppose the League of Nations because there is a clause in the League covenant which does not absolutely outlaw war.

"The League of Nations should be supported by this convention. The convention should see to it that a special 'Peace Day' is observed in this country. Armistice Day is, indeed, especially significant for most of the nations which engaged in the World War and would make a good anniversary for observing a peace day."

"Children and women must be encouraged to mingle with foreigners in social intercourse. While I was one of the officers at the League of Nations, I was engaged chiefly in this department of the institution. The League is a political institution and Christian institutions of the world should utilize it more."

Many interesting views were advanced regarding the problem of peace and race. One of the delegates from Korea regretted that there has been no social intercourses between Korean and Japanese Christian workers in Korea. A friendly relation, he insisted, should be established among Korean and Japanese Christians first before attempting to secure harmony between the two peoples as a whole. This view was strongly supported by many delegates.

Suggests Re-Exporting Christianity

Another delegate pointed out that there is a profound thought and spiritual consciousness in the Orient. He emphasized the need of a spiritual Asiatic federation to back up Christianity. If Christianity is refined by the Oriental thought and spiritual consciousness and re-exported to the West, he declared, there will be no more war.

Humanizing of industry was discussed at length by Mr. Motojiro Sugiyama, well known Christian labor leader.

"The subject suggests that there is

something inhuman in the industrial life in Japan," said Mr. Sugiyama. "There are two causes for the deplorable condition of industrial life in this country. One is economic and the other is inequality of human life.

"In the country, the earning of a tenant farmer a day is 39.1 sen. With this earning, he cannot live properly. Under the circumstances, infant mortality has been increasing on the farm. In some sections of rural districts, children below six years old are forced to work to help parents finance the family. In one community, I found that 38 out of 135 daughters had been engaged in licenced prostitution due to the poverty of their parents.

Minimum Wage Urged

"The other cause is human inequality. This is often demonstrated when a land owner serves an injunction on a tenant farmer. The tenant farmer is virtually

deprived of his livelihood because he is poor and the other is not. A minimum wage must be fixed in all kinds of industry to insure livelihood. The emancipation of the people from social injustice must be effected through Christian endeavor. Mankind is demanding equality and this is the golden opportunity for Christian workers to take for the well-being of the country."

The convention adopted the following declaration:

Declaration

"We herewith declare to our fellow workers throughout the country that the world is in great distress and that Japan's share of it at this time is particularly great. The existence of expressions such as 'national impasse' and 'national calamity' which have been in vogue for some time, more than testify to the seriousness of the present situation. Christ alone can save the situation. We must follow Christ. We must preach Christ. The convention held at Lausanne decided upon this and the convention held at Jerusalem last spring also came to this conclusion.

"The convention of Christian workers now being held in Tokyo likewise has come to the same conclusion. Here is the hope, light and life and we have been inspired. We pray that our fellow workers may receive the same inspiration.

"The present convention feels very keenly the necessity of making a supreme effort, taking into consideration the following items:

"To exert a greater effort in making the church the true revelation of God's love and at the same time to emphasize the message of Christianity on the basis of Christ and the church.

"To encourage the spirit of unity and co-operation among various denominations in order to realize the oneness of church in Christ.

"To encourage the observance of Sunday as the Lord's day, urging church members to attend the service regularly.

"To recognize the necessity of advancing some measure such as, for instance, a social creed through some organ in order to define the Christian attitude toward various problems resulting from the present social trend of thought.

"To plan to increase Christian teachers in all kinds of educational institutions, to effect efficiency and extension of Sunday school and encourage home Christian service for the propagation of the Christian religious education.

"To manifest the spirit of Christ not only by removing a feeling of discrimination but by encouraging a kindness and co-operation between foreign missionaries and Japanese Christian workers because missionary work require international co-operation.

"To realize that humanizing of industry is a great Christian mission because industry exists for mankind and not mankind for industry.

"To spread the thought and spirit of the League of Nations, to support the treaty outlawing war and disseminate the proper understanding of the significance of the Armistice Day in connection with international peace and co-operation."

John Adonigian Jan 28

CHRISTIANS DEBATE END OF MISSIONARY ACTIVITY FOR JAPAN

National Convention Aims Views On All Sides Over Need for Foreigner

NATURALIZATION URGED

Speaker Says Such Status Would Benefit All Church Workers

RURAL DEMAND STRESSED

Unreserved views were aired yesterday at the National Convention of Christian workers as to the advisability of foreign missionaries remaining connected with the Christian work in this country. Speakers took the floor in turn to argue against having any more foreign workers and to defend warmly the place of them here.

Some rose to make varied suggestions, such as that what missionaries come here should be naturalized while still others diverted the discussion to the need of rural evangelism, maintaining that the field of 30,000,000 farmers has been untouched by missionaries and still offers a great challenge to the church.

The Rev. Mr. Michio Kozaki of the Reinanzaka Church, recently back from the world convention of Christian workers at Jerusalem, attempted to solve the problem with a report of discussion which had taken place there.

He declared that it should make no difference to Christians where they worked inasmuch as the church everywhere is working for the same aim, the advancement of the principles of Jesus and that race and nationality were of small concern. He added, however, that where workers are foreigners, they should work with the same spirit as that of the native workers. He concluded that foreigners should always be sent to any other country as long as there is need of spreading the gospel.

Archbishop Sergius Speaks
The Archbishop Sergius of the Nicolai Cathedral was one of foreign delegates who spoke on the subject. He pointed out that there are two sides of the problem. He said that his community of 6,000 members has been able to maintain independence without the aid of foreign missionaries since the cathedral was built 67 years ago. He regretted, however, that he has no man to assume leadership in any social work.

Dr. Kajinosuke Kouka explained that Christianity has been spreading, although not so rapidly as desired, and is bound to spread throughout the country sooner or later. The plan for the future, whether Japan still needs foreign missionaries, he said, is one of supreme importance.

"This is not a question and in my opinion half of the problem has already been solved," said Dr. Ithuka. "In the first period of Christian missionary work here, foreign missionaries assumed the leadership in all activities. In the second period of Christian endeavor, foreign missionaries and local church men worked on an equal basis.

"I believe many foreign missionaries and church men at present are co-operating along this line. But the tendency at present is for the local church to assume the leadership with foreign missionaries under it. This is a fact and the problem becomes one with a natural solution."

Naturalization Suggested

A Japanese delegate made two suggestions, one of them being the transfer of kyoseki, church affiliation, from the church at home to Japan and the other being the naturalization of missionaries in Japan. He insisted that naturalization of missionaries here would be convenient for them as well as for Japanese Christian workers, particularly, he added in time of international friction.

Treatment of foreign missionaries as foreigners was protested by the Rev. Mr. Yoshino from Oni, who said it is necessary for Japanese Christians to regard foreign missionaries as their brothers and sisters. The Rev. Mr. Soji Saito pointed out the successful activities of foreign missionaries among students and mentioning prominent members of community, he emphasized the importance of having more workers from abroad. He regretted however, an uneven distribution of them in missionary fields.

Mr. Toyohko Kagawa, well known Christian social worker, pointed out that the vast agricultural area occupied by more than 30,000,000 persons has been practically untouched by missionary activity. He insisted that more missionaries from abroad to co-operate with Japanese Christian workers for the cultivation of this so-called virgin soil. In conclusion, however, he remarked that foreign missionaries should live like Japanese.

The evangelization of the agricultural area was strongly emphasized by Dr. William Axling, who declared that

more than 1,000,000,000 of people in the world, who are engaged in agriculture are non-Christians. "The Christian missionary work in the past has been concentrated in the city," said Dr. Axling. "Christianity has been a city religion. But it must be remembered that the rural district has been the source of national morality and the birthplace of many great men.

"Farmers are tired of the hard agricultural life and discontented with it. They have been moving into the city. The concentration of the people in the city, however, is detrimental to the well being of any nation. It is bound to cause a shortage of food supply and over-supply of labor. The Christian community of the world has been indifferent to this important problem and no plan has been made by Christian leaders for its solution.

"Christian workers have not been trained to work among agricultural people despite the fact that all possible training has been given them to work in cities. Christian workers should receive special training to work among farmers. Salvation of individual members of the rural community is not sufficient. The salvation of the agricultural district can not be said to have been accomplished until agricultural life as a whole is uplifted. To realize this end, it is necessary for the Christian workers to establish a sort of center of Christian demonstration in the midst of a village community."

The Rev. Mr. Kiyoshi Yabe suggested a concrete plan for Christian missionary work in rural districts, namely the establishment of a church surrounded by villages and making it the center of social and educational missionary work. He asserted that the mere preaching of the gospel would not attract the rural people to the Christian environment.

This view was strongly endorsed by the Rev. Mr. Yotaro Kurihara, who has had an extensive experience in missionary work among agricultural people. The Rev. Mr. Sugiyama insisted that a special department should be established in all theological institutions to prepare students to work among farmers. He said that such terms as God, Sin and Jesus are not attractive for farmers and that Christian workers must learn to approach them through instructive talk on the care of plant, chickens and the like.

A bulletin of timely missionary news issued monthly by the missionary committee of the ARLINGTON AVENUE PRESBYTERIAN CHURCH, Arlington Avenue and Elton Street, Brooklyn - New York

Rev. WALLACE C. MERWIN
Paotingfu, Hopei, China

In a personal note to the editor, which accompanied his very interesting letter of July 23, Mr. Merwin wrote: "Thank you for the card of congratulation on the arrival of David Francis. He is doing well from the reports I have had and all the other little ones grow rapidly, both physically and in favor - at least with their parents. I am looking forward a great deal to being with them again after an absence of a month. I am also looking forward to a change and rest at the beach. It has been a strenuous year and I have felt the effects of it." Now read his letter addressed to the members of the Arlington Avenue Church Family!

* * * * *

"We have just been passing through what is ordinarily the hottest part of the year here, but we have had less hot weather this summer than any year since I have been in China. In our own immediate area, we have been threatened by drought, although light rains during the last few weeks have relieved the situation considerably, and it looks as though the worst of the danger is over, provided we continue to have at least a little rain. We have had only three or four hot days, and none of the terrifically hot nights that we usually get at this time of year.

"We have been one of the few dry spots in China, as you will know. Flood conditions have been very serious, and continue so, though the high water in the Yangtze, at least, seems to have passed. We have had daily reports in the paper of the gallant fight at Hankow which now seems to have been won. Other places have not been so fortunate, however. I have read of three cities that have been completely flooded out, the water topping even the city walls, with terrible destruction of life. As the walls of most walled cities are at least thirty feet, and often fifty or more feet, in height, you can imagine the quantity of water that has been released.

"I went with Signe and the children to Peitaiho, our beach resort, over a month ago; stayed three days, and then came back with Dr. Cochran, not stopping over in Peiping, but returning here on the night train. Dr. Cochran, Mr. Whallon and I, with all of our families at the beach, have been taking our meals together and playing tennis in the late afternoons when opportunity afforded.

"Soon after my return our first summer conference for students was opened. Because of the political situation, a number of students who had expected to attend had returned to their homes. In spite of that fact, we had about thirty registered delegates and a most successful conference in every way. We met for three days on our own compound here, with a number of local leaders assisting, and with Dr. Ch'eng of the Church of Christ in China and Dr. Li of Yenching University, whom I mentioned in my last letter, as special speakers. Their addresses were especially helpful, and the students were also much helped by the discussion groups. I ate with the students during the conference. The Chinese food was of good quality, my only qualms being occasioned by the inevitable and ubiquitous flies. The spirit of the students was unusually good. They assumed responsibility for the conduct of the conference, the arrangement of all the necessary details, the reporting of the meetings, etc. They prepared a report of each day's meetings at the end of the day and mimeographed them to be distributed among the delegates and others, though this meant that a group of them were working each night until as late as two or three in the morning. Almost all of this group will be back in school here next year, and the future looks very bright for our student Christian association.

"The subject of most interest here during the last month or more has been the political situation, of course. All of the government troops and the troops of the former governor of this province, who incurred the wrath of the Japanese, have been forced to leave. We are very sorry here - both Chinese and foreigners - to see the well-disciplined men of the central government's troops leaving and being replaced by the troops formerly in Manchuria, most of whom have a bad reputation. During the troop movements, we were subjected to daily inspection flights by a Japanese airplane which flew down the railroad from Peiping and went over the city.

"Just about the time we were at Peitaiho, several Japanese, including some military officers, were detained overnight in Chahar, the province northwest of Peiping, because they had no passports. Imagine what would happen to Chinese officers without passports going through a fortified zone in Japan! The Japanese were greatly exercised over this outrage and demanded that all of the commanding general's troops be moved out of the province! It happens that the commander there is General Sung Che Yuan, whose troops inflicted a great deal of damage on the Japanese in the fighting at the Great Wall over two years ago. It is difficult to learn what has happened there, but reports indicated that no Chinese troops are

allowed to occupy that area, but that it is to be policed by a special police force as in the de-militarized zone north of Peiping.

"You will have read of the abortive raid at Peiping, when a group of Chinese troops seized an armored car and tried to force their way into the city. The general opinion is that the Japanese were behind that, though it is impossible to print such suspicions in any of the papers. The government party, the Kuomintang, has been suppressed in five northern provinces. We see in the paper that Japanese economic groups from Manchuria are visiting Peiping for the purpose of developing trade etc. We have had a visit of inspection here from a number of Japanese officials.

"You may have heard of the New Life Movement, an effort to restore the ancient Chinese virtues, first organized about two years ago by General Chiang Kai-shek. It has spread all over the country and, although of a rather simple moralist nature, has really been doing a great deal of good. There have been signs painted all over the city walls and buildings, urging people to be clean, to avoid bad language and quarreling, to give up smoking and drinking, etc. That has fallen under the Japanese ban, presumably because it is helping to improve China, and the signs all over the city have been painted out and every home informed by the police that they must remove all reference to it and anything that might be construed as anti-Japanese. Every home and institution has also been ordered to take down the pictures of Dr. Sun Yat-sen that are so common everywhere, presumably because he is the figure behind whom China is uniting. Our Japanese friends, we understand, came to see if their orders had been carried out, and made a careful inspection of the city, including our city church. My own teacher has been quite agitated for fear that all homes would be searched, so he has put all his children's text-books, many of which have anti-Japanese sentiments, into a box which he has asked me to conceal here!

"There is, or rather has been, a New Life Weekly published in Shanghai. About a month or so ago, there appeared in it an article which is supposed to have been derogatory to the Emperor of Japan. The writer of the article has never been apprehended, but the editor who was away at the time and knew nothing of the article has and he has been sentenced to fourteen months imprisonment! I wonder what would have happened to him if he had known about it? I heard a few days ago from a foreigner who had just come from Peiping that the Japanese had just sent ten armored trucks and tanks from Tientsin to Peiping.

"The financial situation is still very acute all over China, largely due to the American silver buying policy. Silver smuggling still continues and is very difficult to check, as most of the smugglers are Koreans, over whom the Chinese have no control. Our servants went on the night train to Peitaiho, and they said the train was full of Japanese and Korean smuggling silver. It has been estimated that \$140,000.00 a day is being taken out of China over this single route alone.

"Since our conference, I have been busy with a number of things. I have had one class meeting twice a week of students in the medical college who did not return home for the summer. I could have had others, but felt I must limit the time given to this in order to get other necessary things done. Most of my time has been given to the preparation of lesson materials for the Bible classes next year. I have not been able to do as much as I had hoped to, but have finished the revision of the first half of the course used last year on the Life of Jesus, and have prepared a new course on the parables of Jesus, both of which have been lithographed and are now being bound in booklet form. I will probably take my typewriter to Peitaiho and try to find time there to prepare further materials. There have also been the usual unavoidable administration matters that have taken a certain amount of time.

"I shall be leaving day after tomorrow to join the family at the beach, and there still remain many things to be attended to before that time. I shall be writing again in the fall, when the work begins once more. We have called a young man to help in the student work. He is a resident of Manchuria who has graduated this year from seminary and who seems an ideal man for this work. He no longer wishes to remain in Manchuria because of the situation there and, though he has had several good offers there, he has accepted our call and will be coming here the middle of next month, bringing his wife and child less than a year old.

"Remember China in this day of her tribulation! In spite of her troubles, however, she is making much progress. It is hard for the Chinese to see, and yet the Japanese oppression is defeating its own aims, for it is bringing about that very unification of the Chinese people that Japan is trying to prevent. There is a real welcome for the Word everywhere, and many are turning to the Lord for light and understanding in their sorrows."

OUR PRAYER
THIS YEAR!

Through the leading of the Spirit, that EVERY MEMBER OF THE
CHURCH, insofar as circumstances permit, will contribute regularly
to the benevolence work of the Church!

Rev. HOWARD B. PHILLIPS
Pine Ridge, South Dakota

Mr. Phillips wrote to the editor on July 26: "I have hammered out a few lines this morning for OUR MISSIONARY MAIL and I hope they make sense. It is so hot today that my brain, or whatever I have in my skull pan, doesn't seem to function readily. . . Many thanks for the pictures of the church and the Anniversary Day parade. They give a good vision of the fine work you are doing at Arlington Avenue! How full of good works the city church is today! Certainly lots of energy and consecration is needed and is also realized." His delightful letter follows:

* * * *

"A summer of Vacation Bible School work. Three of us hard at work all summer with boys, girls, young people and adults. Nine schools already and the last one next week. I find that the words of John Massfield's Saul Kane in Everlasting Mercy fit me right now: 'How swift the summer goes! Forget-me-not, pink, rose. The young grass when I started and now the hay is carted and now my song is ended and all my summer spented. O lovely lily, clean, O lily springing green, O lily bursting white, dear lily of delight, spring in my heart again that I may flower to men!'

"We have watched the wild flowers as we have moved among them from Easter's paeque to July's sunflower and they have done wonders in making our journey over the prairie delightful. We have watched the wild grass as it has gone through the process from tender sprig to the ripened hay, all kinds of grass - buffalo grass, bunch grass, military grass, salt grass and wheat grass and many more kinds which we cannot recall. We have watched with eager interest the wild life about us, meadow lark and dove giving meaning and music to many a fence and telephone post. Just today we drove past a big old hawk sitting on a fence post not far away from us with a small snake in his claws, never budging as we moved past him in our car. In our trip today to our school thirty miles out, we passed no less than half a dozen herds of cattle cropping leisurely the rich pasture that is surely making fat bodies and sleek, glossy hair. It is a common thing to have to hook your way through a small drove of horses here and there on the highway. It is most interesting of all to catch sight of an Indian riding his fleet horse at a dead run across the rolling turf. An Indian on his horse becomes truly alive and, as he glides gracefully along, he makes the prairie picture perfect!

"We have enjoyed the fellowship and the work of the young Indian who has been helping us this summer. He is rather quiet and uncommunicative as we go from place to place but in his talks to the boys and girls and young people he reveals the contents of a beautiful vision of life. His four years at Santee Training School must have been years of much study and great happiness! I could recommend this place for any young man or woman, judging from the young man whom the institution has sent out. He is twenty-three years old and plans to go on to Dubuque College this fall. We are anticipating great things for him.

"The foot-loose Indian has many places of interest to which to go all summer long. He loads up his family and baggage, including the ever-present tent, and away he goes to Custer's Gold Discovery Celebration, Hot Springs' Water Carnival, Belle Fourche's Rodeo, and many other events of like nature. The Indian is on the move during the summer. Just yesterday, we called at the cabin of a Presbyterian Indian family and found the padlock on the door and the folks near there said they had gone to New York and were in a circus. Many of the Pine Ridge Indians are hired by shows of various kinds all over the country. I have met a number of men here who have been to Europe and all over the world traveling with shows.

"I am beginning to realize that many things that seem essential to us do not loom very large in the mind of the Indian. At our last Bible school, each day we went to the Day School wellifer a bucket of good cool water while the wife of the native helper took her bucket and brought back water from the muddy creek not far distant. We labor to arrange a nice soft bed on which to sleep; the Indian throws his pallet down in the corner and apparently finds sweet dreams on the hard floor. We think dogs are for chasing rabbits, but our Indian friends take delight occasionally in eating some nice hot soup made from a fat puppy less than a year old. A brave white man some time ago was helping himself to some soup at an Indian feast and, as he was filling his bowl, a nearby Indian woman adjured him, 'Go deeper, puppy is good!' I understand he lost his appetite almost immediately!

"Denominations which have definite values in our minds, with the Indian all mean the same thing. Through the past, we have lost considerable members to the Episcopalians and Roman Catholics and now, as I meet the people here and there, quite a number are saying, 'We are Catholics now, but we used to be Presbyterians and we are coming back into the Presbyterian Church.' Transfers are made on slight occasion and, apparently, with no compunction of conscience. There are many things to commend in the Indian life, but there are many things yet lacking.

"Best wishes to every member of the Arlington Avenue Family!"

Ans. _____

Fukien Christian University
Foochow, China
October 23, 1955.

Dear Friends:

Greetings from Foochow, China!

Mrs. Lin and I arrived home about six weeks ago. Our children were among the best sailors on the ship, and we all had a very delightful voyage. We brought back the most pleasant memories of our year's visit in the United States. I have already given a dozen addresses on America. Your courageous spirit and successful efforts in your national economic reconstruction, and your friendly attitude towards China and interest in our constructive enterprise are a source of inspiration to our people.

China seems quite different from what we left her over a year ago. Progress along many lines can be easily noticed. Improvement in the means of communication is most noteworthy. We now have regular bus service between Foochow City and the university making three trips an hour, and it takes only twenty minutes to go to the City from our campus. We can also reach many other places in the Foochow area within a few hours' time, places which a year ago required long journeys of from one to three days. There is also regular aeroplane service between Foochow and Shanghai in the north and between Foochow and Canton in the south twice a week.

In the churches, there is evidence of a spiritual revival. The country parishes are facing unprecedented opportunities for Christian service. In educational institutions, every Christian school in this area reports its inability adequately to accommodate the greatly increased student enrolment

of this fall. In our own university we had the largest number of applicants that we have had for a number of years, but we took in only about 50%. It is apparent that the public has come to appreciate more than ever the work of our Christian institutions.

Last June we graduated the largest class in the history of F.C.U. - twenty six men and one woman. Practically every one of them is now actively engaged in constructive service in the church or the schools or with the government. A number of them received offers of work several months before their graduation. Our graduates are rendering distinctive service in many places. On our way back to Foochow we stopped at Canton, where we have a number of graduates holding important positions with the government and in the universities; and at Amoy, where there are two outstanding high schools for boys and one for girls, and all of them have our graduates for principals. The constructive influence these young graduates are exerting is tremendous. We are very grateful for such wonderful results of our Christian enterprise.

The Chinese government is now showing greater appreciation of our Christian work than at any time previously. A recent memorandum sent to us by the Ministry of Education at Nanking states:

"This Ministry, after a careful examination of the report of its Inspectors, is pleased to note the accomplishments of Fukien Christian University. The beautiful college site and the satisfactory material equipment of the various departments make Fukien a most suitable place for teaching and study. The emphasis put by the Chemistry and Biology Departments upon research and study of problems arising from local needs and conditions deserves special commendation. The simplicity of living practised by the students and the orderliness of campus life in general are evidences of efficient management and successful discipline."

Beginning this fall, the Ministry is giving us a Chair of Mathematics and Physics in addition to a special grant for scientific equipment. The Government of Fukien has just turned over to us its Rural Reconstruction Experiment Station, which consists of eleven villages outside of Foochow City. The Station has been run by the government directly for six years, but now believing that our university can do the work more effectively the government has entrusted it to us with full authority of management at the government's expense. We find the people in those villages most ready to cooperate. The government has also appointed a number of our students to carry on investigations on insects harmful to crops and fruit in this Province. We only regret that our limited resources in personnel are not sufficient to meet the many demands. There is certainly an unprecedented opportunity for this new kind of evangelism and Christian service.

At F.C.U. this fall we witness a greatly strengthened faculty, a fine group of alert students, and an aggressive educational program; and all these in spite of a greatly reduced budget. Professor Claude R. Kellogg is pushing forward with vigor our Agricultural Experiment Station projects. He has made promising beginnings in poultry stock improvement, rice seed selection, bee-keeping and work with the economic insects. Through the efforts of Dr. Francis Chen activities similar to those of the 4-H Clubs have been successfully introduced into all of our Rural Service Centers. Dr. W. Y. Chen is now speaking to the youth of China as the platform speaker of the Youth and Religion Movement. The team of which he is a member will visit twelve of the most important cities in different parts of China, from Peiping in

the north to Foochow and Canton in the south, and from Shanghai and Nanking in the east to Hankow and Changsha in the west.

China as a whole is moving speedily forward in her national reconstruction program. Good results are already in evidence. The communist troubles have been reduced and are now confined to certain scattered centers in the northwestern part of the country, and peace and order have been restored in many of the formerly disturbed areas. Our national government at Nanking is stronger than it has ever been during the last twenty years. A program of compulsory elementary education is being put into effect. The rural reconstruction and adult educational movements continue to gain popular support. The only threatening factor is the menace of the Japanese political and economic aggression. Our sincere hope is that our constructive efforts will outrace the destructive forces of militarism and imperialism. We know that you friends will remember China and our leadership training work here in your prayers, so that instead of hatred and war, peace and good-will may prevail.

Very sincerely yours,

Ching-Jung Lin

President

(Rev. Allen Bassett)
Bangkok, Siam
December 31, 1936

Dear Friends:

At last a little breathing spell before the year ends. There has been very little time to think of you during the past year so of course the time has slipped by. The year has been the best in many ways that we have known since coming to the field twenty years ago next fall.

(1) There is an increasing interest in our message on the part of the boys in the school. Our Christian Endeavor meetings are increasingly interesting, and the attendance has more than doubled, but the best thing of all is that boys that are leaders socially and athletically are also becoming leaders in our "Spiritual Life" movement. One example is that the captain of our football team has also become the president of the Christian Endeavor. More boys have joined the church from the school this year than in all the five years since I have been here.

(2) In the spring one of the graduating class of last year sent us invitations to attend the ceremonies which would induct him into the Buddhist priesthood. We felt very badly about it at the time for he was one of our best boys and though he had never joined the Church, (he is the son of a prince who is a very sincere Buddhist) he had confessed his belief in Jesus. When asked about his entrance into the priesthood he said that he was going to take his Bible and some copies of the Gospels with him. I had not seen him for some months, but about a month ago three Buddhist priests came to see me at our afternoon church service. They said that "Khoon Doh", (for that was his name, together with a title of respect,) had given them Scriptures but that there were not enough to go around, and that Khoon Doh had told them that they could get some more at that church. I talked with them for over two hours, telling them the glorious message of Jesus and His love, and answering their questions; the chief of which was, "What must I do to be saved?" Because Buddhism is a merit-making religion, it was very difficult for them to realize that "Salvation is of grace not of works", so they kept saying, "We believe, and we want to be saved, what must we do?" When they left I promised to visit them in their temple and bring more Scriptures. Soon afterwards I went and they received me as if I were a messenger from Heaven. I found that the whole body of priests, with few exceptions, had been holding Bible classes and were simply bubbling over with questions about the "Way of Salvation." The message is spreading to other temples and more calls for Scriptures are coming in. I am sorry that I was so busy with this work that I hardly had any time to enjoy Dr. Leber's visit. Surely God is answering our prayers when the priests of the yellow robe are seeking Jesus and acknowledging that a greater than Buddha is here.

(3) What are we up against? I just returned from a prayer-meeting led by one of our missionaries from our most isolated station. He showed us pictures of the wonderful buildings that he has erected, chief of which is one of the most beautiful church buildings in our mission, and all built with volunteer labor. He told us about the leper work that had been started, of the eagerness of the people to hear the Gospel and he tore out our hearts as, with tears in his eyes, he said, "Now we have received word not to go back because there is not money enough to carry on!"

(4) What are we here for? Some say that we are here to get as many as possible to confess a belief in Jesus as Saviour. Others that it is our business to get men to receive the Holy Spirit into their hearts so that they may be able

to live better lives. Our trouble is that those of you at home who believe in the supreme importance of this second aim do not support us as the literalists support their colleagues, and as a consequence when some rumour gets out that missionaries are unorthodox we all suffer from the hesitancy of the givers.

(5) Here in the school we waste our time and energies trying to teach classes numbering from 40 to 45 pupils in order to get enough tuition fees to pay our teachers. You have forced us to do what no Christian school in America finds it possible to do, namely to pay our running expenses entirely from tuition fees. What are the results?

(a) Our fees have to be higher than those of the government subsidized schools and as a consequence our doors are automatically closed to the poor. (Most of our Christian families are poor.)

(b) We turn out well trained boys who are able to enter the University, (out of over 500 who took the entrance examinations less than 100 passed, we entered eight and only one failed) and graduate with honors but we can not offer them the salaries that their education and training commands so we lose them to other schools. One of my own graduates, the first graduate from the University with the B.Sc. degree, was planning to teach here while I am at home on leave, but the government school offered him half again as much salary as we could offer and the promise of a scholarship for further study in addition, so we lost him. You say that he ought to have loyalty enough to teach for us for a very much smaller salary. I answer that you are asking too much of him, and that it would be unfair for us to hold him back.

We have men on our staff who are constantly facing the temptation of bigger salaries offered by the government schools. It is a grand proof of their Christian loyalty that they stay with us. I say that it is not fair and shows lack of Christian loyalty on our part that we are compelled to make them sacrifice to stay with us. It is a disgrace to Christian education and gives our school a bad name in the community. These young men are in demand above others because of their uprightness and ability and must not be held back because we can not pay them the salaries that are their due. We can not afford to have the school have the name of hanging a mill-stone about their necks.

Again, one of our boys said wistfully to me the other day, "I wish our buildings looked better, I am ashamed to bring my friends to see them." This happened just after I had had a very expensive instrument fall off a cabinet shelf because the floor shook so badly when the students marched out.

Oh, friends! When we see the "fields white already to harvest," it is no time to retrench!

I have not had time to tell you about our "Spiritual Life" movement; or about how the young people have raised the money to send one of our promising young pastors to the Philippines for a four year course in Bible training. How they are planning a health club whose members will each pay a share and thus pay the salary of one foreign missionary doctor to give his whole time to treating the poor free of charge. How they have sent out preaching bands all through the city and even to other cities.

Let there be light! Let there be light!
The school boys are coming in from their schools;
The priests are coming in from their temples;
The merchants are coming from their stores;
Asking for light as the wayfarer asks for food.
How can we deny them? Let there be light!

Yours in His Name,

Allen Bassett

voted to the question as to what preparations should be made for this world gathering and how to relate the work in the Philippine Islands to that meeting and to its purpose.

Probably the most epochal thing that the Conference did was its vote, through its Executive Committee, to revamp its organizational set-up. Instead of continuing to function under the name of the National Christian Council of the Philippine Islands it voted to organize "The Philippine Federation of Evangelical Churches."

This will be a church centric organization in which only church communions will be full members. Other organizations will be received as associate members. The only way in which missionaries and representatives of these organizations can become full members of The Philippine Federation of Evangelical Churches is through their official connection with their own communion or through being elected as a delegate from the church group to which they belong. As far as the writer knows this is the first National Christian Council in the Orient to take this significant step.

This Philippine Federation of Evangelical Church also blazed a new trial in voting to make the realization of church union one of its major goals.

The Protestants of the Philippine Islands will therefore come to the Hangechow World Christian Conference in

1938 committed to a church delegated organization for their national set-up and church union as their definitely fixed goal.

In its spirit of unity as manifested in this Conference, its readiness to venture into new paths and in its sense of mission the Protestant church in the Philippines gives evidence of being awake and on the march.

A Question Mark

The move to put the leadership of the Protestant churches in these islands into the hands of the indigenous leaders is in tune with the spirit of the times and is a move in the right direction. One is compelled to wonder, however, if the mother church in the West is not moving too fast in withdrawing her helping hand and heart. If it was worthwhile starting the Protestant movement here ought not the parent church in the West stand by until this movement is more firmly rooted in the life and experience of the Filipino people.

Signs are not lacking that what happened in Hawaii is in danger of being repeated here—the Hawaiian church was compelled to shift for itself before Christianity, got sufficiently into the blood of the Hawaiian people and it seemingly has never gotten over that handicap. No movement is permanently established in the life of a nation until it is indigenized and runs in the blood to the second and third generation.

年會

日本基督同胞教會 三月廿日より廿三日迄名古屋教會にて開かれたり。基督友會第二十二年會 四月三・四の兩日水戸基督友會々堂に於て開かれたり。基督教會第五十四年年會 四月廿三・四、五の三日開東京府下小金井浴恩館にて開催。

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☆好評☆

基督教年鑑

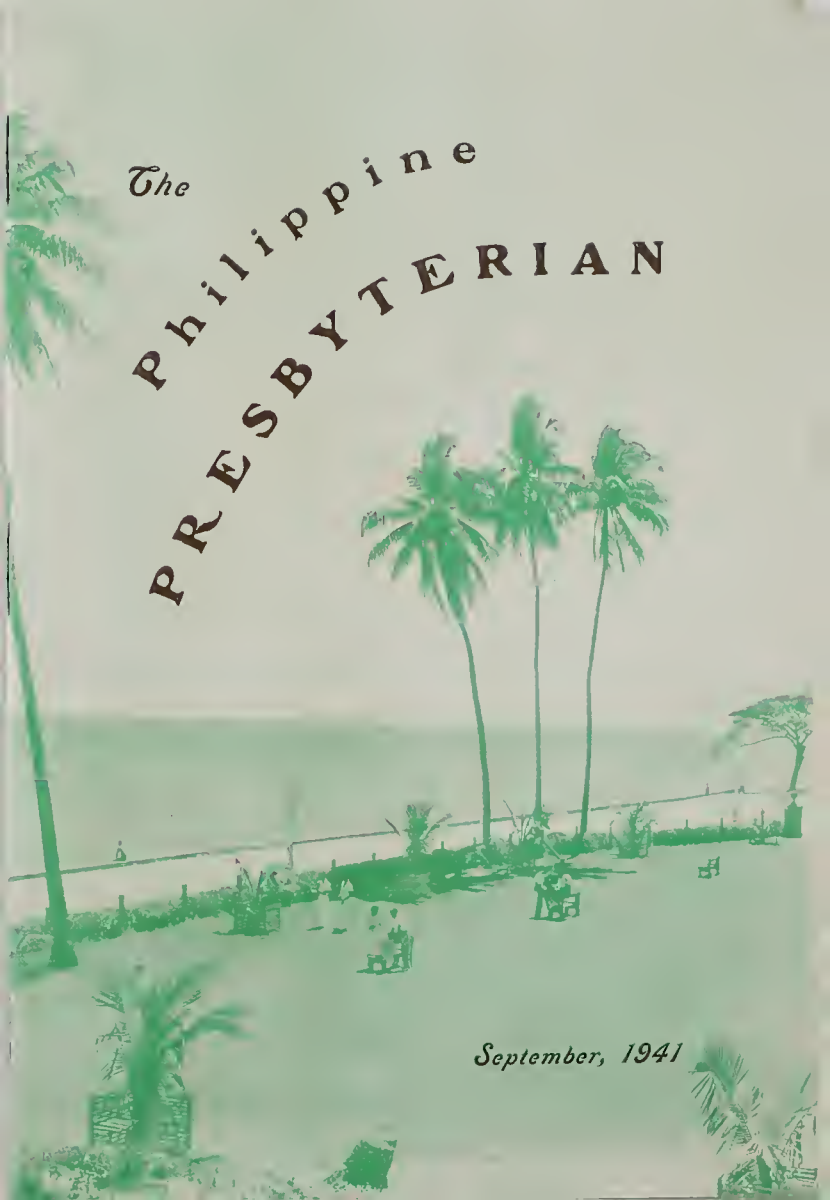
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CONTENTS

SILLIMAN IS A GUIDING LIGHT.....	2
SILLIMAN AND THE WORLD CRISIS, <i>Arthur L. Carson</i>	3
NEMESIO GOES TO CHURCH, <i>Benjamin N. Viloria</i>	5
"CHURCH OF OUR DREAMS," <i>Nestorio B. Melocoton</i>	9
SILLIMAN CHURCH HEADLINES FOR 1941.....	10
THE SILLIMAN STUDENT AND CHRISTIAN SERVICE, <i>James F. McKinley</i>	11
HOME BECOMES CLASSROOM.....	12
THE BIBLE ON "WEEKDAYS," <i>Leodegario C. Orendain</i>	13
FROM ELEMENTARY SCHOOL TO UNIVERSITY, <i>James W. Chapman</i>	14
TRAINING IN COOPERATIVES.....	15
WE MAKE EVERYTHING BUT TEETH! <i>Charles A. Glunz</i>	16
HE PREPARED TO TEACH SCHOOL.....	18
FORTY YEARS OF PROGRESS.....	20
I KNOW A BOY, <i>Edith L. Tiempo</i>	22
THE SILLIMAN COED AND DORMITORY LIFE, <i>Olivia Jovero</i>	24
GOOD MUSIC—AND THE SCHOOL, <i>Ramon Tapales</i>	26
I'LL MEET YOU AT THE LIBRARY, <i>Pedro D. Dimaya</i>	28
CAMPUS HEALTH SERVICE, <i>Ramon Ponce de Leon</i>	30
ACROSS THE YEARS, <i>Charles R. Hamilton</i>	32
MISSIONARY NEWS.....	39

THE PHILIPPINE PRESBYTERIAN, a quarterly magazine, is published by the Philippine Mission of the Presbyterian Church, U.S.A., designed to inform friends concerning conditions in the Islands and the work being done in the ten Stations occupied by the missionaries of the Presbyterian Church.

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Philippines

August 28, 1941

. . *Silliman's Fortieth Birthday* . .

and so

*we give you this anniversary number in honor of
a great school in a growing country of alert
and ambitious people*

The "Silliman Spirit" is much talked of by the alumni and students of the school — and even by people who, though never having been at Silliman themselves, have come in contact with her loyal graduates and former students. It is compounded of campus fellowship among faculty members and students, and a cooperative striving toward Christian living and service that is unique in Philippine schools, with the Bible as the basic life-text. Through the ensuing articles we would give a picture of how that "spirit" permeates our daily activities. We would introduce the Silliman student as a thoroughly normal and lively yet serious-minded young person who values highly his privilege of "getting an education" and who grows spiritually under the Silliman ideal of happy, useful, self-sacrificing service.

*"An educational institution cannot stand still—and so
Silliman University,
looking back at what has been accomplished,
looks ahead at greater things in the future."*

"Silliman Is a Guiding Light" . . .

To know what Silliman really contributes to the lives of Filipino young men and women, ask her students: *What Does Silliman Mean to You?* Let them answer in their own words:

Procopio Velasco, freshman, clerk to the University Pastor: Silliman means a lot to me because she has changed my life to a better one, made it beautiful, and above all given me a better understanding of God.

Victoria Cervantes, junior, soloist of the University Choir: What does Silliman mean to me? She and everything she holds high shall guide me and challenge the best there is in me when I leave her portals in the future.

Felino Diao, junior, ROTC company commander: Silliman is the great molder of the physique, the intellect, and the morals.

Jose Rodriguez, junior, member of the campus news staff: Silliman, in this world of chaos and corruption, is "a quiet time like evening in my soul."

Federico Tatel, senior, theology student and member of the University Choral Speakers: Silliman is the builder, adviser, friend, and supporter of its students, making them fit to live most and to serve best.

Felix Lagrito, law sophomore, editor of the campus news sheet: To me Silliman is not merely a university. It is a home where I find the most democratic fellowship and friendship among teachers and students. Because Silliman is training me to become both a good and a godly lawyer, I am extremely grateful.

Amnu Sinsook, junior, student from Bangkok, Thailand: Christ, parental love, and true friends give one strength to fight life through with a light heart. These I have found at Silliman.

Lorenzo Teves, law senior, president of the Student Council: Silliman means a whole lot to me, for Silliman is the main source of my Christian education—the fountain from which I have drunk many of my spiritual experiences; the reservoir from which I continually draw inspiration and guidance.

Valentin Montes, law junior, secretary to the President: Silliman is more than just a school. It is a guiding light.

SILLIMAN AND THE WORLD CRISIS

Arthur L. Carson

THE radio today carries an estimate of a million casualties in the battle of Russia. Walking over the campus, I found myself trying to picture how many universities such as ours, with the same eager young lives, would be swallowed up by this tremendous figure. What contribution are we making, or can we make, in the face of a world crisis of such unprecedented magnitude?

The grim call to arms is, of course, a real possibility for Silliman students. If it comes, I am sure they will be found in the place of duty wherever that may be. I have watched our students outmatched on the baseball field or basketball court, but fighting on to the last minute of play, giving their best cheerfully. I was here a few months ago when they met the crisis of the Dumaguete fire, battling the flames for hours, saving the property of others, guarding the campus throughout the night, helping with relief. I think of the work-students, careless and disappointing at times like all boys or girls, but never to my knowledge actually betraying a trust. Yes, I am sure Silliman students will rise to an emergency if it comes.

The government requires military training in all schools of secondary or college grade. We know that today war is not only a matter of armies. The two major factors seem to be (1) equipment, with corresponding technical training, and (2) morale. A university like Silliman, preparing for wide range of trades and professions, has a vital contribution to both these fields. We represent a national asset, and the Filipino people express hearty agreement to this claim.

We are unprofitable servants of God, however, unless we can do more than meet a national emergency. The world has deeper ills, and no one is safe until they are cured. What are we offering to the cure of a civilization in which we are all concerned?

First, we offer a positive faith in God. Our present disaster may be the inevitable ending of an age of doubt. There are those who would call us back to medieval faith. Others offer new and violent gods. Between these two extremes Silliman continues to stand for a firm and reasonable faith in God as a center for individual living or for social reconstruction.

Dr. Carson came to Silliman in 1939 as its third president. He had previously served under our Board of Foreign Missions in China for eighteen years—was director of the Rural Institute at Cheeloc University before coming to Silliman.

Secondly, Silliman stands for Christian character. There must be tough moral fiber in any group today who would stand up to the world crisis.

Without it, all protestations of religious faith, all outward piety, as well as all schemes for social reform, crumble. One of the most significant compliments for Silliman came not long ago from a thoughtful observer, not especially

noted for friendship to this school. Speaking out of intimate acquaintance with the province, he commented on the comparatively high state of public morals, adding, "I can state my personal opinion that Silliman has had a lot to do with this."

Thirdly, There is a challenge to each student for dedication to a *life of service*.

Next, there has been through the years *preparation for efficient service* along lines of community needs. We are hard put to maintain this standard and to adapt our program to changing needs. One of the first schools to offer a modern curriculum, Silliman has helped to build up practically all the professions, and has furnished a full share of national leadership. The shops and press have set an example for vocational training. Now, we are entering with fresh purpose into the field of building up local communities, with emphasis upon use of local resources within a framework of cooperative organization. Peace and prosperity, as well as defense, rest upon the foundation of healthy communities.

Also, *we believe in democracy* and in the common man. It is schools like this which will ensure the future of democracy in our part of the world.

Finally, we have here a school of *international friendship*. It is almost startling to reflect on the history of hatred and strife which forms the background of the races who meet in friendly comradeship on our campus. In the town plaza is a watch tower where a generation ago guard was kept against the dread Moro raiders of Mindanao. Today Moro students join with other students, some from headhunting tribes of the Luzon mountains, as Filipinos and comrades. There may be, and usually are, a few gang fights, but the atmosphere of the school soon works its miracle. Here are Chinese with friendly schoolmates in whose veins flows the blood of the Nippon invader. Thai students go on serenely, despite stories of international intrigue in their homeland. Spanish *caballeros* play football instead of fighting the wars of Europe or of the broken Spanish empire. And the Americans seem to have forgotten the race problem which leaves such a sad trail across so much of the history of their native land. In a world mad with hate and suspicion, Silliman furnishes a practical demonstration of the essential unity of mankind.

"I have watched our students...fighting on to the last minute of play, giving their best."



Silliman Has a Religious Program....

NEMESIO GOES TO CHURCH

Benjamin N. Vilorio

SUNDAY ON THE SILLIMAN CAMPUS Sunday morning breaks all of a sudden in Dumaguete, especially in Guy Hall where it is only fifty meters from the shoreline, and the sun in the east seems larger and nearer.

On the wharf, where more interisland ships dock on Sundays than on any other day in the week, many people, *tartanilas*, and cars crowd each other, and the place is as alive as if there had been no night before -- just morning. Even Nemesio, a typical Silliman high school lad from a small but rich lumber town in Mindanao, notices that Sunday seems to be a special morning.

Like most of the other students living in Guy Hall, Nemesio folds his cot early and prepares for breakfast in the dining room on the basement floor of the dormitory. But the lure of the lively pier and the large ships is too strong to be long resisted, and he soon goes with several friends to take a stroll along the boulevard. They are all dressed up in their white suits because they are ready, together with about three hundred other boys and girls, for the high school worship service in the Assembly Hall at eight o'clock.

They are proud of their church service. There is a vested choir composed of high school students, a church calendar where they read announcements, prim ushers who pass the collection plates, and an inspiring sermon from the associate pastor, one of the finest Filipino theology graduates of Silliman.

After this one-hour service, Nemesio finds his way into one of the several Sunday School classes for high school and college students where they discuss current problems, read Bible verses, or plan for certain class projects-- afternoon Sunday School in nearby barrios or visits to the Mission Hospital at noon. Sometimes they discuss here their plans for the mid-week prayer service at Channon Hall, or the Faculty Home Worship groups on a Wednesday evening once a month.

There is the college worship service at ten o'clock, but Nemesio and most of the high school students seldom attend this because they feel too young to mix with the older college students and faculty members. However, these high school youngsters seldom miss the vesper service at six-thirty, either in the amphitheatre or in the Assembly Hall, especially when there is a program of organ music, a religious play, the choral speakers.

The music from the Hammond electric organ (which is used at the college service) had intrigued Nemesio and others like him at first; they had never seen one or heard one before, and they had spent several afternoons figuring out how it could release such loud, resounding tones or high, soft notes. Sure, he had said, he has a

Mr. Vilorio was graduated from Silliman with a B.S.E. in 1932 and immediately joined the faculty staff of the English department. He has served as a church steward and is beginning his third year as a member of the Session.

piano in his home but an organ is different; it is almost unbelievable. Especially so when one college student told him that Mrs. Silliman once played the sound of several instruments on that organ—like the violin, the cornet, even the flute!

Nevertheless, Nemesio consoled himself that in two years he would be in college, and he, too, could attend the college morning worship service with pride. Once, with a group of younger boys, he had attended a college service; from that time on he had always thought that it is *the* service of the day. He noticed the special coats and dresses of the college students, their hair-do's and hair-cuts, their dignified and quiet manner of entering the hall and sitting on the benches. Many people were in attendance; most of the faculty members were present; there were several visitors from various towns; the pledge envelopes piled higher on the wooden collection plates; there were more ushers; there were more in the choir, and their song was more difficult and beautiful. The minister gave a very stirring message. College, Nemesio mused, was something, indeed, to look forward to!

Then Nemesio knows that after this morning worship service many of the well-dressed college men go to Oriental Hall where they chat with their friends in the reception hall or under the acacia trees on the premises. Many times several groups go to faculty homes to gather flowers which are arranged in vases and carried to the Mission Hospital to cheer the patients.

In the afternoon Nemesio joins the Sunday afternoon discussion groups or nature hikes, and after the regular vesper service he attends the Lightbearer's Society at the Conservatory of Music building; (the college students still occupy the Assembly Hall for their Christian Endeavor Society meeting). Often, on clear evenings, the advisers of both groups take the students for walks.

Nemesio usually goes home to Guy Hall in the evening wishing that tomorrow were again another morning—of Sunday!

INSIDE STORY Like most students, Nemesio believes that the central figure in this church program is the energetic and extremely genial university pastor, Douglas Vernon. Does he not often eat with them in the Guy Hall dining room? Does he not visit them in the dormitories at night and at other odd hours, inquiring about their health or parents or studies? And once, on an afternoon hike, Nemesio and several boys had seen their pastor eat *bibingka*. The boys had been shocked because they had never expected Americans would eat that native delicacy. Always they deeply admire him and like him; the pastor is one of them.

But that is not all. Nemesio has a schoolmate, Lilio by name, who is a member of the High School Cabinet—a group of interested boys and girls who help the pastor carry out plans for the church program. They give him suggestions on what sermons they enjoy, what speakers they would like invited, what changes they would like made to make the high school service more inspiring and interesting. From Lilio he learns that there is also a college cabinet

composed of student leaders who continually meet with the pastor and help improve the college service.

Nemesio, one time, attended the Galilean Fellowship at the Vernon home, a small group of students who had newly decided to follow Christ. The elders of the church were introduced. He had fancied all along, before that, that the elders are very old and dignified looking, and unapproachable. Why, at this Fellowship, he was amazed to find out that most of the elders are young members of the Faculty. One of them is his teacher in world history; another is his teacher in literature; another is his assistant principal; then that jolly and popular biology teacher. Nemesio was almost breathless; these fellows are his teachers, his friends! And he felt important in their company; he was doubly proud of his teachers. These elders, he figured out, were like the board of directors in the lumber firm back in his hometown; they helped the pastor in the important policies and activities of the church.

In that Galilean Fellowship, also, were the student stewards. One of them is Wilfredo, Nemesio's townmate, who lives on the second floor of Guy Hall and who is one of the college ushers. These stewards had explained to him the pledge cards and envelopes when he first came to Silliman; some of them had presented the church budget one Sunday.

Who would not give his mite to support the benevolent projects of the Silliman Church? The church is helping pay teachers in Masasin Institute, in Bolinsong Institute; the church gives for student relief, for the Dumaguete Conference, for the equipment of the new church building. The Hammond organ was bought from funds pledged by students, regardless of race or creeds, who gladly shared their blessings so that others might be blessed, too. Why,

The University Choir as it appears each Sunday morning. This year it has forty-five loyal members.





This is what a high school church cabinet looks like—at Silliman!
SEATED: Aurora Grapa, the Rev. Douglas Vernon, Agustina Rey
STANDING: Jaime Brodeth, Romeo Grapa, Prisilla Lopong, Allen Heflin, Benjamin Osias

even a Buddhist student from Thailand, Nemesio recalled, gave to the church the prize money he had won for being the best chemistry student that year.

Half of the three-thousand-peso budget is covered by faculty pledges; the other half is taken care of by students, the majority of whom are not Evangelicals but who believe in Christ and are glad to be in a church whose program embraces their ideals, whose services meet their needs, whose leaders are sympathetic friends.

Yes, Nemesio is proud he is a member of this church; he often writes home about it, sends his mother the Sunday calendar given at the door, and usually invites his friends to go with him to the religious services. This year he is a patrol leader in the Silliman troop of Boy Scouts which this church supports.

Next December he plans to contribute to the White Gift in his Sunday School class; and he continually looks forward to the time when the "new church" will be finished so that on Sundays, especially in the early morning, he can look toward the east for the new sun and large ships; and to the west, he can see the spire of the University Church, the symbol of Christian ideals made flesh and blood in a school he loves and to which he will be loyal—for always.

"CHURCH OF OUR DREAMS"

Nestorio B. Melocoton

THE "Church of our Dreams" is fast becoming a reality. At long last the new building is going up on one of the most prominent corners of the campus—the first church building that Silliman has ever had. It is significant that the church is occupying this place of prominence because, after all, life at Silliman has been and always will be centered about the church.

On April 23 of this year, before a large crowd of summer students and teachers, the ground was broken for the church building. Appropriately, Charles A. Glunz, our shop superintendent, was the one to turn the first shovelful of earth. One who writes about building construction at Silliman cannot fail to mention Mr. Glunz, the Number One Builder of the campus. Either directly or indirectly he has had something to do with practically every campus building for the last forty years. And so Mr. Glunz broke the first ground for our church! President Carson gave the main address at the ceremony, exhorting everyone present to dedicate himself to the ideals and the mission of the church. Members of the Session took part, Francisco Somera giving the invocation and Mrs. H. Roy Bell a dedicatory prayer.

And now, on Founders Day (August 28), the cornerstone will be laid. Thereafter it is hoped that work can continue unhampered.

Many hands have shared and are continuing to share in the construction of our Silliman church building. Mr. Glunz is superintendent of construction. Working directly under him is Gil Severino, foreman, who is a former Silliman student. Structural steel details were designed by Francisco Banogon, acting dean of the College of Engineering and a graduate of Purdue University. He was helped by Victorio Verano, also of the engineering staff.

When finished, this church on the Silliman campus should be a landmark for evangelical Christianity in the Philippines—large, simple, dignified, beautiful. Persons coming into the Dumaguete harbor will catch a glimpse first of all of its gleaming spires towering above the ever-green acacias.

And so this church building of which Silliman faculty members and students have long dreamed is now becoming a reality, to fill a need of long standing. Everyone in any way connected with the work at Silliman is moved anew by the sight of the walls going higher daily. There is every reason to be happy. Our need is being filled; and it is being filled primarily because countless church people in the United States have been willing to give of their substance for the furtherance of the Kingdom in this our country of the Philippines. We who will soon be worshipping under the roof of this new church building shall be ever grateful.

Mr. Melocoton, principal of the Silliman Elementary School, is clerk of the Session and a member of the Church Building Committee. He has received both his B. S. E. and his M. A. from Silliman.

SILLIMAN CHURCH HEADLINES FOR 1941...

More Than 225 Students Take Part In Church Program
As Choir Members, Cabinet Members, Group Officers

* * *

CHURCH BUDGET FOR THIS YEAR IS ₱3095

* * *

Filipino, Chinese, Thai, And American Students
Preside At World Communion Service

* * *

Associate Pastor, Theology Graduate Of 1933,
Supported By University Church

* * *

ENROLLMENT OF SUNDAY SCHOOL NEARLY 400

* * *

Some 50 Faculty Members Serve As
Sunday School Teachers, Stewards,
Elders, Group Advisers

* * *

Widow And Door Frames For New Church Are Of Native Molave,
Wood With Duration Guarantee Of 200 Years

* * *

***STUDENTS DRILL 3000 HOLES IN TRUSS PLATES
OF NEW CHURCH WITH SHOP-MADE DRILL***

* * *

Narra For 100 Church Benches Cut,
Seasoned, Ready For Student
Workmen To Use

* * *

THE SILLIMAN STUDENT AND CHRISTIAN SERVICE

James F. McKinley

TEACHING AND PREACHING Silliman students almost since the beginning have gone out on Sundays to preach and teach in the surrounding country. There are now seven congregations served by students. Average attendance for these services is two hundred each Sunday, with peak records of one thousand. Morning and afternoon Sunday Schools are taught in twelve places, including some twenty classes. Attendance averages three hundred and fifty, with peaks up to two thousand for Christmas programs.

VACATION HOME SERVICES During vacations, Silliman students carry on many services in their hometowns, taking the Gospel throughout the Philippines. One went into a rural group far from the Agusan highway in Mindanao and, gathering thirty children, conducted a fine Daily Vacation Bible School. Two-thirds of these children were not Evangelicals and had never had a chance to study the Bible before, nor enjoy the songs, games, and handwork loved by children. For the past two years students of the College of Theology have carried on Bible sales campaigns in Negros Oriental. Though people are eager to buy Bibles, testaments, and portions, cash is hard to find. It was a great achievement to sell more than the monthly goal of \$25 set by the American Bible Society. Success was won by returning until the accumulation of cash, chickens, and eggs totalled the cost of the desired Bible.

"UNTO ONE OF THE LEAST" Rarely does a great emergency arise in Dumaguete or its neighboring villages but that Silliman students meet it and win appreciation. A flood swept down forty homes in the section by the river where the poorest people live. Silliman students surveyed the area and brought what help they could. Finding their own resources too small, they organized a "one-centavo-a-day" group. This meant a gift of one-half cent U.S. currency. The Silliman Student Church and the Dumaguete Church helped with gifts. Babies got milk, needed medicine was given, and building materials for temporary shelters was provided.

After the horror of the half-million-dollar fire last February, Silliman students received due recognition for their heroic help. Thanks came from the Mother Superior of St. Paul's College, a Catholic girls' school. Almost the entire stock of the Consumers'

Cooperative store in the market was saved by the work of students. After the fire fighting, students assisted in the survey directed by the Red Cross and helped to collect and distribute food and clothing for the needy.

The Rev. Mr. McKinley, dean of the College of Theology, serves under the American Board of Commissioners (Congregational). He has been at Silliman for eleven years.

LIGHT FOR THOSE IN DARKNESS Silliman students have done much to aid the Division of Adult Education of the Government in their effort to teach adult illiterates how to read and write. Most successful were the ventures led by Manuel Kangleon in Piapi public school last year, and that under Joaquin Funda, during the vacation, in the mountains of Luzuriaga. In several places ministers, trained in Silliman, have been chosen as municipal directors of this important work. In Gingo-og, in Mindanao, the "Jose Rizal School on Wheels," with its director, was given a prominent place in the town fiesta through the vision of Silliman-trained Rev. Graciano Alegado, local director.

CHRISTIAN EDUCATION Maasin Institute in Leyte was modelled by a graduate, the Rev. Angel Espina, after his beloved alma mater. Another school inspired by Silliman and the Berry School in Georgia was started more recently by the Rev. Proculo Rodriguez, another graduate. In both of these schools there is Christian education with a strong foundation of Bible teaching.

MINISTERIAL AND LAY LEADERSHIP Of nothing is Silliman prouder than her great part in training ministerial and lay leaders for the United Evangelical Church of the Philippines. Graduates of the College of Theology have been called in the middle and southern islands to places of responsibility in the church. The lay leaders are almost invariably Silliman people. The ministers, some of high academic rank, go out to salaries seldom reaching above \$25 monthly after years of service. Their classmates go right away into teaching jobs for \$30 or better. Keeping a family in food, clothing, medicine, and education is a major feat of financial juggling for Filipino ministers. Silliman not only trains these men but backs them up in the work for the church in which she takes just pride.



HOME BECOMES CLASSROOM

[A letter from Ernest Frei tells of a recent visit to Maasin Institute, the school founded by a Silliman graduate and upholding the Silliman ideals in Leyte. We print excerpts.]

We were entertained in the Espina home with the usual hospitality, and we had an opportunity to see how the Espina family lives. An interesting account could be written of "The Private Life of Mrs. Espina," for there is none. When we arrived at the Espina home, we found six or seven large book cases along the walls of the living and dining rooms, with numerous chairs and tables all over these two rooms and the porch. We soon found out the use of all these fixtures. The enrollment of the normal department (first and second year) reaches now eighty. But there is no room in Maasin Institute for the classes and the library for this department. In the main building are the high school and the elementary classes, badly crowded for space. In the home economics building the girls of the elementary department share the space with the two normal classes when the latter do not assemble in the science classrooms of the high school. They cannot use the one room which they had last year (too small even then), for that is now occupied by the kindergarten. There is nothing left for the normal students but the Espina residence. So they troop upstairs between classes and park themselves on the chairs and benches there, frequently two sitting on a chair, and often several using the same book for lack of equipment. They come at 6:30 in the morning and depart at 5:30 in the evening, and the place is like a bee-hive between those hours. Mrs. Espina's job is to see that there are no collisions between the children, the guests, the students, the dogs, and the cat.

THE BIBLE ON "WEEKDAYS"

Leodegario C. Orendain

SILLIMAN University is one of the few universities in the Philippines today which make the Bible the pivot of their program. Here, we believe in educating both mind and spirit. We try to emphasize that true Christian character must be built after divine patterns, for we believe that every man's life is a plan of God.

To develop this Christian character in our students, we give Bible as a required subject for study in the elementary, high school, and college departments of the University. To graduate from the elementary grades, a student must pass his Bible studies from fifth through the seventh grades. He is taught the Bible three times a week with his character-education subject in each of the elementary grades. In high school, a student has to attend Bible classes three times a week from the time he enters the first year until he finishes the fourth. In the different colleges of the University, regardless of what college a student may enter, he has to finish at least twelve units of Bible, or two years of three hours a week, before he can get any diploma or degree from Silliman.

Most of the students who come to Silliman University for the first time do not have any knowledge of the Bible, except as it is read in the churches, for in most of our homes it is heard but not seen; if seen, it is not read. That is why some of the Bible courses we have are for the students who have not had any previous knowledge of the Bible.

The formal courses which we offer to college students are:

FOR FRESHMEN STUDENTS

- Bible 1. *Orientation Course: How the Bible Came to Us*—For the students who have not had any previous study of the Bible.
- Bible 2. The study of the Old Testament—its geography, history, and biography, with the development of religious ideas.
- Bible 3. A survey of the Books of the New Testament.
- Bible 4. A study of the principles and teachings of Jesus.

FOR SOPHOMORES AND ADVANCED STUDENTS

- Bible 5. A study of various types of Biblical literature.
- Bible 6. A study of the living religions of the world.
- Bible 7. The present-day application of the social teachings of Jesus.
- Bible 8. *The Art of Jesus as a Teacher: An analysis of the methods of Jesus as the Master Teacher.*

For the sake of public school teachers and other professional men and women who are actively engaged in their profession and who want to work for Bible credits toward their graduation from Silliman, we are starting this year a correspondence course in Bible. The University feels that in offering this Bible correspondence course, we are encouraging people to make the Bible an Open Book in more homes—homes which perhaps have never seen a Bible.

Mr. Orendain, who is beginning his second year as head of the Silliman Bible department, spent twelve years in the States, from 1926-1938. He received his M.A. from the University of Pennsylvania; his B.D. from Crezer Theological Seminary.

Silliman Has an Educational Program . . .

FROM ELEMENTARY SCHOOL TO UNIVERSITY

James W. Chapman

SILLIMAN opened in 1901 as an elementary school for boys. By 1910 she had graduated her first college students, three in number.

At about this time women students were admitted. At present the women make up 45 per cent of the total enrollment.

From 1910 to 1926 the major part of the instruction was in preparatory courses—law, medicine, and education—as during those years all who finished these two-year courses were permitted to teach in the public and private schools of the Philippines. In 1926 a professional Senior College of Education was opened in the University of the Philippines, which raised the college standard to four years. Silliman was the first private college to conform to this standard. All preparatory courses were left at two years and a title of associate in arts was granted for their completion.

In the early thirties Silliman, because of increased enrollment and greater demand for professional training, became a university, and began to offer additional courses in commerce, engineering, law, theology, and graduate work in education.

At present Silliman has complete courses in the Junior Normal College, consisting of two years in general, home economics, or vocational work; and a Senior College of Education offering majors in biology, chemistry, English, home economics, mathematics, physics, and vocational (the elementary and high school departments are used as training schools for the students in the Junior Normal and Senior Colleges of Education); Liberal Arts, with strong preparatory courses in law and medicine; the College of Chemistry offering a two-year preparatory course in chemical engineering and the B.

Dr. Chapman, two years ago appointed executive vice-president of the University, has been in Silliman since 1916. At present he is serving as dean of the Graduate School and head of the department of biology.



JOHNMAM YAM

*Elementary, High School, and
College Work in Silliman*

S. degree in chemistry; the College of Commerce; the College of Engineering; the College of Law; the Graduate School of Education. We are looking forward to extending the graduate work to English and history and to giving the master of science in biology and chemistry.

TRAINING IN COOPERATIVES

SILLIMAN University tries to keep abreast of national and international movements of the times. In view of rising interest in cooperative organizations in the Philippines and with an appreciation of their potentialities, the University is encouraging students to handle their own campus cooperatives, with the hope that experience gained in such smaller organizations will give them a vision of varied possibilities on a larger scale.

USCU At the beginning of this school year the Silliman University **FORMED** Student Credit Union was organized under the initiative of students in the College of Theology. Membership is open to all students. The object of this association, as given in the *Sillimanian*, the student weekly news sheet, is three-fold: (1) To cultivate and encourage thrift among the members; (2) To practice Christian brotherhood by helping one another through financial loans; (3) To promote a general interest in the cooperative movement.

BAKERY A Bakery Cooperative is also functioning among the **GROUP** students, with one of the faculty wives as adviser. Of this organization the *Sillimanian* reports:

"The Bakery Cooperative, a cooperative of students which will cater to the gastronomic needs of students, faculty members, and townspeople alike, will help students earn something while in school as well as supply the university population with between-meal eats.

"Membership is open to any student who has culinary ability and who is desirous of earning some money while studying. . . . Any net profit which the venture will bring will be apportioned."

FACULTY As far back as 1937 the local Dumaguete Consumers' **GROUPS** cooperative was started by members of the Silliman Faculty. It is now a thriving group whose privileges extend to Silliman faculty members and townspeople alike. A distinctly campus group is the Faculty Credit Union which was first discussed as a project of the church Session. In 1940 it was organized under general faculty initiative and to date has a membership of 58. 1940 statistics—P1228 contributed; 41 loans, totaling P3098, at 6 per cent interest; no defaults!

Activity center of the campus — the Shop



WE MAKE EVERYTHING BUT TEETH!

Charles A. Glunz

WHEN Silliman started in 1901, the idea was to develop an industrial institute; but for the first students, who were boys in the elementary grades, there was no industrial equipment. The so-called industrial work did not really start until 1904. The first cabinet work in that early day was the making of some drawing boards for a project class in mechanical drawing; the first actual work on the grounds was the building of a fence. At this latter job the boys looked askance. Were students supposed to work? So the teacher demonstrated by working with them, with crowbar and shovel.

So new was the idea that one Pablo Zarco, now holding a high position with the Manila Railroad Company and a trustee of Silliman, came to work in a white shirt and a high stiff collar. He had to be sent back to the dormitory to find a more suitable outfit.

There was, of course, much work laying out and grading the grounds. There was an inlet from the sea that had to be filled. For a number of years a large number of externos, who reported for work on Saturday mornings only, were given this task. Delivery of 40 ten-gallon carbide cans (we had acetylene lights in those days) of sand enabled the student to earn one ticket—and four tickets paid for a month's tuition. Two boys working together frequently earned their tickets in two hours.

Soon came Dr. Silliman's gift of the industrial equipment, including a saw mill and funds for the shop building. From then on there was no lack of real shop work. Even the timbers of the building were sawed by the students.

From the beginning, making equipment for the school has been an important part of the shop work. Also, there being no shop facilities in town, there were many demands for outside work of all kinds. Once we repaired the lighting equipment of the Apo Island Light House. The strangest request we ever received, however, was from a man who wanted us to make a set of teeth for him. This is one job we had to refuse. Since then we have made many braces and the like for the hospital, and one artificial leg—but we still shy at teeth!

At length there came a time when, students having finished the elementary grades and a high school having been started,

In point of service Mr. Glunz is the oldest missionary on the campus, having come to Silliman in 1904. Of him a student once wrote enthusiastically, "Mr. Glunz—he is the Shop." Ungrammatical, perhaps—but, in implication, entirely true! His formal title is "Shop Superintendent."

there was need for physics apparatus. Practically all of this, in those days, was shop-made; it included such things as galvanometers and balances for weighing. The writer was then so eager to save everything that could possibly be used for laboratory material, from bottles to nickel-plated soap box-

es, that his family was indelibly impressed by his obsession. Once, when he was taking a walk with the children, little Margaret, aged four, seeing a broken bottle on the ground, said, "See, papa's physics."

Later came the time when the general scheme of giving tuition or tuition and board for a certain number of hours of work did not produce satisfactory results. A system of pay on the basis of merit was then instituted. This put the students more on their mettle.

As time went on and greater stress was laid by the government on vocational education, the need for teachers became apparent. The secondary vocational courses were, therefore, discontinued and two courses of collegiate grade—a two-year vocational normal and a four-year bachelor of science in education with vocational major—were offered. These are the formal class courses being given at Silliman today.

There has been an attempt to show the students that they do not need to depend exclusively on expensively imported tools and machines. Very early they built their own circular saws. They have also constructed a wood boring machine that has bored a million holes, more or less, in chair seats and rattan bed frames; a high speed metal drill, a ball-bearing emery wheel, an electric welder, rotary metal shears; a power metal hack saw that stops itself and rings a bell when the piece is cut; and a combination metal shear that will shear half-inch steel, cut one-inch bars, and punch one-inch holes in one-quarter-inch steel plate. All of the steel for the new church has been cut on this shear.

The students built the school fire pump that has played its part in preventing the spread of several school and town fires. They built the school gas machine that makes gasoline gas for the various laboratories; it is entirely automatic, electrically operated. Much of the tubular, white enamel equipment of the Mission Hospital is of shop construction. Concrete wood-burning stoves, alcohol stoves, and standard rotary mimeographs are also among the items regularly made.

The shop students are having considerable to do with the construction of the new church building. The electric concrete hoisting and distributing system was campus-made. The hand-wrought hinges and hardware for the main doors and the auto-transformer dimmers for the lighting system are taking shape in the shop. Industrial students will have a large part in the construction of the stained glass windows, having already designed and made the machine for making a new-style muntin that will make such windows possible for us.

What has been the product of the shop and the campus industrial work during the years? Men in all walks of life who appreciate their Silliman industrial and vocational training, in addition to successful foremen, efficient vocational teachers—all these with a background of the material incidentals produced from day to day—these are the product of Silliman's program of vocational education through the year.

HE PREPARED TO TEACH SCHOOL



Assignment: A good bath!

Whether a student is to leave the campus as a preacher, a Bible worker, a lawyer, a teacher, a doctor, Silliman wishes to give him the basic technique for making the small corner in which he may be a happier corner for others to share with him. Many and varied are the opportunities for service which come to the man aglow with the real "Silliman Spirit."

To Joaquin Funda, a B.S.E. graduate of this year, have already come enriching experiences that are illustrative of those which have come to many others like him who are imbued with the zest for pioneering and for service. During the vacation months following his graduation Joaquin volunteered to carry on a DVBS project among the friendly but illiterate people in the mountains back of Dumaguete.

We quote from his report of the work:

Saturday, April 19, I started enrolling children. That morning I had 16 ill-clad, unwashed youngsters on my list. I asked them what they had for breakfast, their usual work at home, winding up with my first assignment for the next day: paper, pencils, scissors, and a good bath! By the end of the season I had 22 boys and girls in all. Only one of them was a third grader, 3 second graders, 4 first graders, and the rest were completely new and green.

I told the children stories from the Bible. Later we took up memorizing Bible verses. I insisted that they should do their best, tell the truth, keep clean in mind and body in order to be better children worthy of their parents and their God.

To my surprise the people asked for adult education in the evening, primarily to qualify them to vote, write their names, and read the vernacular. Not all of them could be accommodated inside and not all could make use of the light furnished by three lanterns.

Knowing that one of the major motives why the adults wanted to learn how to write and read a little was to become a qualified voter, I took the opportunity of lecturing to them on the civic duty of rightly exercising the right of suffrage, receiving money during politics being an accepted practice by the average voter, a practice encouraged by the politicians themselves. I tried hard to stress the disadvantages and gross wrong of some of our habits: gambling, laziness, pleasure-seeking.

Another phase of study with the adults was why there are seasons of the year, the phenomena of wind, day and night, tides. In connection with this I said that the only explanation is divine power which all religion tries to explain and interpret. That if they want to learn more of life, they must learn of God. Industry, vision, and honesty, these I told them were among the secrets of men's successes.

Aside from meeting his mountain friends in the schoolroom, which was the reception room of the little building where doctors from the Mission Hospital hold weekly clinics, Joaquin visited their homes and learned a lot about highland life in the unwashed "raw."

To check up on the cleanliness of their homes, I visited their houses every afternoon and discussed the next day the reasons why their homes were not clean. These afternoon visits led me to discovery of what the people are doing. I discovered that

they indulge in illegal cock-fighting and drinking; that they allow cows to live under their houses to save the manure for fertilizer; that some houses have pigs upstairs. Practically all houses have pictures of the saints, practically all have fighting cocks, and all lack tables and chairs since the income hardly reaches twenty pesos a year. The people eat mostly corn, *camotes*, bananas, and dried fish; and most of them sleep on mats made of abaca sheaf, usually minus any blanket and with no pillows. The highest grade any of their number has reached is sixth grade.

Several teaching positions were open to Joaquin for this year. Typical of many a Silliman boy, he chose the one which is in many ways the hardest, certainly not the most lucrative. He went to a new barrio in the vast, undeveloped island of Mindanao to work in the Farmers' Institute under a principal who is also a Silliman graduate. The Farmers' Institute is something of a "community school" which was founded in 1934 at the initiative of the Rev. Proculo Rodriguez, now a member of the Faculty of the Silliman Bible School. Its classes (of secondary ranking) are open to children and adults. Its opportunities for service are very nearly unlimited. That Joaquin is finding these opportunities is apparent.

He writes:

At first sight I fell in love with this place, Bonifacio. It is a newly created town, barely one year old....

Yesterday we formed a committee to zonify this town while it is still young and unpopulated. We are going to draft an ordinance for the Council to pass. If this civilian initiative will work this way, we are going to approach other vital matters.

I was about to be given the job of taking the pulpit next Sunday because Mr. Sumabong is going to be away. He is giving two Sundays a month to the other three churches under him around this neighborhood. But I requested the elders to put me off for some indefinite future because I feel that I am not spiritually filled yet. Within this year, maybe I'll do it. When I was in Silliman, I never dreamed of this.

In another letter we learn that Joaquin *did* do what he had never "dreamed of doing" during his days at Silliman. He actually preached a sermon!

Here are my subjects: first-year English literature, first-year composition, second-year literature, second-year history, third-year English, Philippine social progress, third-year biology, military science. We have classes from 8:40 to 11:20 and from 12:40 to 5:20. I have to study and prepare like a Trojan... and how!

Last Sunday I did something exciting. I preached! And what a time I had the night before. I changed my topic three times. I wrote and wrote up to 11:00. Being my first pulpit experience, I was all excited like a woman. Nobody knew my insides, of course.

And there you have it—something of the spirit which moves many a loyal Silliman alumnus. He may prepare himself to be a high school teacher but he is not too aloof to put an arm about the shoulders of illiterate mountaineers. He realizes that his classroom extends to the entire community. He will even step in as a "pulpit supply" if by so doing he can better serve.



His classroom is the community

... Forty Years of Progress in Christian Education at Silliman University ...

1901 1941

AUGUST 28

1901 1941

15 students Summer session: 602
 Regular session: 1669
 2 faculty members 96 faculty members

No campus 20-hectare campus
 16-hectare farm
 Elementary department Elementary, high school, college
 and graduate departments

- 1901 Opening of Silliman as an elementary school
- 1902 Baptism of first students... Restituto and Enrique Malabay
- 1903 Sending of first Filipino *pensionados* to the States, among them two Silliman boys
 Opening of first hospital in the eastern Visayas... the Dumaguete Mission Hospital
 Dedication of Silliman Hall, first campus building
- 1906 First celebration of Founders Day
 Erection of Industrial Building—in campus parlance “the Shop”
- 1907 Formation of first library...two shelves of books in a faculty room
- 1909 Ordination to the ministry of first student... Restituto Malabay
 Organization of first Christian Endeavor Society
 Holding of first athletic meet in the Visayas... Silliman versus Cebu
- 1910 Governmental approval of right to bestow degrees
 Graduation of first college class (three members)
- 1912 Inauguration of coeducational work
- 1915 Erection of present hospital building
 First full-time pastor, Dr. Paul Doltz, takes over religious work on the campus
- 1916 Organization of the Silliman Student Church
 Construction of present Science Building

Silliman Hall

- 1917 Appearance of electric lights in Dumaguete for the first time
 Erection of Guy Hall, dormitory for men
- 1920 Organization of Intermediate Christian Endeavor Society
 Erection of Oriental Hall, dormitory for women
 Adoption of four-year B.A. course
- 1921 Opening of present College of Theology as the Silliman Bible School
- 1922 Organization of first Boy Scout troop in the Visayas—at Silliman
- 1924 Granting of first B.S.E., B.A., and B.S. degrees
- 1929 Resignation of Dr. David S. Hibbard as president, after 28 years of service
- 1930 Inauguration of Dr. Charles R. Hamilton as acting president
- 1931 Opening of secondary vocational, B. Th., and deaconess courses
- 1932 Inauguration of Dr. Roy H. Brown as president
 Dedication of first unit of Hibbard Hall
- 1933 Opening of the Conservatory of Music
- 1934 Opening of first year of engineering course
- 1935 Opening of the College of Law
- 1937 Approval of granting of M.A. degrees
- 1938 Final approval of university status
- 1940 Inauguration of Dr. Arthur L. Carson as president

Guy Hall

TWENTY YEARS OF SERVICE AT SILLIMAN

Members of the present faculty staff who have given more than 20 years of service to Silliman are: *Lorenzo Bernardez*, principal of the high school; *Guillermo Magdano*, College of Science; *Alejandro Nuzareno*, College of Business Administration; *Charles Gluz*, head of the industrial department; *Henrietta Gluz*, College



of Liberal Arts; *James W. Chapman*, executive vice-president, dean of the Graduate School, College of Science; *Ethel Chapman*, College of Liberal Arts; *Francis Rodgers*, College of Education; *Clyde E. Heflin*, dean of College of Liberal Arts; *Josephine Heflin*, College of Liberal Arts; *H. Roy Bell*, College of Science; *Edna Bell*, College of Education

Introducing the Silliman Student. . . .

I KNOW A BOY

Edith L. Tiempo

JUAN LIKES TO SING It is almost inconceivable that Juan, the bespectacled young man whom I often see poring over books at the Library during my vacant periods, can be the lusty-voiced serena-der who shatters the evening quiet of our streets in company with a bunch of other ukulele-strumming lads on a Saturday night. From a concerted chorus united in a common cause under the window of the pretty girl in the next house, one voice—Juan's—stands out in a bellowing baritone. Not infrequently it induces the neighbor's dog across the way to set up enthusiastic, if belligerent, accompaniment. The resulting combination is not exactly a symphony.

I am startled to realize that my serious, myopic acquaintance of the Library is the stentorian gallant of our neighborhood on Saturday nights. My husband, however, refuses to be surprised. Boys will be boys—and all that sort of thing—he says. It would be a fine school with only little Methuselahs for students, he reminds me!

Silliman boys work hard, sometimes almost unbelievably hard. But like the American students, they have their "lighter moments."

PEDRO IS A WORK-STUDENT Silliman boys work hard in this business of getting an education. yes. Many of them are self-help students who must find time to carry out tuition or board-and-room jobs as a part of their daily program. There is Pedro. Pedro's every action is marked by a complete absence of boyish frivolity. His careful strides as he walks the campus put to shame the dignified poise of many of our university instructors, including my husband himself. One might think that being told to scuttle around delivering messages to campus "big-wigs" would soften his austerity. But he delivers letters and notes with a certain grave condescension which is truly admirable.

I have been told that two years ago his assignment was to pick up papers scattered about the buildings. No doubt Pedro would have preferred the work of assistant librarian or part-time departmental clerk; but since there was no other work available, pick up papers he did. And cheerfully, too! With his meticulous dignity he suggested, no doubt, the proprietor merrily engaged in picking up papers left ungathered by some careless hired hand.

The campus is full of work-students like Pedro, who go about happily and helpfully doing tasks however menial.

Mrs. Tiempo, one of the "faculty wives," is very much "literarily inclined." Several of her short stories and poems have appeared in leading Philippine magazines. At present she is working toward a B.S.E. degree, with English as her major subject.

RAMON STUDIES AND PLAYS The typical Silliman boy—he applies himself diligently to his studies, does as diligently any other work during off hours. He likes to play soccer football! of

afternoons or swim in the sea at the Silliman Farm on vacation days. He is the boy who can sing in the choir—and loves it. He is what he is, and looks it.

Such a boy is Ramon. Like the other conscientious students, he frequents the Library where the first thing that holds his rapt attention is the radio news broadcast on the bulletin board. It is not unusual to see many boys crowded about before the board while a little freshman stares fascinated at their half-gaping mouths and black eyeballs rolling fore and aft as they rapidly scan the lines. The Silliman boy is vitally interested in the international situation of the day. Of course, being "all boy," Ramon will steal a moment to gravitate naturally toward the news racks and the comics section. This latter he reads with concentration until his English instructor comes into sight, when he performs a hand-quicker-than-the-eye trick worthy of a Houdini.

Not very often does Ramon sit sleepily through a lecture with his lids wide open, his dull, dilated orbs giving him the semblance of a petrified mummy who has been stricken dead with his eyes open. Ramon is not bored in the classroom because he is at Silliman to *learn*, not to drowse.

For extra-curricular activities Ramon has many choices—athletics, writing for the university paper, singing in the choir, joining the numerous campus clubs, playing in the orchestra or the band. His life is a balanced program of work and play. Yes, I know these boys well—Juan, Pedro, Ramon—they are typical Silliman boys much like the boys on any campus in the States save, perhaps, for a greater seriousness of purpose. For them, education is a high and shining goal for which they begrudge no amount of time and effort.

And at Silliman they find a Christian training and a Christian fellowship that is unique among Philippine colleges.

"Fall in! Fall in! Follow the fife and the drum"—at Silliman.



THE SILLIMAN COED AND DORMITORY LIFE

Oliva J. Jovero

A student once remarked, "Oriental Hall is the heart of the campus. Even young men's hearts lie throbbing there." This statement is pretty significant. Each year Oriental Hall, the Silliman dormitory for women, keeps under her benign protection from 80 to 130 young women—charming, vivacious, fair hopes of the land. Is it any wonder that the interests of the Silliman constituency should revolve about her?

When school opened this June, 1941, the dormitory reached its maximum capacity. Reluctantly we had to turn away several girls who sought admission.

It will be interesting to note where all these girls come from. Some of them travel from 500 to 1000 miles to come to Silliman. There are girls from the northern parts of the Islands—the dignified and charming girls of Luzon. There are big numbers from the different regions of the Visayas—the sophisticated Ilongas, the demure Boholanas, the captivating Cebuanas. And, of course, from the south come the flashing beauties of the Moro lands. We have girls from far away Thailand, too..... graceful, delicate representatives of their people.

When we think of so many girls of different temperaments and personalities living in the dormitory, it seems a miracle that they can get along harmoniously. But life in our dormitory is governed by rules, a time schedule..... and *good sense*. There is a bell at five-thirty in the morning which calls the sleeping beauties from their beds to begin the routine of the day. Breakfast is served any time from six to seven, after which the dining hall is closed. At seven the girls disperse to their respective duties—to classes, to work, or perhaps back to bed when one is fortunate enough not to be summoned to school first period in the morning. Lunch is served at noon; supper, at six in the evening.

Do girls in the Philippines get hungry between meals? Our girls are just like American girls..... they *do!* They are incessantly nibbling at *combo* (fried hananas), peanuts, sour green mangoes, *halo halo* (an iced fruit mixture) But when they come to regular meals, they eat delicately like birds. Their favorite dishes are salads.....fruit salad, vegetable salad, chicken salad. They are also fond of *pansit*, *empanada*, and *lompia*, all of these being meat and vegetable dishes. Chicken is a treat which comes with ice cream only on Saturdays or at special dinners.

Miss Jovero already has a B.Th. degree and is completing work toward her B.S.E. at the same time that she acts as a capable and understanding campus mother for the girls living in Oriental Hall, of which she is the matron.

To give a balanced training to our girls, we provide them with every opportunity to express themselves properly and gracefully at social functions. We have formal and informal parties, dinners and picnics to which we invite boys

and externa girls and faculty members.

On school evenings at six-thirty, just before study hour, we have dormitory devotions. Occasionally a faculty woman is invited to give a little message which may help the girls in character building. Some of the girls themselves, who have had experience in Christian leadership, are also given the opportunity to lead at these prayers. This is a beautiful, homey practice which the girls love. Following devotions, the girls separate for study—from seven to nine for high school girls, up to eleven for college women.

Visiting days come three times a week, for two hours each time—Wednesday and Saturday afternoons, and Sunday morning after the church service. Also, one Sunday afternoon each month a larger group of boys and externa girls come to the dormitory for friendly sociability. It is an accepted custom that girls leave the Silliman campus at night only with chaperons, though during the day an upper-class girl may act as chaperon for the younger ones.

There are little bits of laughter and tears in our dormitory life that claim at least passing attention. Failure in examinations, misunderstanding between sweethearts, quarrels among the girls, and any serious breaking of the rules usually cause sorrow and discomfort. However, there are ripples of laughter that transcend these moments of gloom. To receive good news from home, to share a bit of cake with a friend are sources of sunshine. To be able to cement friendships that last a life-time is the height of joy. Above all, to learn to live life fully, unselfishly, and in harmony with others is a valuable experience.

In the Oriental Hall sala girls read, relax, play, and chatter.



And Campus Life . . .

GOOD MUSIC—AND THE SCHOOL

Ramon Tapales

ALL desirable feelings which are the gift of God to all men, from the street-sweeper to the man with the top hat, should receive more attention, especially in the education of children. Unfortunately, up to this day, we do not know of any one academic course that can really develop these desirable instincts. We know that everything is being done by way of lectures and psychological approaches in teaching methods, but, somehow, these have not proved entirely effective.

I believe in an intense campaign to bring to our school children the blessings of music and of the other arts.

The feeling and appreciation for the beautiful and the sublime, I believe, cannot be regarded too lightly as something that can be postponed until one has established himself in business and in society. In that case, it will only be a pose or a thin cultural veneer and, more often than not, this kind of appreciation is more harmful than beneficial to the community. Imagine an unscrupulous businessman boldly exploiting the poor during the day and hearing symphony concerts and talking of art in the evening. Yet these will be our "cultured" men of the future unless we start the cultural training of the children early.

In pleading for this movement to bring good music to the school children, I am not initiating something new of my own. Nor am I copying the idea just because it is being done in foreign countries. I am pleading for this movement because I firmly believe it suits well the character and feelings of our race. We are one of the most musical peoples in the world.

There will always be some people who will raise the question why our fathers apparently did not need concerts, paintings, and similar cultural outlets. Our answer is simple. There were fewer unhealthy influences then, such as low-class literature, gangster pictures, and a thousand other unsavory things. Today we are surrounded by so many of these influences that we not only need a warning but also an antidote.

I know of the good work done by the music supervisors of the city schools in group singing and simple technical training in music for school children. I also know that the present Director of Education is emphasizing the revival of folk songs and folk dances for the school children. I feel, however, that despite the excellent work being done in this direction, this part of cultural training in music among the school children is just half, or rather, the

Professor Tapales, new director of the Silliman Conservatory of Music, is an artist of wide repute—violin virtuoso, composer, and chamber music authority. He has come to the campus from the faculty staff of the University of the Philippines, bringing the experience of many years of training in European Conservatories.

second half of the children's complete activity in this particular artistic line, for it only gives them the joy of participation. But previous to this step we should first arouse their enthusiasm by giving them the chance to hear, observe, and enjoy the music properly and artistically performed by artists.

It is neither easy nor simple to impart to the young—even to the old, for that matter—the appreciation of good music. Before they ever learn to enjoy good music, they usually have to pass four different stages in their reaction towards a concert. First, they are bored with it. Second, they tolerate it. Third, they begin to understand it. And fourth, they start to enjoy it. After that, the desire to be a part of the group will come to them. Unconsciously, after enjoying a piece of music, one begins to hum or whistle the salient melodies. Sometimes one goes out of tune. But it does not make so much difference. The person whistling or humming does not really hear himself but the performance which impressed him so much as to haunt him with its most beautiful melodies.

At Silliman we hope to develop a greater sensitiveness to music—its beauty and its inspiration—in all of our students. Though we cannot make all of them artists, we can at least give them the opportunity of hearing good music and of participating to a certain extent in our campus program.

CAMPUS ORGANIZATIONS

- The University Conservatory Concert Chorus, with a membership of 60
- The Silliman Conservatory Symphony Orchestra (with complete instrumentation)
—50 members
- The Toy Symphony, composed of children taking lessons in the Conservatory, and working in cooperation with the Rhythm Band of the kindergarten department
- The University ROTC Band, including a recently formed bugle and drum corps
—41 members
- The String Quartet, composed of the Conservatory stringed instrument faculty members—the only formally organized group of its kind in the Islands

PROGRAMS FOR THE YEAR

- Recitals for the university constituency and the community by faculty members of the Conservatory and guest artists
- Informal Sunday afternoon musicales for the students as a part of the approved Sunday recreation program
- Chamber music concerts
- Tea musicales in sundry faculty homes
- Yearly symphony concert season for students and townspeople

As a sponsoring group for the symphony concerts and as an interest-bond between Silliman and the local community, the Duma-guete Symphony Society has been formed. Many friends who are interested in seeing an expansion of the Silliman musical program are already members.

Silliman University has the opportunity of building to the glory of our race not only in the academic field but also in the more distinctly cultural. No matter what kind of work a man is trained to do for a living, if he is bred in an atmosphere where the nobler arts of life are fostered, he will be able to meet each new day with greater joy and to help his fellow-man with greater understanding.

I'LL MEET YOU AT THE LIBRARY

Pedro D. Dimaya

THIRTY-FIVE years ago the Silliman Library appeared in swaddling clothes. From a few books donated in 1906 by Dr. H. V. Church, a former classmate of Dr. and Mrs. David S. Hibbard at Emporia College, to a modest collection of 23,000 volumes at this writing, it has become "probably the best equipped of any library in the South."

In the "good old days" a teacher could make work as librarian a sort of "extra-curricular activity"; now, there are a full-time librarian, a full-time reference assistant, nine student assistants, and five apprentices. Once upon a time, for lack of a separate room in the school exclusively for a library, the collection was housed with an early missionary, Carlos B. Smith, in his living quarters; today, there are six branches, a central library with a seating capacity of 200, a good-sized workroom for the librarian, and a stackroom with a unique history.

The present library building was finished in September, 1927. It might be made of record here that the initial materials used in the construction of the present building were the "remains" of the first dining room on the campus.

The Library now has 23,000 volumes. While we are still below the standards set by American university and college libraries, we compare favorably with other libraries in the Philippines. The average annual increase to date for the last twenty years has been 1000 volumes. Our goal should be an increase of 4000 volumes a year until we have 50,000. When we have that number, we can go on slower, say 1000 annually.

It is a gratification to all of us to have a periodical list such as we have now. Compared to 61 in 1929, we now receive 182 magazines and newspapers regularly. About 10 of these are faculty donations and about the same number come from benevolent individuals or groups.

One of the major needs of the campus is an adequate building for the library. At present the main building has a seating capacity of 200. Library standards would set, for our present enrollment of about 1600, a reading room with a seating capacity of 750. It must be said in this connection that while we are "tops" in collection—quantity and quality—we rate very low indeed in reading space. Time has come for us to plan for a building that will house

Mr. Dimaya has been on the Silliman staff for six years, for the last three having served as librarian. A B.S.E. graduate from the University of the Philippines, he received his M.A. from Silliman in 1939.

a collection of 100,000 volumes, a reading room with a seating capacity of 800, a circulating section of 10,000 volumes, periodical section with a seating capacity of 100, a conference room, a seminar room, and a free reading room (open shelf). Expert opinion estimates the cost of such at ₱60,000.

"Sir, please do not check us up on discipline at 7:50 or 8:50 in the morning," one of the young library assistants entreated one day. Upon being asked why not, she said, "Because of the radio news." Students and faculty members rush to the Radio Corner of the Library at these hours for the latest news of the day. At those times the reading room becomes a market place, with people in this or that aisle, oftentimes two- or three-deep, necks outstretched, trying to get a glimpse of the headlines which are written on two large blackboards.

At 6:15, for a quarter of an hour every morning except Sunday, I take "dictation" from KZRH (Voice of the Philippines, short wave, 31-meter band) news broadcast. Static oftentimes forces me at 6:30 to tune in to KZRM (Radio Manila, short wave, 31-meter band) for more news or to clarify doubtful items. This news is transcribed and placed in the Radio Corner at about seven.

The radio news section of the library service has eclipsed all the other phases of the service in popularity and use. I dare say that if a student has only one aim in going to the Library, it is to read the news in this section.

It might be said in passing that due to this service, the library personnel has, to many, become a staff of news commentators—worse yet, a forecasting station—which is definitely embarrassing because we are neither!

The Cine Evaluation Chart to help in the selection of the best pictures is issued weekly that students may be guided in what few pictures it is possible for them to attend. In this connection, the library staff has the *Parents' Magazine* Family Movie Guide and the *National Previewing Group* of the Southern California Council of Church Women to guide us in the evaluation of imported pictures.

Three years ago the Sillimaniana section of the Library was started. At this writing we have already the nucleus of a museum of "things Silliman." Among the valuable items in this section are books and parts of books about Silliman, the *Portals* (annual of the graduating class) since 1918, the *Sillimanian* as far back as the *Silliman Truth* (first school paper), program announcements, and rarities. We have, for instance, the theses of alumni; articles, poems, stories of, for, by faculty members and students; pictures depicting life here as far back as the Battle of Manila Bay; and many other interesting little things like the first course of study for Silliman, and a copy of *Popular Mechanics* on the front cover of which appears the signature of Hall Hibbard.

Our hope is to have this section not a mere depository of meaningless articles nor just a curiosity shop but a history—a soul, so to say—that shall project into the future.

Time there was when the Silliman librarian was a custodian—giving out and taking in books, even without records; now, the staff, in addition to routine duties, must give information about Tuntankhamen's favorite perfume, the shape of Gable's ears, "tail facts" about the Cunningham Comet, where Hitler's armies are likely to strike next, and more things of greater academic value!

UNIVERSITY HEALTH SERVICE

Ramon Ponce de Leon

SOON after Silliman was founded and after students from neighboring places began to come and live in the dormitories, it became increasingly necessary for the school authorities to provide adequate sanitary and medical facilities for the young people entrusted to their care. To meet this pressing need, a medical missionary was sent out to start a school infirmary and to look after the sanitation of the mission and school compound.

Since there was no government hospital in the province at the time and the sanitary condition of the province needed some attention, the mission doctor had to extend to the public the medical and hospital facilities then available. Outside patients needing hospitalization were admitted to the infirmary and the doctor helped in the sanitary work of the province. At one time he was serving as provincial health officer in addition to his work as school physician and mission doctor. This service extended to the public tended to increase with the years until it became necessary to enlarge the infirmary into a regular hospital. A campaign was started to raise funds for the erection of a hospital, and the public responded generously—a glowing tribute to the effectiveness of the medical and hospital service then being administered.

The main unit of the present hospital compound was then erected and the infirmary became a public mission hospital, ministering to the sick of Oriental Negros and neighboring provinces. The hospital, however, continued to look after the health and sanitation of the school. A student ward was maintained for the care of sick students and there was a student clinic at the dispensary. The director of the hospital continued to serve as sanitary officer of the school.

With the rapid growth of Silliman, especially after its assumption of university status, the health, sanitation, and medical problems became more and more varied and important. At the same time the public service of the Mission Hospital became more and more extensive, a situation which tended to bring about a divergence of outlook and activities. Under these circumstances it became eventually necessary to bring about improved administration of the school health service through improved coordination of the Hospital-Silliman health activities. All medical activities were placed under a department of the University called the University Health Service under the direction of the director of the Hospital who thus serves as a liaison officer between the Hospital and the University. This consolidates all health activities and improves the working of the school health program.

Dr. Ponce de Leon has been in the Dumaguete Mission Hospital for twelve years—first as resident physician, now as director. He took his pre-medical work in Silliman, his medical training in the University of the Philippines, from which he was graduated with highest honors. Later he took short courses in the States and in Vienna.

The aim of the University Health Service is twofold: health conservation and health promotion. A sanitary environment is maintained through sanitary dormitories and a clean and attractive campus. The University has an excellent and adequate water supply. There is a good sewerage system and a refuse incinerator. A yearly medical examination of students is made to determine their fitness for school work and to eliminate those who may be harboring infectious diseases. Prophylactic inoculations against cholera, typhoid, and dysentery are given every year. The adequacy of this health conservation program is amply demonstrated by the comparatively low morbidity and mortality rates within the university community.

The Health Service is not satisfied merely with the conserving of the health of the students and employees of the University; it aims further at *improving* their health in every way possible. The medical clinic treats all minor ailments that do not require hospitalization and through individual consultation helps in getting the students to conserve and improve their individual healths. Well-supervised athletic activities and physical education courses help in keeping students better fit physically to stand the strain and stress of life. Health lectures are given in health education classes, in the Hygeia Club, and in the dormitories from time to time. These help to make the students more health minded.

Silliman University is blessed with a beautiful and a healthful natural location. This, together with all the man-made efforts to make her sanitary, contributes toward making her one of the most healthful spots in the Philippines. Every student who comes to Silliman can be assured of ample health protection. Parents need not feel any concern for the physical welfare of their children during their stay in the University.

Basketball, baseball, soccer football, tennis — all of them have a place in the athletic program



ACROSS THE YEARS

Charles R. Hamilton

[In the June issue we printed the first half of "Across the Years," in which Dr. Hamilton gave an account of the first twenty-one of his thirty-four years of service in the Islands. This latter part of his article concerns the activities of Dr. and Mrs. Hamilton from 1929 until their departure for the States in March of this year.]

MY relation to Silliman Institute (now Silliman University) began in 1923 when I was elected as a trustee. This service continued until 1940 and took me over at least once each year at commencement time for the annual meeting; and, for a few years, a meeting was held on Founders Day in August. Dr. David S. Hibbard, president from the beginning through twenty-nine years of growth of the institution, had told the trustees of his intention to resign as soon as a successor could be secured. I was appointed chairman of the committee for a new president, and before going on furlough in 1928 I was instructed to cooperate with the Board in New York in the endeavor to find the man. I spent considerable time in interviews and correspondence with possible presidents; but when I boarded the boat to return to Manila, the president had not been found. On reaching the dock in Manila I was perfectly astounded when Mr. Charles A. Glunz, head of the Silliman industrial department, calmly and coolly announced that I had been appointed acting president of Silliman. Apparently the trustees were interpreting their instructions to me as meaning, "Bring the president with you, or take the job yourself!" Had I dreamed of that being the alternative, I probably would have tried even harder to bring back the president in my trunk!

LIFE AT SILLIMAN BEGINS

My thought of a man for this position was one with years of experience in administrative educational work, and I was certainly short on that. However, one of the principles on which we proceed in cooperative missionary policy is deference to the careful and prayerful decision of our fellow missionaries, whether we ourselves or others are involved. I decided to go, with the emphasis on that word *acting*, for I had had twenty-two years in Luzon and felt that I belonged there. I had the Tagalog dialect, and evangelistic field men were greatly needed. I had had thirty-three years in the ministry and was not primarily an educator. At my installation as acting president I announced clearly and emphatically that I accepted the position, to serve only until a permanent president could be found.

I continued cooperating with the trustees and the Board of Foreign Missions in the search for the man; and when it became known that Dr. and Mrs. Roy H. Brown had decided, after eleven years of absence from the Philippines, having previously served in the Bicol region and southern Luzon for eighteen years, to return to the Islands, I suggested that Dr. Brown be secured for the presidency. He had held three large and important pastorates in the United States involving large administrative duties. He was elected president and threw himself with all his energies into the

work of bringing Silliman to a still higher plane of usefulness. He broke under the heavy duties he set for himself; but before he left, he had given four years of such intense and concentrated and inspirational leadership that Silliman was brought to the status of a university, the monument to his devoted and conscientious service. (After two years in the States Dr. Brown has now been two and a half years as head of the practical theology department in Union Theological Seminary. Dr. Arthur L. Carson, after eighteen years of service in China, latterly as head of the rural education department of Cheeloo University, is guiding Silliman University as its new president toward yet greater goals.)

The two years at Silliman I found most delightful. A high moral and spiritual purpose controlling, the thorough scholastic and practical training given, the fine Christian character of the faculty personnel, and the earnest, eager outlook of the young men and women constituting the student body combine to make the institution a mighty power for good throughout the Islands.

COMES AN OPPORTUNITY TO TRAIN MINISTERS

With our task completed at Silliman, my thought turned again toward the Laguna evangelistic work. But before we left Dumaguete, a telegram was received announcing that I had been chosen as acting president of the Union Theological Seminary. Again I felt I must put away personal plans and accept the work offered. After two years, with the resignation of the president, Dr. A. L. Ryan, I was elected president. Laguna has never been regained. These nine years in the Seminary were at first regarded as a detour from the main highway, but the detour itself has taken us to the goal. I had no thought of this particular type of work as mine before it was offered as a complete surprise in 1932, but it seemed an exceedingly worthwhile service. I have never had any other thought during these years as there has grown upon me the challenge of this task—that of training men for the Christian ministry to serve Christ and His cause in the wide Philippine field.

I was able to give a little time during that 1928-1929 furlough to something besides hunting a Silliman president. One of those other matters was "finding" money to build a manse apartment addition in the rear of the San Pablo (Laguna) church building. I remember the call I made for the final amount and the bulk of this fund. It was to visit a gracious lady in the suburbs of Buffalo, New York, who, as soon as the project was made known to her, said, "I should be delighted to give that money in memory of my father and mother," and wrote her check for the several thousand dollars necessary to care for the need. A bronze tablet in the wall of this manse apartment records the memorial gift.

TRAFFIC JAM IN DUTIES

The traffic jam in duties developed in the period 1937-1939. My major task was supposed to be in the administrative and teaching work of the Union Theological Seminary. I was also a member of the Mission's Executive Committee, and its secretary. On the departure of Dr. Hooper in 1937, I took his place as secretary of the

General Assembly of the United Evangelical Church and acting pastor of Ellinwood Church. For six months of the school year 1937-1938 I was acting president of Union College during the absence of the president, Dr. Enrique C. Sobrepeña, in the United States as representative of the United Evangelical Church at the celebration of the 100th Anniversary of the Presbyterian Board of Foreign Missions. With trusteeships at Silliman and Union High School, committee work with Manila Conference, the Philippine Federation of Evangelical Churches and Manila Station, a certain amount of direction of the leper work inherited from Dr. Wright, making addresses and writing articles, it was not possible to keep up the most desirable intimacy with one's golf clubs; the score suffered terribly. Gradually, things became easier as Mr. Bousman took over Ellinwood Church on return from furlough, Dr. Sobrepeña took back the administration of Union College, and I was able to unload the secretaryship of the United Evangelical Church on Mr. Bollman.

MEDICAL SERVICE BY MRS. HAMILTON

In the early years of our Philippine sojourn Mrs. Hamilton's medical service was an effective contribution to the work. After passing the medical examination in Manila for practice in this country, it was necessary for her to be registered in the capital of the province in which we resided. In order to effect her registration at Santa Cruz, Laguna, the officials were obliged to open up a new set of books, as Mrs. Hamilton was the first physician to be registered in the province since the law requiring it under the new order had gone into effect. Mrs. Hamilton conducted a dispensary daily for several years, but gradually discontinued medical practice in a formal way as household and other duties multiplied. She has never been entirely without calls for advice and, to a certain extent, treatment; and through the years she has served on the Medical Committee of the Mission.

WEATHER DISRUPTS SCHEDULES

We were told before coming to the Philippines that there were wet and dry seasons and typhoon and non-typhoon months. However, we have found that the typhoons do come every month.

One of these severe typhoons I experienced in the month of May, entirely out of turn, and narrowly escaped being caught in its destructive sweep through southern Luzon where heavy losses in life and property occurred, with destruction of boats and shipping schedules entirely disrupted. I reached the town of Santa Cruz, Marinduque, just in time to find shelter in the home of an American supervising teacher as the storm struck which kept me for about a week beyond the time of my planned departure; in the absence of any steamer calling I was finally compelled to charter a large sailing banea for the town of Unisan, Tayabas, which we were supposed to reach in about eight hours. However, I discovered after we were well on the way that my crew had never made the trip before and did not know the coast. Mistaking the light of a fisherman's hut for the harbor light of Unisan, they grounded the craft on a

coral reef where it stuck. At the same time a strong wind sprang up which threatened to beat the stern of the boat to pieces. By jumping out in the shallow water on the reef and pushing and poling and maneuvering with the boat, they were able to free it from the reef without damage; but instead of an eight-hour trip, we continued through the entire night and reached Unisan at six o'clock in the morning, twenty-four hours after departure instead of eight.

UNREST IN CHINA

During a trip through China in 1925 we saw much that indicated the unrest with which the country was seething. While we were in North China, the famous "Nanking Road Incident" occurred which caused flames of indignation against foreigners to spread rapidly over the country when the British police in Shanghai had fired into an unarmed crowd of students approaching a police station with the object of securing the release of their companions in custody. The rapidity with which the word of this incident swept over the country indicated how effectively quick means of communication throughout China had developed in the years immediately preceding. In the large cities throughout the country foreign concessions were threatened, particularly the British; as we passed through Hankow to take the boat down the Yangtze, we were conscious of the tense situation in the city, with barbed wire entanglements and sandbag barricades constructed for the protection of the British concessions. We were glad to get through and aboard the steamer. China has never gone back to its former quiet, complacent mood, but has been carried on by the flood of incident after incident to the strong and unified nation which we behold today, resisting now for several years the inroads of an aggressive enemy.

CHRISTIAN UNITY AND COOPERATION

One of the privileges I am grateful for is to have had some part, both in an official and unofficial capacity, in emphasizing unity and cooperation among the evangelical Christian forces in the Philippines, to assist in the promotion of these movements, and to participate in their operation. Since there already exists an actual unity of all who are united to Christ, it behooves us to manifest that unity by an outward organization and service expressed in close cooperation. Our Committee on Church Union, with the chairmanship of which I was honored, labored many years; at length the representatives of the Presbyterian, United Brethren, and Congregational churches in a memorable historic event took final action in 1929 in constituting one church—the United Evangelical Church of the Philippines—a church truly national in scope, extending from Aparri in the north to Davao on the south and embracing a membership of 50,000 communicants. Dr. E. C. Sobrepeña was called to the leadership of this church as the first moderator and remained in this position until 1938 when he was succeeded by the Rev. Leonardo G. Dia, who continues to lead the growing church in ever widening channels of service.

I have been happy to serve as chairman of the Committee on Comity and Union of the former National Christian Council and of

the Committee on Cooperation and Unity of the Philippine Federation of Evangelical Churches. It has been interesting and instructive to preside over an institution in which five foreign mission boards with their respective Missions, together with the representatives of three of the churches of the Filipino Nationals related to these Missions, cooperate, as they are doing in the case of the Union Theological Seminary, in maintaining and operating this institution. The Seminary is a living demonstration of the fact that "we are workers together with God."

THE "RURAL BILLION" WHO FEED THE WORLD

It has been an education to the writer to have as one of his duties at the Seminary the teaching of Christian rural sociology. This great field of the Philippines and of the world has grown upon me as I have seen the needs of this "Rural Billion," until recently comparatively inarticulate, but becoming increasingly articulate in a cry that rises in a vast volume of tone from the men and women over the world living in close relation to the soil and doing nothing but "feeding the world." They constitute eighty per cent of the world's population and they have been forgotten. Thank God the church is awakening to their need. The church in the Philippines is and will always be predominantly a rural church. That fact determines what the church policy should be—one that will plan to carry vigorously the whole church program into this vast rural area.

CONFERENCE DAYS BEGIN

One cannot forget the days with the students from all parts of the archipelago as they gathered during the Christmas holidays in the Baguio Student Conference conducted for many years by the Young Men's Christian Association. From high school, college, and university came these eager young men, receptive and open-minded, seeking for guidance in planning their lives. What an appeal! What an opportunity!

I was present at the first conference, held in 1916. There I met for the first time that princely Christian gentleman, Teodoro Yangco. Mr. E. S. Turner was there, recently arrived from the United States as general secretary and still continuing as honorary general secretary of the Association. All succeeding conferences were held in Baguio until they were discontinued about 1939. I believe I have the distinction of having attended the most continuously of all delegates and leaders, having been present at practically every conference from 1916 unless absent from the country.

In these conferences epochal decisions were made, life plans charted, and young men dedicated to high ideals in Christian service. The influence of these mountain-top gatherings extended far and wide over the Philippines. Again and again, years after a particular conference in question, I have been approached by men with such a remark as, "I was in the Baguio Conference in such and such a year, when you spoke"—"I was in your Bible discussion group"—"I have never forgotten what I received of inspiration." Christ spoke to many a life through those conferences.

THE MISSIONARY NEEDS FAITH

We need a strong and sustaining faith. Faith in the great cause of Missions and faith in one's fellow workers, remembering that the Master has given "to every man his work." My work may not be like that of another, but there is a variety of tasks and just as great a variety of talents and gifts.

We need faith in the Boards that guide the policies, appoint the workers, and raise the money with which to carry on this work which is the church's way of obeying the last Great Commission of our risen Lord. These men and women chosen by the sending church in the land across the seas are consecrated servants of God, planning and praying and working, as we are planning and praying and working on the mission field. Confidence in these servants of the church is well based.

We need faith in our fellow Christians who are Nationals in the land to which we have come with the Gospel—members of the younger, the receiving churches. The same living spirit of God who called us has called them. They have responded to the same Master whose call we have heard—"Follow thou me." In the power of that new life in Him they are endeavoring to live their life and give their service. We need their counsel. They know their country, their people, their customs, their needs in a way the missionary does not and cannot know them. They are grateful for the coming of the missionary, and love him. They wish to cooperate in the challenging task of bringing the Kingdom in their own land. We shall fail without them. In the Philippines we have an indigenous church, rooted deeply in the soil of the lives of these people, led and ministered to by able, consecrated, far-seeing, self-sacrificing ministers, assisted by loyal, faithful followers. Cooperating with and assisting them and receiving their cooperation and assistance, "Like a mighty army, moves the church of God."

PROGRESS OF THE EVANGELICAL CHURCH

The United Evangelical Church has grown to a communion having today 400 organized churches, while the number of all Protestant churches in the Islands is about 2000. The communicant membership of the United Evangelical Church is 50,000; the total of all Protestant communicants being about 250,000. We reckon the total of members, including children and adherents of the United Evangelical Church, as 130,000; and that of all Protestant churches as 650,000.

Through the years a church building program has been carried forward, and the United Evangelical Church today has 300 edifices, while the total number of Protestant church buildings is estimated at 1800. The value of the land, buildings, and equipment of the United Evangelical Church is about \$175,000; that of all the Protestant churches about \$1,000,000.

The number of Sunday Schools of the United Evangelical Church is 300, with an attendance of 30,000. The whole number of Protestant Sunday Schools is 5000, with an attendance of 1,500,000. During the year 1938 the number of new members added to the

United Evangelical Church was 4000; to all Protestant churches, 12,000. Guiding and ministering to the United Evangelical Church, there are 131 pastors, 182 evangelists, 80 deaconesses, and 82 missionaries, while with the whole number of Protestant churches are found 500 pastors, 600 evangelists, 670 deaconesses, and 240 missionaries.

The contributions of the United Evangelical Church for 1938 for all purposes amounted to \$55,000, or about \$1 per capita. Those of all Protestant churches were \$200,000, about 80 cents per capita.

These results could not have been attained by the missionaries without the Nationals; they could not have been accomplished by the Nationals without the missionaries. It has been a magnificent partnership. There are greater and better things ahead. We need to prepare for and work toward that goal.

*"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaunted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."*

WE HAVE SEEN CHANGES

We have seen great changes in the Philippines in these thirty-three and a third years, wonderful progress in every phase of the life of the people. I saw the beginning of the first Philippine Assembly and the inauguration of the Philippine Senate. I celebrated the beginning of the Commonwealth Government with a group of Filipinos and their friends in International House in New York in November, 1935. No greater progress has been made by any people in history in the same length of time in the fields of political development and evolution of democracy; economic development, educational achievement, public health; systems of communication by public highways, airways, water transportation, railroad travel; postal, telephone, telegraph and radio systems; and freedom in assembly, in thought and speech, in the press and in religious worship. To have witnessed these developments and to have had however small a part in any event has been a highly appreciated privilege.

Whether the years are to be many or few after I say "Farewell to the Philippines," I should covet to be remembered as

*"One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held, we fall to rise, are baffled to
fight better,
Sleep to wake."*

Manila Tells Us That...

DR. AND MRS. ROY BROWN spent the vacation weeks in hot, dusty Manila, until a few days before the opening of school when they went to Baguio. Evening classes in the Seminary are now adding to the variety of life for Doctor Brown, and perhaps to its spice. Mrs. Brown, teaching in Ellinwood School for Girls, says she is buried with the Hebrews and suffering with the boils of Job.

The *REV. AND MRS. HUGH BOUSMAN* recently entertained the Clergy Club in their home. The Club, organized last year, boasts of nineteen members. A newly formed University Club meets with them Sunday afternoons.

The Manila Station is grateful for new members, *MR. AND MRS. HENRY BUCHER* and their three small children. Already they seem like old-timers. Their interests are many: the Siamese students, the Chinese Church and Club, Ellinwood Sunday School, Union High School and Seminary. Mr. Bucher is teaching in both the High School and the Seminary.

We all rejoice with *MISS RUTH SWANSON* in the splendid opening Ellinwood School for Girls had in June; and in the enthusiasm which has been shown in the experiment in a Tagalog course which will soon begin.

The *REV. STEPHEN SMITH* is yearning for the arrival of the new mission treasurer, Mr. Christie. He says that he feels as though he were on a merry-go-round. Sometimes it is not so merry. He and Mrs. Smith had about ten days in Baguio before school opened. In spite of the rains he managed to get a bit of tan and a few rounds of golf.

MRS. SMITH says she is buried in music and loves it. She has church music, beginners in organ and voice for all the girls at Ellinwood School. Then, over at the Union High School, the choir, with individual lessons for all the members, and work for the junior group at the Ellinwood Church ought to wear her thin. But she thrives on it all.

The *REV. AND MRS. ALBERT SANDERS* and David enjoyed five weeks in Los Banos. They had charge of the church services in the absence of Mr. and Mrs. Bollman who were in Baguio. At present they are all in school and like it. Mr. Sanders is teaching in the Seminary; Mrs. Sanders, at Ellinwood School for Girls; David is in kindergarten.

Work Goes On in Tagbilaran

MISS MERNE GRAHAM, who has held down the Station alone for the past year, is busy as usual with her varied activities... supervising the housekeeping in the Hospital, preparing for and moving the dormitory girls into larger and more home-like quarters which we have rented for this school year, and going each Sunday afternoon to several barrios with the Gospel Team (a group of volunteer workers who conduct out-of-door services). She reports that recently there has been markedly more interest in the gospel preaching in many places, that two new places formerly closed to them have opened up with encouraging responsiveness.

Under Miss Graham's supervision 100 vacation Bible schools were held between April and June, with an attendance of over 3000 pupils.

The *REV. AND MRS. J. B. LIVESAY* of the Chosen Mission, who have been temporarily assigned to the Philippines, arrived in Tagbilaran April 30 and have since devoted most of their time (except when house hunting or trying to keep cool) to planning for the Student Christian Centre which opened June 24, in time to welcome to Tagbilaran the 2500 students who flocked to register for high and trade schools.

Dumaguete Delights in....

The return of *DR. AND MRS. JAMES W. CHAPMAN* from a short furlough, bringing a breath of "States air" to the Graduate School, the biology, and the English departments.

A "Personal" from Laguna

The *BOLLMANS* spent their vacation in Baguio during April and part of May. Mr. Bollman returned to Manila for the meeting of the Manila Conference, and later joined the delegates attending the meeting of the General Assembly in Dansalan, Lanao. He was re-elected treasurer of the General Assembly.

In Baguio Jay and his friends spent most of their time digging dug-outs in the side of the mountains, and sliding down the pine needles on sleds. Baby Lynn liked Baguio, but contracted whooping cough and came home feeling "not so well."

Mrs. Magill Writes....

News about *MAGILLS* and Tayabas province always seems so commonplace—but we're still on the job and going as strong as the heat will permit. This morning I'm packing a box of handwork, toys, and the like to start a new kindergarten in Unisan. An old teacher who had left the work because of ill health now feels "called to come back and help out in the Lord's work," and that is the kind we like to encourage.

At noon today and every Thursday we drive out six miles for a Bible class in a big barrio school, and back in time for the afternoon kindergarten where 42 bright little kiddies are enrolled. There are 111 enrolled in the morning kindergarten of Lucena Church; with six teachers, we've divided them and feel as if we were almost running an "institute." They are a cute bunch and all very easy to manage until an aeroplane or two flies over, and then every child wants to "fly" also.

From Albay Comes Word....

DR. AND MRS. LA PORTE and *MRS. MAC DONALD* spend the major part of their time teaching the 61 students in the Albay Bible School. The school started two years ago with 20 students, so it is very thrilling to have such growth. The *REV. DAVID MARTIN*, who spent seventeen years in Japan, is also teaching in the school, and getting the feel of student work in Naga and Guinobatan. *MISS ROHRBAUGH* returned from a trip to her first Commencement at Silliman and to Mindanao ready to attack her work in Sorsogon with her usual pep.

The MacDonalds and Mr. Martin went to Mindanao to the General Assembly of the United Evangelical Church, and enjoyed their first trip around that very large island. Mindanao is the pioneer "out-west" of the Philippines. All along the road one could see land being cleared for farming; great corn fields reminded one of the party of "Nebraska," and the high mountains with bare slopes and wooded gullies looked "like Montana" to another.

The *MC ANLISES*, including brother *DR. ALBERT MC ANLIS* from our Korea Mission, spent a short vacation in Baguio. There are now four Filipino doctors on the staff of the Mission Hospital in Legaspi.

They Come and Go in Cebu

The *REV. AND MRS. FREDERIC APPLETON*, Ricky, and Donny sailed for the United States in June. "Fred and Thelma" have made many friends during their first term, all of whom wish them good things for their first furlough, and a return in due time. *MISS RUTH CARSON*, daughter of Dr. and Mrs. Arthur L. Carson of Silliman University, sailed on the same ship to enter William Woods College at Fulton, Missouri.

Since the departure of the Appletons the *REV. W. J. SMITH* has been sole survivor on the mission compound in Cebu. Now he writes that *MRS. SMITH*, who has been in the States with the children for the last two years, will reach here sometime in September. She is scheduled to sail from Los Angeles August 15; Pacific ship schedules being more or less undependable at the moment, we have learned never to expect much... but we are hoping!

We deeply regret that the *REV. AND MRS. KIRKLAND WEST* and their children, who were lent to us by the China Mission for a few months, were obliged to return to the States. During their short stay in Cebu both Americans and Filipinos grew to like them.

OUR ROSTER OF "REFUGEES"

The Rev. and Mrs. Gardner Winn from China.... now in Dumaguete
 The Rev. and Mrs. Paul Lindholm from China.... now in Dumaguete
 Dr. J. A. McAnlis from Chosen.... now in Legaspi
 The Rev. David P. Martin from Japan.... now in Legaspi
 The Rev. and Mrs. Henry Bucher from China.... now in Manila
 The Rev. and Mrs. J. B. Livesay from China.... now in Bohol

With Faith in God

What Dr. David S. Hibbard, for twenty-eight years (1901-1929) beloved president of Silliman, wrote on the occasion of her twenty-fifth birthday may well be repeated on her fortieth:

"A school is comprised of three elements—the Faculty, the students, and the men and women who have gone out from it. We thank the friends on the outside who have demanded a higher moral standard from Silliman men than from others; it is a compliment and a stimulus. We thank God for the faculty members and students and alumni of Silliman—far from perfect but with right ideals and a fine spirit of service. We believe there is no finer group or spirit. There are changes ahead which will try our faith and our steadfastness. There are growing needs in buildings and equipment that we must meet if we fulfill our calling, but with faith in God who has led us on, and with his Word in our hands and hearts, let us face forward determined to make the second quarter better and more useful and more beautiful than the first."

Let Us Face Forward . . .

DIRECTORY

PHILIPPINE MISSION OF THE PRESBYTERIAN CHURCH, U. S. A.

(Names of those on furlough shown in Italics)

(ADDRESS: *156 Fifth Ave., N. Y., care of Board of Foreign Missions of Presbyterian Church, U. S. A.*)

HONORABLY RETIRED

ADDRESS: 156 Fifth Ave., New York

Rev. Paul Doltz, D. D.
Mrs. Paul Doltz
Rev. J. Andrew Hall, M. D.
Mrs. J. Andrew Hall
Rev. D. S. Hibbard, D. D., Ph. D.
Mrs. D. S. Hibbard, Litt.-D.
Rev. P. Frederick Jansen*
Mrs. P. Frederick Jansen*
Rev. James B. Rodgers, D. D.**
Mrs. James B. Rodgers**
Mr. Carlos E. Smith
Rev. Judson L. Underwood, D. D.
Mrs. Judson L. Underwood
Mrs. G. W. Wright

MANILA STATION

ADDRESS: P. O. Box 437, Manila

Rev. Hugh H. Bousman
Mrs. Hugh H. Bousman
Miss Mae Chapin
Rev. Charles R. Hamilton, D.D.
Mrs. Charles R. Hamilton, M.D.
Rev. Albert J. Sanders
Mrs. Albert J. Sanders
Miss Ruth Swanson
Miss Eunice L. Williams
Rev. Roy H. Brown, D. D., LL. D.
Mrs. Roy H. Brown

LACUNA STATION

ADDRESS: Agricultural College, Laguna

Rev. B. E. Bollman
Mrs. B. E. Bollman

CEBU STATION

ADDRESS: Cebu, Cebu

Rev. F. G. Appleton
Mrs. F. G. Appleton
Rev. W. J. Smith
Mrs. W. J. Smith

TAYABAS STATION

ADDRESS: Lucena, Tayabas

Rev. Charles N. Magill, D.D.
Mrs. Charles N. Magill

DUMACUETE STATION

ADDRESS: Dnماغuete, Negros Oriental

Mr. H. Roy Bell
Mrs. H. Roy Bell
Miss Martha Bullert
Mr. Arthur L. Carson, Ph. D.
Mrs. Arthur L. Carson
Mr. J. W. Chapman, Sc. D.
Mrs. J. W. Chapman
Mr. Leilyn M. Cox
Mrs. Leilyn M. Cox
Miss Alice J. Fullerton
Mr. Charles A. Glunz
Mrs. Charles A. Glunz
Rev. Clyde E. Heflin
Mrs. Clyde E. Heflin
Miss Abby Jacobs
Miss Frances V. V. Rodgers
Mr. Robert B. Silliman
Mrs. Robert B. Silliman
Rev. Douglas Vernon
Mrs. Douglas Vernon
Mr. Louis C. Winterheimer
Mrs. Louis C. Winterheimer

TACLOBAN—CATBALOCAN STATION

ADDRESS: Tacloban, Leyte

Rev. Ernest J. Frei
Mrs. Ernest J. Frei
Rev. Leonard Hogenboom
Mrs. Leonard Hogenboom

ALBAY—CAMARINES STATION

ADDRESS: Legaspi, Albay

Rev. Otho P. D. La Porte, Th. D.
Mrs. Otho P. D. La Porte
Mr. W. W. McAnlis, M. D.
Mrs. W. W. McAnlis
Rev. Kenneth P. MacDonald
Mrs. Kenneth P. MacDonald
Miss Olive Rohrbaugh
Rev. Stephen L. Smith
Mrs. Stephen L. Smith

BOHOL STATION

ADDRESS: Tagbilaran, Bohol

Miss Merne Craham

*Address: Box 437, Manila
**Address: Baguio, Philippines

Substance of an address or sermon delivered by members of the Young Men Buddhist Association at Kyoto during Cherry Festival.

779 years ago the priest who founded this temple taught to use the words "Namu Amida Butsu", and now he lies peacefully yonder under the temple while his religious system is expanding.

Take as an illustration the Chinese character 人. Its two parts lean one upon the other, and if one fall the other falls also. So is it with father and son, wife and husband, friends etc. Every good man helps to support others. If he does not so he is a beast.

The above letter is like the human mind. It is made up of two parts, one tending toward piety and goodness, the other toward evil. It is like two men in a boat. If they row together the boat will glide along peacefully to its destination. But if they row in opposite directions disaster will come. To keep the mind right and the minds of all united there should be one chief idea and that is to pray as the great priest in this temple has taught in the six great words (Namu Amida Butsu). This will keep the mind calm etc. Do not go to theatres or other evil places to disturb the mind.

The world of mind is like an election campaign. One emotion cries do this and another do that, but man must decide to do right. Suppress unkindness within and be kind and courteous in disposition. The main Buddha will help the good within us to overcome. The good man in the boat will win if helped by Buddha, but he must walk a straight road in life. The good in our nature and Buddha will overcome the evil, if we do not yield.

You remember Mr. Yokoi of Tokyo who was ... and took bribes from the Nippon Sugar Company. Before this he and his father and his son were high class and much respected. Now he is in jail and his family disgraced. Had he not yielded to the evil in his nature this calamity would not have come upon him.

We all wish to have our photos taken, the pictures of our bodies. The time may come when one will be able to photograph the mind. How many of us would patronize the artist, and have our inmost thoughts and feelings photographed so all men might see them. Husband, how would you like your thoughts and relations to your wife to be photographed and shown to her? Wife, are you so true to your husband that you would like your relation to him and thoughts about him photographed and shown him?

You may be saved by believing in Buddha, else you will go to Hell. Pray to Buddha and believe in him as taught by the great priest and all will be well."

A very ... attempt of the ... have recently ... hialoun ... the address ... followers of ... the temple